

Mrs. Wesley Comfort A.
R. R. #1

CHRISTIAN MONTHLY REVIEW

VOL. XIV.

NOVEMBER, 1929

No. 11

IN THE SECRET OF HIS PRESENCE

*I am kept from strife of tongues;
His pavilion is around me,
And within are ceaseless songs!
Stormy winds, His word fulfilling,
Beat without but cannot harm;
For the Master's voice is stilling
Storm and tempest into calm.*

*"In the secret of His presence
All the darkness disappears:
For the Sun that knows no setting
Throws a rainbow ever lighter,
Broadening to the perfect noon;
So the way grows ever brighter,
Heaven is coming near and soon.*

*"In the secret of His presence
Nevermore can foes alarm;
In the shadow of the highest
I can meet them with a psalm;
For the strong pavilion hides me—
Turns the fiery darts aside,
And I know whate'er betide me,
I shall live because He died.*

*"In the secret of His presence
Is a deep, unbroken rest;
Pleasures, joys, in glorious fulness,
Making earth like Eden blest;
So my peace grows deep and deeper,
Widening as it nears the sea,
For my Saviour is my Keeper,
Keeping mine and keeping me."*

Sel.



EDITORIALS



By C. G. MCPHEE, Beamsville, Ont.

REPENTANCE

BY CHAS. G. MCPHEE.

"The times of ignorance therefore God overlooked, but now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained." (Acts 17:30-31). These words were spoken by the great apostle Paul, as he addressed the heathen philosophers on Mars Hill. He leaves no doubt in the mind of God fearing people about repentance. It has been placed in the divine plan of salvation by our lawgiver and King. The great obstacle today in getting men to obey the truth, is their own self-righteousness. Bro. McGarvey once said, "The greatest obstacle to the salvation of men is the obstinacy of the human will." He also said, "Neither is it very difficult to persuade men to obey, when they become penitent believers. The difficulty is to induce them to repent." Think of the deplorable condition of the human heart. It will not bow in obedience to the Creator of heaven and earth. Even the Saviour with all his mighty power, could not by the preaching of the truth bring some sinners to repentance. What a sad condition people are in when they will not bend their knee in penitence to the God of all grace. Such has been the nature of man in generations past, and we should not be surprised or discouraged if he will not repent today, when the gospel is preached.

(2) When Paul stood on Mars Hill, and preached the great doctrine of Repentance, he was not preaching some new duty unknown before this time. The prophets had proclaimed repentance for generations past. Jonah preached in the city of Ninevah and the people repented in sack-cloth and ashes. John the Baptist preached repentance in the wilderness of Judea. When Jesus sent out the seventy, the great burden of their preaching was the duty of repentance, in view of the approaching kingdom of heaven. Christ emphasized the duty of repentance, for he said, "Except ye repent ye shall all likewise perish" (Luke 13:3). The meaning of this statement is simply this, ye must repent or perish. The word "Except" as Jesus used it, has the same force as must. Christ said, "Except a

man be born of water and of the Spirit, he cannot enter the kingdom of God." But a little further on He made the matter more emphatic by saying, "Marvel not that I said unto thee ye *Must* be born again." With the most solemn and warning notes, repentance has been placed before the world. God has made no exception to the rule. It is just as binding today, as in the time of Christ or Paul. "Except ye repent, ye shall all likewise perish, will apply to the present generation as well as the people to whom Christ spoke.

(3) Repentance is preceeded by faith. Notice how faith is produced. "So Faith cometh of hearing, and hearing by the word of Christ." Before men can repent of their sins, and ask God for forgiveness, they must believe there is a God. "How then shall they call on Him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14). The scriptures make it very plain, that faith is the foundation of all acceptable service to God. Christ said, "He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned." (Mark 16:16). Again the author of the Hebrews said, "Without faith it is impossible to please God." (Heb. 11:6). So far as the importance of faith is concerned, language cannot make the matter any plainer than the inspired writers. It is impossible to please God without faith. This is so simple that the little child can understand it. Now if a person unites with the church without faith, is the act acceptable unto God? Could a person really repent of his sins without faith? If a person is baptized without faith how can it please God? "Whatsoever is not of Faith is sin." (Rom. 14:23). There is no uncertainty about this matter. "He that cometh to God must believe that he is." (Heb. 11:6). First comes faith, then repentance and obedience, and following this the christian life.

(4) Weakness keeps many people from repentance. Truly they are moved to sorrow and regret. Yet some peculiar weakness or circumstances keeps them from a change of will, which leads to a reformed life. We may recognize our conduct as degrading and fear its unhappy results, and still not be moved to repentance. Judas regretted what

he had done, but instead of repenting, he went and hanged himself. There was some unseen weakness that lead him to seek release from his sorrow by committing sin rather than separating himself from sin. Probably this is the sorrow of which the apostle Paul speaks about when he said, "But the sorrow of the world worketh death." (2 Cor. 7:10).

Sin is a terrible reality. It is like a venomous serpent, its pangs brings the pains of death. It will ruin the powers of body, mind and soul. It weakens the character and sometimes brings men so low, as to unfit them for meditation upon the word of God. It appears in one form and then in another, but it always brings the same results. The consequences that follow sin are to be expected unless the sin is removed by the blood of Christ. Now the weakness caused by sin, frequently stands in the way of repentance. People become hardened in heart and weakned in mind, so they will not assert themselves on the side of righteousness.

(To be continued)

CHANGE IN MANAGEMENT.

The October C.M.R. was the last to be issued from Meaford, Ont., from which historic place it has come for over three years. This, November, issue is the first under the new management, with headquarters in Hamilton, Ont. Due to my giving up the work as evangelist with the Meaford church, and leaving the work in Canada, this change was necessary. Accordingly, at a called meeting of supporters, editors, and other friends in Hamilton on Fri. evening, Sept. 13th, we decided, that the paper should be continued as a Canadian paper, (a suggestion had been made to merge with a paper in the States); Bro. Lloya G. Snure yielded to a strong invitation to act as business manager; Bro. C. G. McPhee agreed to conduct the *Editorial* department; Bro. H. McKerlie, Sr., the *Missions* department; and Bro. W. H. Cauble, the *Contributors'* department, including the exchanges. Matter for each of these departments should be sent direct to the associate Editor who manages that department, ie, news items, new subs, renewals, changes of address, contributions to C.M.R. Fund, etc., should be sent to Bro. Snure. Editorials to Bro. McPhee. Missionary news, articles, and funds to Bro. McKerlie. Contributed articles to Bro. Cauble. See addresses at the head of each department. At the proper time each department manager sends his copy to Bro. Snure, who in turn

assembles the copy and forwards to the printer about the 12th or 13th of each month, so that the paper may reach the reader the first of each month. The supporters will continue under the same agreement. One new supporter has been added to the list. Others are needed.

It is with a degree of pardonable pride and a very sincere sense of gratitude I look back upon my over three years of work with the C.M.R. For without the faithful and valuable help of our supporters and contributing writers the paper could not have existed. We believe that under God we did some good through the paper, as well as doubling the circulation. It should be doubled again.

In taking the paper three years ago we assumed a debt of \$200.00, which the supporters paid. There is now a debt of over \$300.00, which, I am sure, friends of the work will take care of.

The printers of the C.M.R. must be commended for their good work, for their patience with my manuscript, and for the agreeable nature of our association together.

I have prayed much for the welfare of the *Christian Monthly Review* and its every reader. It shall continue to hold a warm place in my heart. It was with a feeling of sadness I gave up the Office Editor's place and said goodbye to the work that had taken second place only to the preaching of the gospel. We need a good paper in Canada, and I hope the brethren will give a good support to Bro. Snure and his associates who have assumed the responsibility for the continuation of our *only old path Canadian paper*.

"Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one . . . And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified."

E. GASTON COLLINS, -
5755 Missouri Ave.,
Detroit, Mich.

Who shall ascend into the hill of Jehovah?
And who shall stand in his holy place?
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto falsehood,
And hath not sworn deceitfully.
He shall receive a blessing from Jehovah.
And righteousness from the God of his salvation.
Twenty-fourth Psalm.

MISSIONS

By H. McKERLIE, 528 St. Clair Ave. W., Toronto, Ont.

AN INTRODUCTION.



H. McKERLIE

It is with some diffidence that the new editor of "MISSIONS" assumes responsibility for this department in the C.M.R. He is well aware that it may be a long time before he acquires the ability and produces the excellent work of the former editor; and therefore seeks the help and indulgence of his readers for his initial attempts to maintain the old, and awaken new in-

terest in the spread of the Gospel at home and abroad.

He has had much personal contact with missionaries, has long been a helper of their work, and has always considered them as the real aristocracy of the Master's kingdom. His aim will be to serve Christ through serving these servants of the Lord. To assist him in his work he desires that those in foreign fields will feel free to write and let him know how they can be helped in their labours and to send on such information as is likely to educate and interest the brethren at home.

Knowing a little of the great and urgent needs of many parts of this Dominion for an unadulterated Gospel, he invites correspondence from those intimately acquainted with such places and conditions and will gladly receive reports of evangelistic work being done or of localities that are specially promising for such effort.

Having been asked to receive and forward contributions for missions, as Bro. Collins did, he is at the service of the whole brotherhood for that work. All contributions received will be acknowledged in the C.M.R. once a month. They will be sent in the most economical way to the persons and place for which they are ear-marked. Should you not have any preference, the editor will forward your gift to the most pressing need he knows.

Address all communications:—Mr. H. McKerlie, 528 St. Clair Ave. W., Toronto, Ont.

AFRICA

SINDE MISSION.

Livingstone, N. Rhodesia, S. Africa,

Aug. 8, 1929.

I went to a village about 75 miles from here last Friday afternoon and returned Monday evening. Preached five times and baptized seven. This is a remarkable village, all men of age but five have become christians. One girl (a leper) wanted to repent. Both hands were eaten off to wrist and both feet half way to heel. I wondered how I could baptize her without handling her and thought of a stretcher. She thought that would be bad on her heart. She wanted to go in the car and when she found she was not going that way decided she had better not be baptized now. Two men who are lepers are christians here.

We are having real cool, windy weather. Our new store house is finished except cementing the floor, brick laid on school house above doors. School opened Monday with thirty-three enrolled. It will keep us busy to get all building done before the rains start. Pray for the work and workers in this field.

A. B. REESE.

LETTER FROM HUYUYU MISSION.

July 19th, 1929.

Dear Brethren,

My last letter was dated May 17th. On the 26th of May thirteen more converts were baptized in the river, and received into Fellowship.

June 1st Bro. F. L. Field and son Roley, visited us from Byo. Last Day 2nd Bro. Hadfield preached for us. Fine meetings, a young man confessed Christ. They returned on the 3rd to Salisbury.

Bro. Hadfield amongst other things, is a House, Land and Estate Agent. So I asked him to give me his minimum valuation of the Mission Buildings from a Mission viewpoint. I thought it would interest you to have an independent, and reliable valuation of your property. He placed the minimum \$5,375.00 not including any huts or pole and grass buildings. Mr. Auld, Builder, etc., Salisbury,

placed it much higher, but he valued them from a builder's viewpoint.

Just a few days ago Bro. Jack Mzila and his married sister had both their huts burned, which I think shows the wisdom of having all our permanent buildings in brick with Cor-iron roof. The fire from Jack's sister's house set fire to his house some distance away from it.

June 11th. I took Molly into Salisbury to go to Johannesburg for her mid-winter holidays, and met Theodora returning home from school at Bulawayo, for her holidays.

While in Salisbury I had a meeting with the N-Brethren and asked them to start a building fund to try and get a meeting place of some kind, on the Mission plot of ground, and I would write and ask our white Brethren to help them. They can't do much, their wages per month would only be from \$5.00 to \$10.00 and most of them have wives and families in Nyasaland. At present the Church consists of all Nyasaland Members.

Say Brethren, why not get a good capable man located in Salisbury to work amongst the whites in Rhodesia's Capital City, and supervise and help the native work? After my pleading with the Loyal Churches for the last 25 years we have lost our opportunity South of Bulawayo. And many will have read in the "Christian Standard" of the wonderful way the Lord has blessed the efforts of those who have undertaken it. Shall we still wait till they storm Bulawayo and Salisbury, and lose our last opportunity? Bro. McCaleb who is here with me also thinks the time has come when the Loyal Churches of Christ should have a very able man in Rhodesia to preach to the Whites.

It will mean money, but the Loyal Churches have the money and the men too. I think the last letter I received was from Bro. E. Gaston Collins. In it he says "he would not very strongly object to going to Huyuyu Mission." Why not ask him or some other able Brother to undertake the work among the Whites in Salisbury. The work amongst the Whites must be separate and independent of the native work to make a success of it, (at least for some time).

I am pleased to acknowledge receipt of support from the classes at Winchester Church for three students now preachers in Nyasaland.

June 15th. Received good parcel of linen from Church at Dixon, also a good parcel for Molly from Sis. Sybil Short and others at Harper. June 18. Received \$5.00 and a very encouraging letter from Sis. Sylvester Butler in far away Australia.

Also on the 18th a good box of things from Pape Street, Toronto, per Sis. Sherriff. I think we must be related in the flesh as well as in the Spirit.

20th. I visited our outstation or Mission at Makundi, sixteen miles away. After school inspection had a meeting and three confessed Christ. I rode my old mule, she went on her knees three times coming home, but I managed to keep the right side up.

26th. Went to Bulawayo and disposed of my business. It has been a great worry as well as expense to me since going wholly into the Mission Work. I almost gave it away but it will enable me to pay off \$2500.00 on our home at Forest Vale, which we borrowed to pay off debts and to come and introduce ourselves and our work for Christ to the Churches. It still leaves a mortgage of \$1500.00 at 8%.

Going to Bulawayo, some 20 miles out of Salisbury I passed a Dutchman, his wife and family, stranded by the road side in an old "bone-shaker" of a Ford car. It is almost a crime in Rhodesia to pass a motor in trouble without pulling up. I enquired what was wrong, "the tube didn't want to be mended, and the valve was no good." Gave him valve out of my spare, told him to blow it up, then his pump was no good. His wife held it on while he pumped it. Told Bro. Peter to get mine and blow it up, then told him to get his jack and let it down. Oh, he had no jack, it was broken, put his back up against the wheel lifted it up and the wife pulled the petro box out. It all seemed so funny I laughed for a long time after it, so I got something out of it. They thought I was very kind. I gave them a card and told them I was a Missionary.

Returning home, about 20 miles from a garage my back wheel flew off, but I still kept the right side up. I lost a day and it cost me some \$25.00. The Lord has not finished with me yet.

July 12th. Met Bro. McCaleb at Macheke and brought him home in good health. He had intended accompanying wife and I to Nyasaland, but has now changed his mind, afraid he might miss his boat from Beira to Egypt, on the 2nd of August. We have postponed leaving for Nyasaland till he leaves us for Beira. We are sure enjoying his visit, and I think he is too. Had a crowded and welcome meeting to Bro. McCaleb the 14th inst. when a little girl and boy confessed Christ.

The 17th Theodora returned to school and Molly returned home with Sister Miss Saddler from Bulawayo who was going to England via Egypt, but

kindly changed her boat in order to keep Molly company while we were away in Nyasaland.

When we arrived home we found Mr. Farquhar, the Govt. Schools Inspector and a Mr. Davis at present a teacher in Johannesburg who has been appointed to a large Govt. School in Mashonaland. They left today. We enjoyed a splendid time with them. Bro. McCaleb nearly had an all night meeting in my office with them discussing Primitive Christianity, etc. They attended our meeting in the old school house last evening. At the close Mr. Farquhar asked permission to speak and gave

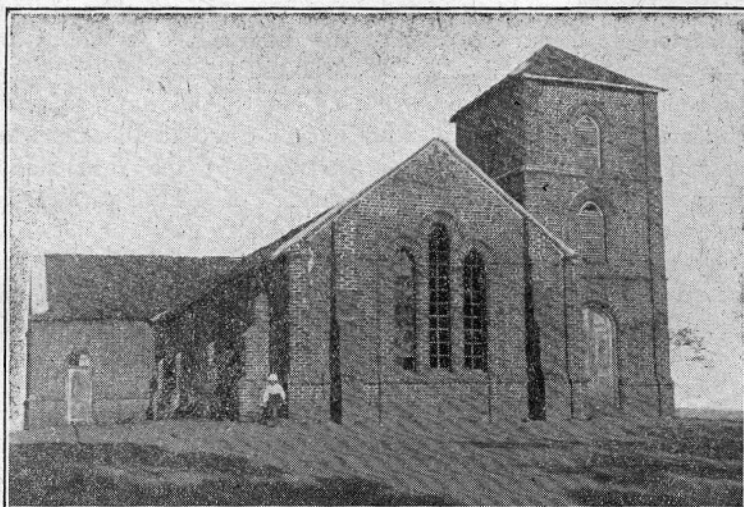
quite a nice talk. I gave Mr. Davis Bro. Brewer's Sermons and three good tracts to take away with him. I quite expect to hear from him again.

Mr. Farquhar asked about "that Teacher," and said to push on with the school and church house. I am thankful to say Brethren I am feeling no evil effects from my rupture, with care I will be able to complete our temporary school room. Our hearts are full of thankfulness to God and to our Brethren for all blessings and kindnesses received.

Yours in Christ,

JOHN SHERRIFF.

AT LAST . . . NYASALAND.



THE GOWA CHURCH-HOUSE

This cut is from the photo of a building that should be of interest to many of the brethren in Canada. It is situated about the center of the territory allocated to the Baptist Industrial Mission in Nyasaland, occupies a prominent site so that it is a landmark for miles around, and just about half a mile from it resides our Sister Bannister.

It is likely to be, for some time at any rate, the center of the work of the British Churches of Christ in that part of the Dark Continent. Mr. Smith, the missionary from whom the British brethren are taking over the work at Gowa, has offered the use of the building to them for the nominal rental of 2/6 (60 cents) per year. It seats 500 comfortably, but often has 700 in it. That it will soon be unable to accommodate all the native Christians in the vicinity seems likely from the fact that over 200 have been baptized since Miss Bannister's return.

Now that it is being taken over by the British

churches the Gowa work claims our attention and our measure of support. The Old Country brethren have maintained their right to return to their work in Africa which was stopped during the war. In the years they have been negotiating with the Governors of Nyasaland the native Christians have been faithful, and made much progress in converting their kinsfolk. Their heart-melting appeals and continual prayers for teachers are now being answered. A capable young man has volunteered for the post of Head Teacher. He has all the qualifications required by the government of the protectorate. Bro. W. Georgeson, who is giving his life and talents to this great field is only 23 years of age, but already has made a name as a scholar of phenomenal ability. He has a long list of triumphs to his credit, having won many valuable scholarships by his studious merits. He is presently pursuing his studies at Cambridge, England, and it is the desire of the Foreign Missions Com.

that he continue at the university for another year.

He is a sturdy Christian, was baptized some ten years ago, is the son of Christian parents and a member of the Church at Rodney St. Wigan, an assembly noted for its live interest in all missionary enterprise and of which the writer has many happy remembrances.

Like many of the choicest spirits in such work, Mr. Georgeson is of the aristocracy of honest toil. He is the son of a miner. And the true nobility of the parents shows itself in consenting that their only son, with wonderful possibilities before him in the homeland, should thus give his future to the cause of Christ in the remote region of Central Africa. But it is, and generally has been, of such self-sacrifice that God has made the greatest glories for the name of Jesus.

In addition to the large work carried on under Frederick, the Old Country churches will now have the burden of providing for another 41 out-schools with some 60 teachers belonging to the new field. These faithful brethren appeal to the churches in Canada to help them in the new and great work they are undertaking. And at the Joint Meeting of the officers of the Toronto congregations it was decided to put forward their appeal as endorsed and approved of in every way by those representatives of the city churches.

For something like 18 years at the least, Sister J. MacMillan of the church in Bathurst St., Toronto has collected for this work in Africa. Last year she was able to send about \$300.00 to help to pay the native teachers and preachers and assist Miss Bannister in her great medical work. In Bathurst St. five members are each supporting a native teacher. Here is one way to preach in Africa when you cannot get away from home—support a native evangelist and so preach by proxy. The salaries of these fine fellows is well within the ability of many to provide. The native worker in school and Gospel service receives from \$3.00 to \$5.00 a month, according to ability and experience. Of course as the standard of education is advanced the standard of living will be raised and more money will be required to make life comfortable. Meantime, here is an excellent opportunity for you to **RAISE YOUR VOICE IN AFRICA—TAKE ON THE SUPPORT OF A NATIVE PREACHER** and so declare the unsearchable riches of Christ to these darkened races. We know of no more deserving, nor any more promising field, in the whole world at the present time, and will be glad to supply

whatever information may be desired about the history and progress of the cause in Nyasaland.

THE VOICE FROM THE FIELD.

Just as we get finished, ready for the press, along comes a letter from Sister Bannister. It is so intimately connected with the appeal being made for Nyasaland, and comes from a heart burdened for years with the need of that field, that alterations are made so that extracts from it may be laid before you without delay.

Dear Bro. McKerlie:

Thanks for yours of July 1st just to hand. Yes, you will never get me believing that it is the Lord's will that anyone should be so burdened about things; it is because His children fail Him, and He will not compel them. What they do for Him must be done freely. I am more sorry for the natives than I am for myself. It is heart-breaking to see them this minute struggling alone to prepare for an exam. to be held in Oct. I am not much use in helping the teachers. I can help the rank and file quite a lot. I do not say much to them, but I am very grieved when I think of all the school teachers there are amongst us, and all the years these folks have struggled on alone. I am too disgusted to write about it. I think we should stop calling ourselves New Testament Churches. I guess Paul would use some very strong words if he were here to-day.

I am writing this at Namiwawa, where I have been for nearly two months. I expect to start back next week, but want to visit the rest of the B.I.M. schools on the way, so shall not get to Gowa till well on in Sept. I have visited all the out-schools here, was a week on the road with about 20 native Xtians, slept at a different village every other night, and off again early next morning. I never thought I should be able to do that work again, and I do thank God for strength sufficient; though it is not a woman's job. I have written to the Christian Advocate re journeyings, so will not repeat.

I have had Mr. and Mrs. Sherriff here for a week, entertained them in a native house; they were very much delighted with all they saw. Mr. Sherriff said that he had heard a lot about the work here, but never expected to find what he had seen. He was so overpowered he could hardly talk about it.

They left seven days ago to go to Gowa for a week before returning to their own work; but I got a letter on Monday from Mrs. Smith telling me they had both been in bed all week with fever, and would only be just getting up at the time when they had expected to leave. On the way here they were from Tuesday to Sunday travelling, and at night sleeping out on the veldt; to save money, I expect; and taking it out of themselves. We all do it; but it is penny wise and pounds foolish sometimes, though at others there is nothing else for it.

One of the women in the school asked what was meant by the words, "the Zeal of thine house hath eaten me up?" Mr. Sherriff replied, and said, "That is just what it has done to Sister Bannister. As far as the earthly life of the Saviour was concerned it finished Him; and it will finish her too." Well, what can you do? I have told the folks at home again and again, but they do not heed; and I fear it will be as Frederick said a while ago, "When you are dead they will say all sorts of good things about you," whereas I should appreciate a little help now, rather than all the talk after.

I am still hoping the Canadian churches will help the work till we get established; then too, I am coming to your and Mr. Smith's view of the whole thing—that there is room for the British and also for the Canadian churches in the work here. Gowa is fully 100 miles from Naminwawa. There is a big work all round that district, and out to Mlanje over 50 miles away there is plenty of scope and urgent need for at least half-a-dozen workers. So keep up the interest, and by next year there may be something definitely arranged so that Canada can have its own work in this great field. The natives would be most grateful I can tell you. When I mentioned such a probability, they said, that would be fine and enable them to have more teachers and preachers than they could have from only one missionary source.

I am keeping the money from the Bible School to begin special work among the women as soon as workers come out. I am doing what I can with them in my own house; but shall be unable to do what I want until I am freed from other things and get going into a larger work among them.

I got all the photos of the teachers, the last lot yesterday, and when I get back to home life I will sort them out and send to Miss MacMillan, so that each one will know the teacher he or she is supporting. Thank one and all very much for their help. Two or three supporters at home have fallen

out altogether since I came back to Africa, and I should have found things even more difficult if the brethren over there in Canada had not rallied round. As the work increases I must find other supporters; But I am hoping the F. M. Com. will take over the whole financial management and leave me free to work among the women. I have asked for that, and if it is arranged that way, whatever is sent to me for teachers I shall just hand over to whoever comes out to take charge. The women have been left too long without help of any kind.

Christian greetings to all, yours sincerely,

M. BANNISTER.

HOME FIELDS OUR INDIAN ROAD.

The following letter dated 20/9/29, reads:

Dear Brethren:

Just a line to say that I am quite well. I left home early in August. On my way out I had the joy of baptising one dear Sister at the old Fisher Reserve. I was hoping to baptise more, as it looked like it, from what they said. From there I sailed to a place called Snake Island. I stayed there two days speaking to a few about their soul's salvation. From there I managed to get as far North as Berens River Reserve. There is a white preacher here. He does not know the Indian language. He encouraged me to speak freely to my people. I have had a meeting every night and met Indians from different places. Three tribes come to this place from as far as 200 miles East. It is a Hudson Bay Outpost. The cost of living here is very high. I also met folks from Poplar River Reserve, Grand Rapids and Norway House. Most of them have been very attentive. They would like me to stay all winter. It is too late in the season to stay much longer. We have had one big snowfall already. I must return home to fix a few things to keep Jack Frost out of my little place.

Oh brethren, my work is big, doors are open for the Gospel. My people are tired of formalism, it does not satisfy the soul. Pray for me, that God will help me do a little more for His Holy name. I expect to get home middle of October.

Yours in Jesus,

H. C. TRINDLE.

* * *

I scaled out on the map that Br. Trindle has to travel 150 miles in the boat to get back home.

That's what I call enduring hardness as a good soldier of Jesus Christ.

W. EATOUGH.

ANOTHER OPPORTUNITY.

Another appeal which met with the whole-hearted approval of the officers of the churches in the Toronto District came from the brethren supervising the work of Bro. Trindle among the Indians in Manitoba.

A building in which to conduct a Lord's Day School and hold evangelistic meetings is necessary for the success of the work. The people in the vicinity of the suitable site for such an erection are very anxious to see one put up. They are all willing to give their labour. The Indians will get the logs, and it only remains to subscribe a sum of not less than \$300 to purchase doors, sashes, shingles, etc. to have this accommodation for the good work being done. How much will you put into this church-house?

Send along your contributions to the editor of "Missions."

ACKNOWLEDGEMENTS.

We gratefully acknowledge from Meaford Church \$10.00 per month regularly. From Toronto District of Churches \$75.00. Sis. Huntsman class of boys, Beamsville, \$5.00. We are encouraged by such help, and feel sure that our Sister and her class set a good example to all who would recognize their debt to others, and keep fit for bigger things in the Gospel work.

W. EATOUGH,
529 Toronto St.,
Winnipeg, Man.

RECEIVED IN SEPTEMBER.

A Hamilton Bro., for Miss Bannister\$ 1.00
Toronto District, for Bro. Trindle 75.00
Sherbrooke St., Winnipeg, for Bro. O. S. Boyer 10.00
for Nyasaland 10.00

Forwarded as requested\$96.00
H. MCKERLIE.

The church at Strathmore Blvd., Toronto, reports sending:—

To Bro. L. T. Oldham, China\$20.00
" V. Smith, Brazil 25.00
" " Smith's helper, Brazil 10.00
" " J. D. Merritt, South Africa 50.00

We were pleasantly surprised to receive:—

"GREETINGS FROM JERUSALEM,"

Signed John McCaleb.

We wish this veteran missionary every happiness while on his furlough, and hope he may visit Canada before very long.

OBITUARY.

Sister Murial Garlic was born at Tintern, Ontario, March 10th, 1899. She died Sept. 24th, 1929, aged thirty years, six months and fourteen days.

In 1927 her health failed, and she was taken to the Hamilton Sanatorium, where she remained about eighteen months. Knowing that the time of her departure was drawing near, she was removed a few weeks before her death to the home of her sister, Mrs. George Tinlin, Beamsville. There amid sympathizing friends and loved ones, where everything possible was done for her welfare, she lingered and suffered, till her gentle spirit was called away from the frail tabernacle to realms unseen.

During the summer of 1914, while the writer was preaching at Tintern, she confessed her faith in Christ, and was baptized in the stream that flows nearby.

She leaves to mourn her loss, her beloved husband, and one daughter, Joan. Also her mother, Mrs. T. Stewart; five sisters and three brothers; namely, Mrs. Luella McLeod, Mrs. Leone Chittick, Mrs. Grace Perry, Mrs. Lillian Foad, Mrs. Carol Tinlin, Mr. Chester Stewart, Mr. Stanley Stewart and Mr. Harold Stewart; also many other relatives and friends.

The funeral services were conducted from the home of her sister, Mrs. Tinlin, by the writer, assisted by Bros. Cox and Keffer, after which her body was laid to rest in the Vineland Cemetery.

C. G. MCPHEE.

HE GIVETH

"He giveth more grace when the burdens grow greater;
He sendeth more strength when the labors increase;
To added affliction He added His mercy;
To multiplied trials, His multiplied peace.
When we've exhausted our store of endurance,
When our strength has failed ere the day is half done,
When we reach the end of our hoarded resources,
Our Father's full giving is only begun.
His love has no limit, His grace has no measure,
His power no boundary known unto men;
For out of His infinite riches in Jesus
He giveth and giveth and giveth, again."

OUR CONTRIBUTORS

Edited by W. CAUBLE, 480 Strathmore Blvd., Toronto, Ont.

A LIVING SACRIFICE OR THE SURRENDERED LIFE.

BY WALLACE H. CAUBLE.



WALLACE H. CAUBLE

One does not need to be a very keen observer to discover the vast differences which exist between many of the modern Churches of Christ and the Churches of Christ of the New Testament. Being baptized, observance of the Lord's Supper each Lord's Day, the contribution of a few cents or dollars each week to the Lord's work, and living as good a life morally as the best citizens in the community seems to be the leading characteristics of members of the "modern" churches of Christ. These things are good but they are outward. New Testament christianity is first of all inward. It has to do with a man's mind, heart and will. Who has not passed by some fashionable clothing store and seen the form of a man in the display window that looked so real you actually had to take the second glance to tell whether it was a really living man or just a "dressed up" form? Now is not that the way with many churches? We may count on it that the devil's counterfeits are the best available ones. The churches and the preachers which please our Old Enemy most are those which most nearly resemble in outward characteristics the true church and the true preacher.

In the New Testament everything centers on the one hand upon Christ, and on the other hand upon the life surrendered to God. Listen to the voice of the Spirit, "For ye died and your life is hid with Christ in God." Again, "I beseech you, therefore, brethren by the mercies of God that ye present your

bodies a living sacrifice holy and acceptable unto God which is your spiritual service." Rom. 12:1. Let us then notice a few of the marks of the surrendered life.

1. First of all, the surrendered life consists in a definite committal of my body, soul and spirit to the Keeper of Souls. "I know him whom I have believed and I am persuaded that he is able to guard that which I have committed unto him against that day." II Tim. 1:12. "And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire without blame at the coming of our Lord Jesus Christ." I Thes. 5:25.

There are many who call themselves Christians who have never given any serious consideration to the complete emptying of self and the filling of the Spirit. The love of the world, of pleasure, of money, of earthly friends, also selfish ambition, pride of intellect or of learning, and even spiritual pride have hindered many of us from yielding ourselves to Him who worketh in us to will and to do of his own good pleasure.

II. In the second place, after the life has been surrendered to God and filled with the Holy Spirit, fruit must of necessity be borne. "He that abideth in me and I in Him the same beareth much fruit. For apart from me ye can do nothing." Jno. 15:5. Again Christ says, "Herein is my Father glorified that ye bear much fruit, and so shall ye be my disciples." Jno. 15:8

Now what is the nature of the fruit which we are to bear? Paul answers for us in Gal. 5:22, 23 where he says, "But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law." Here we see variety in unity. Paul sets forth the character of the life moved by the Holy Spirit as one organic whole. How often have I heard people say, "the fruits of the Spirit ARE," but Paul says, "The fruit of the Spirit IS."

The fruit of the Spirit is love. God is love and his heart yearns for love. Therefore, he gave us his Son through whose death and glorification the way was opened for him to send forth His Spirit. Then when the Spirit becomes active through our redeemed lives we bear the fruit of love to Him. And Oh! how the heart of God Himself must be

made to rejoice when we in truth return this love to Him. "Love is the crown of God's purpose, the goal of Christ's passion, and the object of the Spirit's power."

This love which is the fruit of the Spirit is perfected by means of constant cultivation and God's heart will only be satisfied and made to rejoice in proportion as this rare quality is produced in our lives. We grieve the Holy Spirit and wound the heart of God when we sin against his holy love. Oh! the vanity of loveless life, but a loveful heart yields all good things.

(To be continued in next issue).

CHRISTIAN UNION.

By A. C. JACKSON.

The following address, delivered at the Annual Meeting of the Churches of Christ, of Ontario, assembled in the Bathurst street meeting house, Toronto, is a clear, systematic and forceful contribution to the discussion of a most important subject—one which should engage the attention of all professing Christians. To those who desire to learn and exemplify in their lives the will of the "King of Kings and Lord of Lords," this discourse is heartily commended, in the hope that it may be the instrument of helping, in some measure at least, to bring about that happy condition among Christians for which our Lord Jesus Christ so earnestly prayed—"That they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are. * * * Neither pray I for these alone, but for them also which shall believe on me through their word; that they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. Jno. 17:11, 20 and 21."

Among the pioneers of the Restoration Movement, no subject was more frequently discussed or held a more prominent place, than that of Christian Union. In fact, it was out of a realization of the evils of division and a desire for union, that the movement arose. The famous Declaration and Address of 1809 was simply a denunciation of

sectism and a plea for union upon the basis of the Bible alone. The publication of that document sounded the key note of union, and a host of great and mighty men in the States and in Canada, catching up the strain, proclaimed the glad tidings of a platform upon which all christians might unite in one body without the violation of conscience or sacrifice of divine principle. The "Millennial Harbinger," the "Quarterly," the "Christian Record," and other scholarly publications, pressed the plea for union in nearly every issue. Soon the echo came back from the Old World, "We are pleading for that same union upon the same basis." The "Messenger" and "British Harbinger" kept the subject constantly in the foreground. Many other lofty themes were discussed in those early days, but none was considered of greater importance or more strongly emphasized than that of the union of christians.

On an occasion like this, when every heart is filled with a desire to get back to the original ground, I feel confident that a plain discussion of the same subject, in the light of the Word of God and the developments of time, will not only strike a responsive chord in the hearts of those who are older, but will also be helpful to the young and to the general public, by impressing them with the great magnitude of the distinctive plea for union which we as a people present to the Christian world. The part that I shall contribute to this happy occasion, therefore, will consist in as full a discussion of that old yet ever new subject, as the time allotted to this discourse will permit. We shall confine our deliberations to four points:

- I. THE EVILS OF DIVISION.
- II. A FEW POPULAR VIEWS OF UNION.
- III. THE NEW TESTAMENT IDEA OF UNION, AND
- IV. THE ONLY GROUND UPON WHICH THIS UNION MAY BE RESTORED.

I. First, then, THE EVILS OF DIVISION. Of these consider:

First of all, *that disunion among religious people affords a strong refuge for infidelity*. It is a weapon placed in the hands of unbelievers whereby they are enabled to resist, with no small degree of success, all efforts to win them to Christ. When asked to obey the gospel, they promptly call attention to the disjointed and disorderly state of Christendom, exclaiming — "See how these christians are divided! See how they oppose each other! Is this the system you ask us to accept? Are these followers of the one who was meek and

lowly of heart? Agree among yourselves, then we will consider the claims of Christianity." Thus the most powerful arguments in favor of the religion of Christ are often repelled and thrown back upon those who offer them with telling effect. "Nothing," says Lord Bacon, "doth so keep men out of the Church and so drive men out of it, as breach of unity." However shallow the sophisms by which they endeavor to sustain this objection, or however clearly we may refute their argument, it must be conceded that division among Christian people *affords a mighty bulwark for infidelity.*

Second, *division inevitably results in weakness.* "Strength in unity; weakness in discord," is as true now, as it was in the days of Aesop, the slave. The principle holds good in war, in affairs of state, in domestic life. Division has caused the defeat of many an army; discord in any government saps its vitals, the Douma of Russia being an up-to-date illustration; while strife in a family destroys its power. In every department of human life, where temporal interests are involved, weakness is recognized as a necessary result of division. Does not the same principle obtain in religious matters where vastly greater interests are at stake? Yes. It is as true here as anywhere else. We allege, therefore, that the present divided state of Christendom *robs it of its strength.*

Third, *division necessitates the unnecessary expenditure of funds.* Especially is this true in country towns. I have read somewhere, that on the line of a new railroad out west, a town was laid out; and when there were only sixty inhabitants, all told, from grandmother to the infant in its mother's arms, six preachers were working with might and main to establish six different religious organizations and build as many meeting houses; whereas, if the unity for which Christ prayed in our text had prevailed, one good house, well built, and one good preacher, well fed, would have been sufficient. The expenditure necessitated by building the other five houses and supporting the other five preachers, however meagre that support, was altogether unnecessary, hence was a waste of the Lord's money, for which as stewards, men shall give an account in the judgment.

Fourth, *division among Christian people is diametrically opposed to the teaching of Jesus and his Apostles.* Standing in the shadow of the cross, he prayed: "And now, I am no more in the world; but these are in the world and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we

are." Jno. 17:11. Again: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as Thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou has sent me." Thus the Master, realizing that he must soon suffer and die, earnestly prayed for the unity of his followers. In perfect accord with this touching appeal, Paul afterward addressed the church at Corinth as follows: "Now I beseech you, brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." I Cor. 1:10. So long as these passages and others equally clear remain in the sacred text, division will be directly opposed to the teaching of Jesus and his ambassadors.

But why multiply specifications, when, upon the surface of history and of current events there lies an acknowledgement of the evils of division? What have been the results of the great conventions of the past, of which there have been many, held to consider the subject of union? Or, what has been the outcome of more recent gatherings, particularly those in Dayton and Chicago, to consider the same subject? Shallow as may be our confidence in such meetings and fruitless as they have been, so far as effecting permanent union is concerned, they bear upon their surface one very welcome fact—they *are an acknowledgement of the evils of division.* In view of this open confession upon the part of the leading denominations of Christendom, to add specifications beyond those already enumerated would be superfluous.

We proceed therefore to call attention:

II. TO A FEW MODERN YET ERRONEOUS CONCEPTIONS OF UNION.

A very popular idea is, *that union consists in a friendly, charitable feeling between the different denominations.* That such a feeling should exist, may be true, but that this feeling alone would constitute the union for which Christ prayed, is held in serious question. In union meetings, for instance, where this fraternal spirit is supposed to reign, there is such a positive disunion as would quickly precipitate disruption, should subjects of difference be broached. Meetings of this character are operated upon the basis that doctrines peculiar to any one of the bodies represented shall be kept in the background. Only those matters about which there is no difference are discussed. Maintain silence on vital truths and the machinery runs

smoothly; speak your convictions boldly as one ought to speak and there is a clog in the wheels. Instead of that hidden underlying union about which so many eloquent speeches are made, in reality, beneath all this fraternal show, there exists a hidden, underlying division, the recent convention in Chicago being another up-to-date illustration. Yet, as Dr. Armitage observed, as far back as 1865, "It is a popular idea that kneeling on the same floor, sitting on the same bench, singing the same hymn, uniting in the same prayer, (when you have never been divided at all as to the floor, the bench, the hymn or the prayer), and being as different in all other respects as possible, constitutes Christian union. Men of every hue of faith and opinion, and of every variety of practice, too, happen to meet in one board, or on one platform or under one roof, and because they are not bitter, but feel kindly toward each other, they consider that they are making great attainments in the mysteries of Christian union. Yet not a point of difference is yielded in any respect; each man would suffer and die for his distinctive principles; and each would distrust the other's honesty, if he were unwilling to die for them; and this is looked upon very generally as good, fair, Bible union." Well, it may be, but if it is, things have changed vastly since the days of the apostles. The truth is, my brethren, that kindly feeling between religious sects is not the union for which Jesus prayed, since such a feeling may exist, and actually does exist, where the unity of the faith is rent into a thousand shreds.

Another conception of union is that of an amalgamation of denominations in one great organization, each being allowed to hold its own peculiar doctrines. An effort to bring about such a union is being made just now in every part of this country. Should the movement be successful we should not have the union for which the Saviour prayed. It would be a union of elements so incongruous that a religious explosion sufficient to shake the faith of the Christian world would be unavoidable. If two men, as individuals, cannot walk together unless they be agreed, it is certain that hundreds of conflicting organizations can not. It would be simply an aggregation of sects, which, as another has pointed out, would assume the right to legislate, and eventually appoint a supreme bishop, making the resemblance between them and

popery the resemblance between two peas of the same pod. Do not think the picture overdrawn; for, as a matter of fact, this has already been practically proposed in a recent issue of "The North American Review," by a man who occupies a prominent place in the religious world. The idea of an amalgamation of sects is not only a false view of union, but it is extremely dangerous in its tendency. The union of the apostolic Church was not a union of sects; consequently we want no such union now, as that would be the *sum total of sectarianism*.

Still another view of union is that the different religious bodies are only so many branches of the true church. Let us look at this illustration. If the different denominations are the branches some one of these must be the vine from which the others spring. It is pertinent to inquire, therefore, which of all these is the vine? Is it not a fact that nearly all of the branches claim to be the vine? If a convention, composed of delegates from these religious bodies should be called to determine which should have the honor of being the vine, I suspect that the result would be greater confusion than that experienced by the builders of the tower of Babel. Of course Protestants do not recognize the Roman Church as a branch; though great in numbers she is counted out altogether, which makes matters still more puzzling. The true church began on the Day of Pentecost, A.D. 34. Now when did these branch churches make their appearance? According to history, the first was the Episcopal, which began A.D. 1521. In view of this fact permit me to ask, was the true Church without branches for fifteen centuries? Preposterous! Yet, if the branch Church theory be true, such was the case. Moreover, each one of the branches is different from all the rest, which is contrary to nature. Who ever saw a grape vine bearing blackberries, peaches, plums and apples all at the same time? Yet, according to the branch church theory, the true church bears Episcopal, Lutherans, Presbyterians, Methodists and numerous other kinds of fruit, all of which differ as widely as they possibly can, which shows the idea of union under consideration to be false.

In striking contrast with these false conceptions, conflicting and contradictory theories of union, we shall now consider:

(To be continued.)

NEWS AND CORRESPONDENCE

Edited by L. G. SNURE, 77 Dundurn St. N., Hamilton, Ont.

REPORT OF FALL MEETING

The Fall Meeting of the Churches of Christ of Ontario was held Oct. 5th and 6th in Toronto under the direction of the Strathmore Boulevard Congregation.

On Saturday afternoon Bro. Charles W. Petch was chairman of the meeting. Bro. Petch gave us an interesting account of his work in Manitoba and in one or two of the Northwestern States. A number of reports were then made by brethren from Stouffville, Beamsville, Wychwood, Bathurst Street, East Danforth and Strathmore.

In the evening Bros. Keffer, McPhee, Janes of Louisville, McKerlie and Boll gave talks and addresses.

On Sunday the Meetings were held in the Technical School building. At the morning service Bro. Boll gave a very helpful and much needed address on Christian Unity. In the afternoon Bro. McKerlie preached Jesus, causing us to appreciate anew the unique character of the Gospel to meet the deepest needs of the soul. In the evening again Bro. Boll brought the old gospel message in the power of the Spirit.

Chas. W. Petch, Newmarket, Ont., R. 3, Oct. 4: "We had a good meeting at Thessalon with 6 baptisms. Had a safe trip home from there and received a hearty welcome from all. I spoke at Pine Orchard last Lord's Day. Shall go to the Fall Meeting, then go to Meaford for the 13th. Will likely be there till November. We are all feeling fairly well, and glad to be at our journey's end. We met Bro. Dan Stewart and wife at Thessalon on their way home to Carman, Man."

Let us be humble. If we could only see how insignificant and small we are in God's vast creation, we would never be proud again. To know ourselves aright is to be humble.—Maudsley.

E. Gaston Collins, 5755 Missouri Ave., Detroit, Mich., Oct. 7: "The baby congregation of Detroit meets in the splendid auditorium of the Robt. Oakman school on Chase Road in Dearborn, a part of greater Detroit. It was exactly 2 months old yesterday, and going strong, far exceeding the expectation of those who began the work. They have about 80 in attendance and about the same number attend the Bible classes. They are in a fine field and they are making plans to enlarge the work and build up. A part of those plans is to have a regular preacher. Accordingly, I shall begin work with them next Lord's Day, 13th, for a short time, pending a decision regarding another important move.

Bro. H. H. Adamson closed a 15-days meeting last night at the Vinewood church where he preaches regularly. There were some additions.

The church in River Rouge began a meeting yesterday.

Bro. John C. Taylor began regular work with the Hamilton Ave. church yesterday.

The Vinewood church is at work on a program for their new building.

The West Side Central Church, Bro. C. F. Witty preacher, is about to close a deal for another building which will be one of our best in the States. They have out-grown their old building.

It was my pleasure to attend the anniversary services in Windsor, Ont., Sept. 28. Glad to meet again Bro. and Sister W. F. Cox, and Sister L. J. Keffer. Bro. H. McKerlie of Toronto will begin a 2-weeks meeting in Windsor on Nov. 3."

Every subscriber send at least 1 new one.

Bro. O. E. Tallman reports 8 baptisms at the close of Summitville meeting.

COMMENTS

The Government's injunction to "Observe Sunday" as it now appears on all letters as a cancellation stamp is an attempt to move in the right direction and those responsible for the movement should be commended highly. I think however the scriptural term would be "**Observe the ordinances of the Lord.**"

* * * *

Don't forget to start that singing class you have been thinking about. A good suggestion you can try out is to have a house to house get-together once each week. If a brother has the ability to teach sight singing, get him started without delay using his talent. You will be surprised at the result.

CORRESPONDENCE FROM THE CHURCH AT REGINA

On Sunday morning, Aug. 11, two more souls were brought to Christ when Sister Verona Elsisson and Sister Doris Stevens made the good confession. They were baptized in the afternoon by Bro. H. E. Forman.

We are very pleased to report that our beloved Sis. Mrs. J. Barts is doing very nicely after a serious operation which she underwent a short time ago. We thank our heavenly Father who has seen fit to restore her to us.

The attendance is very good every Lord's Day, the brothers and sisters showing good interest.

W. H. PERKINS,
845 Queen St., Regina, Sask.

EASY TERMS

One of our regular friends sends us the following extracts from his diary:

"January 4.—Bought an automobile to-day. Very easy terms. Very fine car, with cigar lighter on dash. Ought to finish payments on this in eighteen months.

"February 4.—Paid instalment due on car. Bought a radio set on easy terms. Fine set, and payments will be small and monthly.

"March 7.—A little late with payment on the car this month, and will have to let radio payment go over until April, as I bought a set of books and

paid \$11.00 down. Very fine books. Everybody should have this set of books.

"April 15.—Borrowed \$50.00 from the boss to meet payment on car. The radio man came to take away the set, but we put out the lights and weren't at home. The chump hung around all evening, so I couldn't see to read the books.

"June 1.—Borrowed \$100.00 from Uncle George to pay the \$50.00 I borrowed from the boss, and also to meet payments on the car. Got behind a little on the book payments, because I bought a piece of land in a new real estate development. This land ought to jump in value. Paid \$50.00 down.

"August 15.—Somehow I don't miss the radio set much. And you can get plenty of books from the public library. The thing that hurts is that Uncle George should be so mean. Of course I told him I'd pay back the \$100.00 on August 1st; but you can't do the impossible, can you? Trying to arrange a character loan from the bank. If I can borrow \$250.00 I can get square again and everything will go fine.

"August 16.—Bank says I have no character. What a bunch of crooks!

"September 30.—The garage man is holding the car for that labor bill. What right have they to hold the car? It doesn't belong to me.

"October 1st.—It wasn't any use. I had to let the car go. Anyway, I'd rather have the piece of land. They have given me a month's grace on that. Real estate people have more heart, after all.

"November 15.—Well they can have their old land. Good riddance. If I knew where to get \$30.00 to meet the payment on the piano, I'd be all right. Bought a new automobile to-day, on the 'pay of income' basis.

"November 16.—Income stopped. Got the sack at the office. In looking for a job you've got to have a suit of clothes, so I bought one this afternoon. Five dollars down."—*Selected from The Ad-Visor.*

RENEWALS ACKNOWLEDGED

W. Lundy, S. House, B. Huntsman, M. Culp, Roy Watterworth, Mrs. Granger, Mrs. P. Horncastle, H. McKerie, Mrs. E. McKerie, D. Brennan, Almedia Bessey, Miss A. Coon, Mrs. L. Latimer, Mrs. Gray Kermit, Albert Brown, C. Cartwright, S. Follick, T. Hunter, W. Cartwright, D. Sinclair, Mrs. R. E. Book, Mrs. W. Gilchrist, J. H. Brown, R. Peckham, A. Snure, Mrs. C. Fess, C. Beamer, Mrs. A. H. Johnstone, Mr. W. J. Johnstone, Mrs. G. C. Fess, P. R. Goatcher, Earl C. Smith, Hugh McWhinnie, Mrs. C. E. Wardell, Mrs. J. O. Martin, Mrs. H. Smart, Mrs. John Sann, D. Stewart, H. E. Forman, Mrs. J. C. Hurley, Diana

Warren, Mrs. Atkinson, Mrs. W. Comfort, Mrs. F. Breeze, Mrs. Thos. McNalty, R. Peters, Thos. Laycock, Thos. Orr, Mrs. Geo. Eller, Mrs. J. D. Ressor, Peter Lehman, D. H. Rusnell, Mrs. Neilson, J. S. Whitfield, Mrs. Wm. Nesbitt, W. W. Porter, S. Wilson, H. L. Richardson.

HELP US REACH OUR OBJECTIVE OF \$350.00

R. Watterworth \$1.00, G. Yake \$10.00, Alex M. Stewart \$5.00, C. Watterworth \$5.00, C. Petch \$5.00, Bro. Fletcher \$5.00, Bro. Wait \$5.00, Sister L. Jackson \$6.00, N. J. Bunt \$5.00, L. G. Snure \$5.00, E. G. Collins \$9.25, H. McKerie \$1.00, W. Richardson \$2.00, C. Cartwright \$1.00, Sister Follick \$1.00, V. Lighthouse \$2.00, W. Cartwright \$1.00, N. A. Osborne \$5.00, Beamsville Bro. \$1.00, Alene Snure \$1.00, Mrs. A. Wills \$1.00, Mrs. A. Wills \$1.00, Geo. Tinlin \$1.00, E. Merritt \$1.00, C. of C. at Forest \$5.00, Mrs. G. C. Fess \$1.00, Mrs. J. L. Whitfield \$1.00, Mrs. L. LaCourse \$1.00, Mrs. N. B. Jay \$1.00, Mrs. J. O. Martin \$1.00, Mrs. John San \$1.00, D. Stewart \$1.00, Mrs. G. Stevenson \$1.00, H. E. Forman \$1.00, R. Trusler \$1.00, O. H. Tallman \$1.00, R. Peters \$1.00, Thos. Laycock \$2.00, Thos. Orr \$2.00, Wm. Whitfield \$12.00, Mrs. Geo. Eller \$1.00, Peter Lehman \$1.00, Mrs. Neilson \$1.00, C. of C. Sarnia \$3.00, Mrs. W. J. Flevell \$1.00, Alfred Moot \$1.00, Mrs. W. Nesbitt \$1.00, W. W. Porter \$1.00, S. Wilson \$1.00, Don Carlos Janes \$1.00, L. J. MacDougall \$1.00. Total to date \$130.25.

MARRIAGES

ELLIS—PATTERSON. On Sept. 30th, at the residence of Mr. H. McKerie, Toronto, Mr. William Howard Ellis, of Beamsville to Miss Mary Secar Patterson, of Grimsby, Ontario. Bro. H. McKerie officiating.

Christian Monthly Review

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

77 Dundurn St. N., Hamilton — Ontario
\$1.00 per Year in Advance

L. G. SNURE, Managing Editor.

Associate Editors:

W. CAUBLE

H. McKERLIE

C. G. McPHEE

All communications and remittances to be addressed to Christian Monthly Review, 77 Dundurn St. N., Hamilton, 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.

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(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.

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.

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, Secreary, 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.

HAMILTO I, ONT.—Church meets at 77 Sanford Ave., South o. 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

TORONTO (EAST DANFORTH)—Veterans' Hall, Dawes Rd., 10.30 a.m., Sunday School; 11.30 A.M., Worship; 7 P.M., Gospel Meeting. Secretary, A. E. Humphries, 418 Arlington Ave., Toronto, Ont.

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 worshipping and teaching. At 7.30 p.m., for preaching. Thos. Orr, Elder, Box 422.

TINTERN, ONT.—Church meets each Lord's Day at 11 a.m. for Worship. W. F. Cox, Evangelist.

WINDSOR, ONT.—Church house located on Campbell Ave., at College. Lord's Day at 11 a.m., Worshipp. 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.