

CHRISTIAN MONTHLY REVIEW

Ernest R. Perry #1

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No. 12

MY CUP RUNNETH OVER

*There is always something over
When we trust our gracious Lord,
Every cup He fills o'erfloweth,
His great rivers are all broad.
Nothing narrow, nothing stinted,
Ever issue from His store,
To His own He gives full measure,
Running over, evermore.*

*There is always something over,
When we, from the Father's hand,
Take our portion with thanksgiving,
Praising for the path He planned.
Satisfaction, full and deepening,
Fills the soul and lights the eye,
When the heart has trusted Jesus
All its need to satisfy.*

*There is always something over,
When we tell of all His love;
Unplumbed depths still lie beneath us
Unscaled heights rise far above
Human lips can never utter
All His wondrous tenderness,
We can only praise and wonder,
And His Name for ever bless.*

—Herald of Light.

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EDITORIALS

By C. G. McPHEE, Beamsville, Ont.

REPENTANCE.

(Continued from last issue).

(5) Repentance is an essential in salvation. "Except ye repent, ye shall likewise perish." (Luke 13: 5). Some things are needful to the welfare of the soul, but this is absolutely necessary. Some things may be, but this must be. If you have not repented of your sins, you have no part nor lot in the matter of eternal life. It has been placed in the divine plan of salvation by the Son of God. He commanded, "That repentance and remission of sins should be preached in his name unto all the nations." (Luke 24:48). First comes *Repentance* and then comes *remission*. The repentance is unto, or in order to the remission of sins.

Repentance is a commandment of God; and his commandments are given to be obeyed. "Blessed are they that do his commandments." (Rev. 22:14). If it were possible to keep the law of the Lord perfect in every point but this one, yet we would be guilty of a grievous sin, and held accountable for the breaking of the whole law. "For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all" (Jas. 2:10). Moses made a great success of delivering the children of Israel from Egyptian bondage. He made a great success of building the tabernacle. He made a wonderful success in many things, because he followed the law and pattern given him by the Lord. However on one occasion he left the

straight and narrow way. He changed the law of God, and made a law to suit himself. On account of this transgression he was not permitted to enter into the Canaan land, but was told to go up unto Mount Nebo's lonely summit and Pisgah's height, and there view the promised land. Alone on the mount he died, and angels buried him in a sepulchre unknown to man. If we break this law in one point we will not be permitted to enter the heavenly Canaan. Angels will not be there to minister to our soul when the grim monster of death approaches, but we will be left to face the realities of the unseen world without God and without hope.

Let us now consider this subject from different standpoints in order that we may get a proper understanding of what God teaches about Repentance. First, "What Repentance is Not." Second, "What Repentance Is." Third, "The Essentials of True Repentance."

(1) What Repentance is Not.

(1) Repentance is not *Grief*, as a result of painful consequences. Grief is not even an indication of repentance unless there is a correspondent change of life. A man has been a gambler and drunkard till all his money is gone. The seed he has sown brings forth a speedy harvest. He grieves over the mistakes he has so foolishly made. He turns away from his sin not because he wants to, but because he has to. His grief avails him nothing. It is grief for the consequences, not sorrow for the sin. The robber grieves when he hears the prison door click behind him, and he knows that his days must be spent behind the high stone walls. The murderer regrets his crime when he hears the sound of hammers preparing the scaffold on which he must hang. Many regret their deeds, because they have been caught, and must suffer the painful consequences. Let us apply this lesson to our own hearts, and see if we have been living under a delusion, or if we have been following the truth of God.

(2) Repentance is not *Feeling*. Many people would like to serve God, but they are waiting for some peculiar kind of feeling. Back in the Garden of Eden, Eve felt that she would like to eat of the forbidden fruit, and you can plainly see the result. Saul felt that it would be well to offer sacrifices instead of the priest, and it brought upon him the curse of God. Paul thought at one time that it was right to destroy the christians. When their blood was running upon the earth, as a sacrifice in the sight of God, he felt delighted, and was re-

joining at his success, because he believed it was well pleasing in the sight of God. Many people have been guided by feeling, and walked into the very jaws of death. Many convicts feel very miserable when they are working in the penitentiary. Frequently they shed tears and mourn as though their hearts would break. But as soon as they are free they go back to their former manner of life. They feel badly because they have been caught and not because their conscience troubles them as a result of sin. We need advance this thought no further, for every reasonable person cannot but see that feeling is not repentance.

(3) Again, Fear is not Repentance. When people get alarmed, they frequently imagine that some miraculous power has taken hold upon their soul. When the tempest has subsided within, they feel much relieved, and think that salvation has come. This is but a delusion that comes from the enemy of the soul. Multitudes have been terrified but they have never repented. When God sent the plagues upon Egypt, I imagine the people were alarmed. They had something to make them terrified. "All the waters that were in the rivers were turned into blood." The flies came into their houses in "Grievous swarms." The plague of boils was visited upon man and beast. In some parts of this country there are terrible hail storms. They destroy the crops and leave death and desolation in their wake. But the hail storm of Egypt surpasses our imagination. It killed both man and beast. It was hail mingled with fire. It destroyed even the herbs and trees of the field. There was the awful plague of darkness and climax was reached when God destroyed the firstborn of man and beast. The people quaked with exceeding great fear, but did they repent? Their after life proved that their fear was not repentance.

(To be continued).

OPENING THE BOOKS

BY E. G. COLLINS.

When the Son of Man shall sit "on the throne of his glory," and we are all gathered before Him many will be condemned for not working. The one-talent man was sent into outer darkness not because he could not do more, but because he did not do what he could. He did not use even one talent. To those on the left the Son of Man shall say, "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his

angels." Why are they cursed? "For . . . ye did not." "Inasmuch as ye did it not unto one of these least, ye did it not unto me."

The Saviour knew that some would boast of certain activities they call works, such as prophesying in His name, casting out demons, and many other things. So, he forewarned us by saying that salvation is not given as a reward for all so-called good works, nor by piously saying, "Lord, Lord," but by *doing* "the will of my Father."

Even of Jesus it was "written in the roll of the book," "Lo, I am come to *do* thy will, O God." He said He came down from Heaven not to do His will but God's, referring to it as His meat.

The poor rich man (Luke 16) was not condemned because he was rich in this world, but because he was *not* rich toward God.

It is true that Paul said, "for by grace have ye been saved"; and "that not of yourselves, it is the gift of God; not of works, that no man should glory." But he also said, "through faith." That's our part. "Faith apart from work is dead"—"is barren."

We have been "created in Christ Jesus for good works," to "walk in them." We *must* "observe all things whatsoever" Jesus has commanded us; "For God will bring every *work* into judgment, with every hidden thing, whether it be good, or whether it be evil."

Prayer changes things but does not end things. It really commences things.

* * * *

Nothing more beautifully sets forth the attitude of the Christ toward the weak, wavering, wandering Christian than the sweet words, "The bruised reed will he not break; the smoking flax will he not quench till he send forth judgment unto victory."

* * * *

At Church services I come close to my God and my human comrades in worship.

* * * *

At Church services I learn in many ways the truths by which I may live a happy, brave and useful life.

* * * *

At worship I gain strength by which I become that which I have learned I ought to be.

* * * *

At worship I find comfort in my sorrow, courage in my struggle, joy in my victories.

* * * *

He who prays earnestly to the Lord of the harvest to send out laborers may find thereby his own appointed place in garnering in the grain. The first disciples had no sooner learned the lesson of *praying* him to send forth laborers than they heard from His lips their commission to go.

MISSIONS

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

WHY?

There are several very weighty and convincing reasons why the Church of Christ ought to send out missionaries wherever there is ignorance of God and Christ, whether at home or abroad. There are reasons political, reasons commercial, reasons humanitarian, reasons social, reasons ethical; but, for the intelligent Christian, the two factors that go together and constitute the one impelling, all-conclusive and self-sufficient reason for engaging in missions are, 1st., **God's estimate of the spiritual condition of the heathen**, (that is non-believers) and 2nd., **the obligation He has laid upon Christians in His method of dealing with that condition.**

Scripture tells us the heathen are, "alienated, enemies in mind, by wicked works;" Col. 1, 21: that they are "dead in trespasses and in sins;" Eph. 1, 1: that they are "children of disobedience," "children of wrath," "without Christ, . . . having no hope, and without God in the world." Eph. 1, 2; 3; 12.

God's dealing with the heathen shows all the Divine qualities of Holiness, Justice, Love, Mercy.

The unmentionable moral depravity of heathenism is the result, and a revelation, of holy wrath abandoning the ungodly . . . "giving them up to uncleanness, . . . to vile affections, . . . to a reprobate mind." Rom. 1, 18; 24; 26; 28. This abandonment was not arbitrary, but was induced and made necessary by the persistent refusal of those abandoned to walk up to the light they had. Rom. 1, 19-20.

If the civilized moralist has not sunk so low, it is because God is long-suffering and has not yet quite cast him off, but by His patient forbearance calls him to repentance. Rom. 11, 4. Neither the commendable life of the Moralist nor the Jew's adherence to The Law lifts either out of the category of "sinners" . . . "for as many as have sinned without law shall perish without law, and as many as have sinned in the law shall be judged by the law." Rom. 11, 12. This reasoning places all responsible persons on exactly the same level . . . "That every mouth may be stopped, and all the world may be guilty before God." Rom. 11, 19.

The fate of the guilty is not at all uncertain. "The wicked shall be cast into hell, and all the nations that forget God." Psa. IX, 17. "The fearful, and the unbelieving, and the abominable and murderers, and whoremongers, and sorcerers and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone: WHICH IS THE SECOND DEATH." Rev. XX, 8.

To universal guilt is extended universal mercy, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. VI, 23. "WHOSOEVER shall call upon the name of the Lord shall be saved." Rom. X, 13. Immediately after this great and grand declaration comes a series of interrogations, the implied and obvious answers to which cannot evade the conclusion that **MISSIONS ARE THE MEANS BY WHICH GOD PURPOSES TO EFFECT THE SALVATION OF ALL SINNERS, WHETHER SUNK IN VILEST HEATHENISM, OR LIVING IN CULTURED MORALITY, OR LABORIOUSLY OBSERVING THE REQUIREMENTS OF AN OBSOLETE, THOUGH GOD-GIVEN, RELIGION** . . . "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? HOW? HOW? HOW? . . . ONLY BY MISSIONS.

HOME FIELDS

OUR INDIAN ROAD

Bro. Stewart, of Carman, has visited the Indian Reserve and his report is most encouraging. He arrived unannounced and saw things just as they are at their normal. He was deeply impressed with the good work being done in the South End, and heard reliable testimony to the altered lives of those attending the meetings there. The improved characters of many is a matter of comment all over the Reserve. And the visitor is convinced that it would be well worth while to accept the generous offer of Bro. Prince to have a meeting-house erect-

ed on his own lot. The men offered to go into the bush this Winter and get the lumber, so there is no need for further delay in sending along the modest sum of \$300.00 to complete the building.

Bro. Stewart preached each night during his stay, and the folks listening were not content with anything less than a 1½ hour sermon. He confirms all the good reports already heard about the fine prospects for a really useful and important work being done if facilities are provided the missionaries. As Bro. Trindle had not returned from his Summer boat trip to other reserves, Bro. Stewart did not see him. But he was pleased to hear of his faithful preaching and teaching. No doubt Bro. Trindle will have much interesting information to impart when he gets in touch with his brethren in Winnipeg.

We are indebted to Bro. Eatough for the financial statement in connection with the Manitoba Mission, which statement was duly audited along with the accounts of the Winnipeg church. It is a fine testimony to the wide and deep practical interest the churches are taking in "Our Indian Road." When reading the balances please note that these make no mention of some \$90.00 due Bro. Trindle at the time when the report was made up. His being away from home accounts for the money not being paid over then.

FINANCIAL STATEMENT

From Oct. 1st, 1928, to Sept. 30th, 1929.
GENERAL FUND.

Receipts	
From Toronto District Churches	\$150.00
" Ontario District, for Bro. Trindle's visit	141.15
" Meaford Church	86.35
" Calgary Church	7.00
" Carmen Church	31.00
" Other Sources	77.76
	\$493.26

Disbursements	
To Bro. Trindle, remuneration	\$187.00
" " " groceries	16.60
" " " Ontario expenses	68.65
" " " Railway fares	20.00
" " " miscellaneous	7.00
" " Prince, groceries	52.05
" " " railway fares	12.16
" " " miscellaneous	5.20
" Balance in hand	124.60
	\$493.26

HORSE AND BUGGY FUND.

Receipts	
From Bro. Cox, Beamsville	\$ 87.50
" other sources	35.00
	\$122.50
Total Income	\$615.76

Disbursements	
To Bro. Trindle for horse	\$ 40.00
" Balance in hand	82.00
	\$122.50

Signed: A. H. BEAMISH, Treasurer.

SIAM

PRECIOUS FRUIT



"Is it worth while?" is a question that is often asked when work on the foreign field is being advocated. Very often there can be no very definite answer made, the most that can be said in the case of a new work is that it is bound to be worth while, since it is the will of God. On the other hand, where mission work has been faithfully carried on for a period of years, there are always tangible and very convincing proofs that it is indeed worth while. The above picture brings one of the many such proofs before us.

Meh Luan is one of the precious fruits of the faithful labours of Bro. and Sis. Percy Clark, missionaries in Siam. From childhood she has been

under their care and teaching. For about twelve years the Fern Ave. Bible School, (Toronto) contributed the money necessary to support her. And now she herself is a teacher and evangelist. How far-reaching will be the influence of this one life who can say? As we see this devoted soul with her students around her we cannot but realise that the missionary is a Sower, that if only one heart receives the good seed there is bound to be an abundant harvest in the years to come. Fern Ave. scholars may be justly proud of their part in maintaining Meh Luan, who is now preparing so many of her own country-women for the highest Christian service. The blessings of many mothers will be upon her and her work for generations to come.

CHINA

WORSHIP OF KWON YAM — THE GODDESS OF MERCY

By Lewis T. Oldham, Canton.

Some people in seeing the likeness of Kwoon Yam as she is shown holding a child have supposed it to be a Chinese artist's "Madonna." There are some points of similarity. But when we begin to inquire into the history of Kwoon Yam we find that she has existed as a prominent goddess among the Chinese people for even more than 250 years before Christ.

The temples of Kwoon Yam are plentiful throughout China. She is considered a sort of goddess of mercy. The worship of this goddess seems quite wide. Ivory likenesses may be found in many homes. In various temples she is portrayed in differing forms and positions, one of them being similar to the "Madonna."

It seems that early in her worship the people associated her with the idea of having power to cause parents to be childless or to bless the union with children as the case might be. The principle purpose of worshipping her might possibly not be associated at all with the idea of receiving mercy. Yet by stretching our imaginations we might conceive how the granting of the worshiper's petition might be acts of mercy.

Because of the superstition that she had power to make the womb barren or fruitful, many who are desirous of children, especially male children, are found in her temples worshipping.

In the temples there may be numbers of small images of the goddess holding a child. These are placed there for the worshipers to steal. It is shameful for one to be seen taking one of them, but take them she must in order that the charm might work. The woman must, or should, eat at least a part of the image, which is usually made of clay. The superstition is that the parts that indicate sex need to be eaten to determine the sex of the desired child. After the birth of the child the worshiper must again visit the temple. This time she must bring back a number of images for the one she stole and ate. Needless to say that because of the desire for boys Kwoon Yam always holds a male child.

It may seem odd that a type of this kind of worship should live so long—over 2000 years. But it does show that in man there is a tendency to worship, a tendency to look to some power or powers that direct and influence his life. And whether or not he is rightly directed in his worship he is ever ready to worship. If testimony or tradition is plentiful enough almost any worship or superstition may be fastened upon a people, especially upon the ignorant classes. We, realizing this, should determine the more to make known to superstition ridden people the True God and His message. Jesus said concerning this message, "Ye shall know the truth, and the truth shall make you free." Free indeed are those who through a knowledge of the truth HAVE BEEN FREED FROM THE BONDAGE OF SIN AND SUPERSTITION. Free! you can hardly imagine the freedom that such people could enjoy in the Lord. When the shackles of sin and superstition are loosened there exists a freedom which is not comparable to any other freedom. Christ said, "Ye are free indeed." And true it is. One is never freer than when the shackles of sin

and superstition are broken and he stands forth the freeman of Christ—ransomed and made free in the blood of the Lamb.

CHINESE PUBLICATION WORK

A series of tracts covering fifteen subjects has been written and 64,000 copies printed.

Of another series covering ten subjects some 40,000 pages have been mimeographed.

A few hundred of "The Church of Christ" (154 pp.) by a layman have been obtained in Chinese.

Another book, "Sound Doctrine," has been translated and 1000 copies printed.

A booklet on the Purpose of Baptism has been printed.

Over 40,000 printed tracts and 40,000 pages mimeographed tracts have been distributed. This has exhausted the supply of 18 subjects.

Accumulating the above has caused the expenditure of some \$375.00.

Now 15 of the 25 tracts need to be reprinted. \$5.00 will reprint a few thousand of any one of them. \$75.00 will give a fair supply of all fifteen.

Another \$150.00 will publish a much needed book on the Christian System, of which the manuscript is almost completed and some translation done.

A booklet on the Organization of the N. T. church is to be printed long before you read this. Other booklets are also in preparation.

McGarvey's Commentary on Acts is being translated.

Other tracts are being prepared. Some material is being collected and prepared for a magazine.

What part do you wish to have in the above work?

AFRICA

LETTER FROM HUYUYU. (abridged)

Sept. 4th, 1929.

Dear Brethren in Christ:

I spent an interesting and busy time at Namiwawa with Sis. Bannister, Frederick and some 17 native teachers and preachers. On Aug. 8th, Sis. Bannister accompanied Mrs. Sherriff and myself to Mlanje, a mission 50 miles away in the mountains. The Brethren were delighted to see us. Preacher Roland asked permission to send his son, 17 yrs. old, to Huyuyu to school, which was readily granted. Teacher Crechen's son from Namiwawa and five others say they too are coming.

Returning, we called at Palomba Mission. Bro. Danison, a student from Forest Vale Mission, is in charge of the church of some 50 members. The church house is the nicest and cleanest little native meeting-place I have yet seen. It is built of bamboos and neatly thatched with grass. Danison was especially glad that his old teachers had come to see him and his work for Christ.

Aug. 11th was the "red letter" day of my missionary experience, and will live as long as I live and have a memory. I enjoyed the privilege of presiding over and addressing a congregation of 432 comfortably seated on brick benches in a church house built entirely by native labour, assisted by funds from England and elsewhere. It has a platform 2 ft. high, a main aisle, with right and left wings cross shape, with a big round tower in front, and a domed roof of brick. It is Bro. Frederick's ambition to have a bell in that tower. Don't be horrified, brethren, don't forget they have no clocks or watches, only the sun to mark time. The building was an eye-opener to the writer, and a great credit to all who had any part in its erection.

The meeting was an inspiring and imposing sight, all very clean and very decently dressed, and attentive to the last. The British churches have presented them with a fine silver Communion Set of six cups and jug. Six teachers served the emblems and took the fellowship, and now for another "eye-opener." Many who had no silver or pennies brought eggs and corn and handed same to the deacons, who put them in front of the platform. That's what I call practical Christianity. As I walked out of church, one Brother put two eggs in my hand; one of them was cracked. Frederick told the big meeting that the work had been started by a Bro. Ellerton, whom I baptized in Bulawayo. He returned to Nyasaland and started preaching Christ. (Another branch of the Mustard Tree.)

Aug. 13th. Said "Good-bye" to Sis. Bannister and set out for Gowa, 100 miles away, where are our old friends, Mr. and Mrs. Smith, of the Baptist Industrial Mission, which is being offered to the British churches. About a dozen of the teachers from Namiwawa cycled 10 miles to Zomba, to have a final farewell. It nearly broke our hearts to leave dear Sister Bannister all alone in that great work. She is much harder of hearing than the writer, and she is just wearing herself out in the work. She is truly giving her life for it. I earnestly pray the British churches will take up the work in earnest, and speedily get workers in the field.

There is ample room for British and American Churches to operate and co-operate in that great field. But, from what I have seen and heard, methinks it would be useless anyone writing for permission to enter the field, who is not endorsed by a Committee of some kind representing the Churches responsible for sending and supporting said Missionaries.

(As reported in last issue of the C. M. R., the Sherriffs were

stricken with fever on their way to Gowa, where the Smiths soon had them tucked in bed.—Ed.)

My, shall I ever forget that Kapock bed? They nursed us like a father and mother for 6 days; when, thank God, the fever left us. While wife and I were sitting convalescent on the verandah, an old man told Mrs. Smith he had 15 wives. We also saw a very old woman who hobbles about, very bent, on a stick, and who crawls into a round chicken coup hut, to cook her food. Smiths built her a good hut, but she says it is full of evil spirits and these would poison her food; so into her coup she crawls through a little hole, carrying with her the fire for cooking. What darkness!

Aug. 22nd. Said "Good-bye" to the Smiths and Gowa. Did 100 miles to Blantyre, and stayed at hotel for the night. 23rd. Got auto repaired, made 50 miles and camped on road for the night.

We went on to Salisbury, and I interviewed the Town Clerk re trust deed and lease of the "Mission Site" on the native location in Salisbury for Mission purposes. It had already been drawn up with Brethren F. L. Hadfield and A. B. Watson of Bulawayo as Trustees. He is having it drawn up again, with the writer as sole Trustee, and his successor automatically becomes Trustee. He will post them out for signatures when completed.

Dear Brethren this means a worker for Salisbury; but while you are looking out for him, it also means that I need at least \$1000.00 to start my plan in a previous letter.

Thankful to report we are all well, and to enclose report of the Gov. School Inspector. With Christian love to all,

JOHN SHERRIFF.

Name of school: Huyuyu 1st Class. (Mangwendi Seserve) Mrewa District.

Denomination: Church of Christ.

Superintendent: Mr. John Sherriff.

Property.

Tremendous progress has been made in the Mission since the last visit. The European house is now completed and is occupied. It consists of Burnt brick under iron, steel windows and ceilings and cement floors. An office block and a kitchen block are also completed. The school is housed temporarily in an out building, but soon a building will be put up. About 40,000 bricks have been made. Such progress is the more remarkable when it is considered that only Mr. and Mrs. Sherriff are responsible for this work, in addition to many other duties. The front of the house has been tastefully laid out as a flower garden, and a drive has been planted with gum trees down its edges. At the same rate of progress, Huyuyu should become a large centre within a few years.

Scholastic.

There is need for a much slower pace throughout the work, paying attention to quality rather than quantity. The tendency on the part of the pupils is to go fast, but this must be curbed. Some of the work heard was remarkably good, and showed that Miss Sherriff was paying conscientious attention to it. Scripts of Examinations set were also seen and these were quite good. Time Tables, Schemes and Records, together with Methods of Teaching were fully discussed.

Industrial.

The Institution is at its constructive period and therefore little stress is being laid on the Industrial side, but no doubt the pupils are learning much under the thorough supervision of Mr. Sherriff.

General.

As Mrs. Sherriff was noted for the excellent women's work at Forest Dale, it might be well to consider the advisability of making this centre a training centre for girls only. In this direction, there is certainly ample scope and great necessity.

(sgd.) J. H. Farquhar,
INSPECTOR.

Native Development Department,
Salisbury Circuit.

IF——?

If some one came to you for bread

Some child, perhaps, with arms flung wide—

If some one frozen, almost dead

Dropped, in a sudden swoon beside

Your home—if someone poorly clad

Left bloody footprints in the snow,

Would you give of the bit you had,

Or would you bar your door, and go?

If China were across the street,

Instead of seven seas away,

Would you give China food to eat,
Or would you pass it by to-day?
If Christ, with tender hands stretched out,
Should smile at you from Heaven above,
Would you, by one small shred of doubt,
Betray the splendor of His love?
—Margaret E. Sangster.

HUYUYU BALANCE SHEET

Revenue for June, July, August. Financial Statement.

June		
1	Miss Margaret Dial, Guthrie, Okla. (class)	\$ 15.00
10	Bro. D. C. Janes, Louis., Ky. (by donors)	227.70
"	Miss Margaret Dial, Guthrie, Okla. (class)	7.00
"	Bro. E. G. Collins, Meaford, Ont. (by donors)	37.30
	Total	\$287.00

Local receipts.
Collection \$ 9.93
Book Sales 1.25

\$11.18

July		
8	Bro. F. R. Kilbourne, Idalou, Texas	\$ 25.00
13	" F. L. Rowe, Cinn., Ohio (by donors)	12.00
"	D. C. Janes, Louis., Ky. (by donors)	249.93
"	E. G. Collins, Meaford, Ont. (by donors)	72.25
"	B. E. Holman, Fayetteville, Tenn. (by donors)	29.99
30	S. Willison, Woodsfield, Ohio (by donors)	15.00
"	B. E. Holman, Fayetteville, Tenn. (by donors)	56.01
"	W. E. McCartney, Omagh, Can. (Church)	15.00
"	"In Jesus Name"	5.00
"	Sis. Sylvester Butler, N. S. Australia	5.00
"	Bro. E. G. Collins, Meaford, Ont. (by donors)	45.00
	Total	\$532.18

Local Receipts.
Collections \$5.37

August		
7	Sis. A. M. Burton, Nashville, Tenn.	\$300.00
"	Bro. D. C. Janes, Louis., Ky. (by donors)	250.07
"	F. L. Rowe, Cinn., Ohio (by donors)	23.00
"	B. E. Holman, Fayetteville, Tenn. (by donors)	39.99
27	R. S. King, for Central Church, Nash., Tenn.	102.00
"	MacRae, Santa Cruz.	5.00
	Total	\$725.06

Local Receipts.
Collections \$5.00

Financial Statement for June, July, August, Expenditure.

Molly Sherriff, salary	\$ 45.00
Native Teachers, salaries	82.50
T/exs. Repairs, tires and tubes	250.00
Boys' Wages	117.75
Corn and P. Nuts bought in advance for boys' food	264.50
Photos and Drugs	27.27
Mission Req.	
Stamps, Stationery, Oil, etc.	60.58
Native Hymn Books, \$18.76; Wine and Railage, \$21.03	40.68
Duty on Parcels and Drugs	7.18
John Sherriff, "Self support"	199.54
Balance on "Mission House"	217.79
Nyasaland N. Teachers' support	60.00
Harness for Donkeys	30.75
Lino. and Railage for Mission House	128.50
Total	\$1532.04

Revenue \$1565.79
Expenditure \$1532.04

JOHN SHERRIFF.

11 OF THE 12 WERE GALILEANS.

The solitary apostle who was not a Galilean was the man from Judea. It is very interesting to note that only one of the apostles was buried in his native land.

The sepulchres of the apostles are all the way from Egypt to Italy, and from Armenia to Egypt.

The apostles lie in missionary graves on the three continents of Europe, Africa and Asia. The earthly resting places of these intrepid souls are in Italy, Achaia, Asia, Armenia, India, Egypt, and other foreign lands.

Judas Iscariot was a Judacan. And Judas Iscariot alone of all the twelve apostles lies buried in his native land.

Then every apostle except one gave his life to the missionary enterprise. "Judas Iscariot who also betrayed him" was the only one among the twelve apostles who did not become a missionary. And so the only one among the twelve apostles who did not become a missionary became a traitor.

You do not believe in missions, did you say? Well, neither did Judas Iscariot. And it surely ought not to be a matter of much pride for anyone to find that his views of the missionary enterprise were first shared by the one man among the twelve who betrayed his Master with a traitor's kiss.

Extracts from *New Thoughts on an Old Book.*—
Wm. A. Brown.

MISS M. BANNISTER, Missionary in Nyasaland, Central Africa.



MISS M. BANNISTER

We have a most informative and interesting letter from Sister Bannister, but space does not permit of its appearing in this issue. We are distributing copies among the Churches in Canada, as far as the addresses of such are available to us. Every member should have a copy of that letter. If your church has not received some, send on the name and address of someone to whom

they can be sent and state the number of members in your congregation. *We shall gladly mail copies anywhere, free of cost.* U. S. Churches are invited to ask for copies.

**MAKE IT A GIVING XMAS; AND
GIVE TO MISSIONS.**

RECEIVED IN OCTOBER.

Church at Woodgreen, for J. Sherriff	\$ 6.91
Church at Selkirk, for J. Sherriff	10.00
A Sister, Tintern, for J. Sherriff	2.00
Churches at Hamilton, for W. N. Short	37.65
Church at Wychwood, Toronto, for M. Bannister	80.00
Forwarded as requested	\$136.56

The Church at Strathmore Blvd., Toronto, reports sending its monthly support to:—

L. T. Oldham, China	\$ 20.00
V. Smith, Brazil	25.00
Smith's helper, Brazil	10.00
J. D. Merritt, South Africa	50.00
	\$105.00

OUR CONTRIBUTORS

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

A LIVING SACRIFICE or THE SUR- RENDERED LIFE.

BY WALLACE H. CAUBLE, B.A., M.Th.

Continued from last issue.

"But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law." Gal. 5:22-23.

Really the statement, "But the fruit of the Spirit is love," is all inclusive, yet Paul proceeds to break up this fruit into its component parts.

2. The love of God in a man's heart makes him cheerful. When the spies were sent out to view the land of Canaan, ten of them returned with an evil, discouraging report, and all the congregation of Israel lifted up their voice and cried, but Caleb stilled the people. Caleb had a cheerful spirit which was contagious. The fruit of the spirit is joy. Nehemiah could say, "The joy of the Lord is your strength." Christ himself was anointed with the oil of gladness above his fellows so that he could bequeath his joy as a legacy to the disciples when he said "these things have I spoken unto you that your joy might be full. Again he said, "Be of good cheer; I have overcome the world." This joy does not fade with the setting of the sun, leaving deeper dissatisfaction in a man's soul, but it is perennial and undying because it flows from the heart of God Himself. We are even told that Christ for the joy that was set before him endured the cross. Joy is the cheerfulness of love.

3. The fruit of the Spirit is peace. The man who is continually dissatisfied and agitated does not know the peace of God which passes understanding. Before a treaty of peace can be signed there is a battle fought. In this instance the battle was between Christ and the devil. "But now in Christ Jesus ye that once were afar off are made nigh in the blood of Christ. For he is our peace" Eph. 2:13, 14a. This peace is like a river. It is deep and perennial. Though we live

in an extremely restless age, there is nothing great enough to overwhelm this peace of the soul resting in God. Some people are deceived by a surface peace. Because they can "work up" a smile and talk optimistically they think they possess this peace. Live with that man awhile and you find beneath the surface an aching unrest and bitter wranglings. Other men who lead quiet lives in all godliness are found to possess a peace too great to be disturbed even by disappointment, sorrow or death. Peace is love's confidence that all is well with the soul.

4. Longsuffering is another phase of this fruit of the Spirit. Sometimes love is active, at other times it is most befitting that love should be passive. "Love suffereth long and is kind." I Cor. 13:4a. Longsuffering then is the passive side of love. One whose life is actuated by God's Spirit will refrain from hasty action or unadvised speech and will endure injuries patiently. This quality is seen in all its perfection in the Lamb of God. Of him we read: "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Isa. 53:7b. Again we read, "who when He was reviled, reviled not again; when He suffered He threatened not but committed Himself to Him that judgeth righteously. I Pet. 2:23. We are even told that Pilate marvelled when he beheld the calmness of spirit which Christ possessed when surrounded by His enemies.

5. Kindness is the next quality mentioned by Paul. The sickly sentimentalism manifested in would-be words of sympathy is far different from the "kindness of God, our Saviour, and His love toward man," which was manifested by an act and true kindness in us will be manifested by our actions toward our brethren, toward those about us who are in need and toward our missionaries. Kindness awakens responsiveness in the hearts of others. If kindness is necessary to unite a home, how much more must it be necessary to unite the

family of God where differences of color and class exist?

6. Goodness is not that condition of a man who refrains from sin in order to avoid disgrace but it is that condition of life which results when a man's heart is purified. Barnabas was a good man full of the Holy Spirit and of faith. No man can claim to trust God and walk by the Spirit unless his daily life is characterized by its goodness. To know a man in his daily life is often to love him or to despise him. The presence of one good man in a shop may prove a great restraining force among all the workmen in that shop.

7. Meekness means death to self. In these days we hear much of self-assertion and self-expression. In the Bible we hear much of self-crucifixion and selflessness. Christ who was meek and lowly in heart emptied himself. Paul said "I am crucified with Christ and it is no more I that live but Christ liveth in me." Moses was one of the world's greatest leaders yet he was the meekest man in all the earth.

If I am afraid of men's criticism, I am not meek. If I am offended every time a brother makes a remark which fits my case, I am not meek. If I am constantly desiring that men consult me and value my judgment above all others, I am not meek. In other words, happy is the man who forgets about himself. "Blessed are the meek for they shall inherit the earth."

8. Self-control. He that ruleth his spirit is better than he that taketh a city. The victories of self-control are largely achieved in secret. The man who controls his own spirit does not gain the applause of men but God knows for,

"The hardest battles ever fought,
The greatest victories ever won,
Are fought with never a comrade near
And never a shot nor a gun.

It may be a battle with terrible pain
Or a struggle with mind or soul,
But God who is watching His Soldiers knows
The ones on His Honour Roll."

CHRISTIAN UNION.

BY A. C. JACKSON.

(Continued from last issue.)

III. THE NEW TESTAMENT IDEA OF UNION.

In the passage read at the beginning, for what did Jesus pray? For a friendly feeling between denominations? No. For an amalgamation of

religious sects? No. For what then, I repeat, did he pray? His petition was that the apostles and those who believed on Him through their word might be one as He and His Father are one. He measures the unity which should characterize His followers by the unity which exists between Himself and His Father. Can you conceive of the Father and Son holding different views on any subject whatsoever yet agreeing to exercise kindly feelings? The very thought is obnoxious. The Father and Son are united, so completely so, in mind, in purpose, in counsel, in every conceivable respect, that the keenest archangel can not detect the least shade of variation. So, followers of Christ should be so completely united that the keenest mind of the world could not detect the slightest difference between them, in faith, in doctrine or in practice. That, my brethren, is the sublime picture of union presented in this prayer.

Some one, perhaps, is ready to ask, is such a union possible? Or, has there ever been, in all the history of the Church, even a single congregation so completely united? Yes, my brother, before men of worldly policy began to go beyond the will of the Lord, such a union actually existed among Christ's followers. Of the first Church, which was established in the City of Jerusalem on that ever memorable Pentecost, we read: "The multitude of them that believed (which now numbered about ten thousand) were of one heart and one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common." Acts 4:32. Though it required the sale of property upon the part of some to supply the needs of others, they hesitated not to make the sacrifice. Here is an example of the union which God approves—or, if you please, the New Testament idea of union.

Since it is implied in our text that the world's conversion depends in a large degree upon the unity of Christ's people, it is proper to note in passing, the effect of this example upon those outside of the Kingdom. The author of Acts informs us, just as we might expect, that believers were the more added to the church, "multitudes, both of men and women," and "a great company of the priests became obedient to the faith." So it was then and so will it ever be. If the world is ever converted it will be through a restoration of the unity that characterized the Jerusalem Church.

The Church of Jesus Christ, as it existed in New Testament times, was a union of individual Christians in one body; in that body there was one

spirit, the Holy Spirit, who took up his abode in the Church on Pentecost, henceforth to operate upon the world through its members by the word of truth; the members of that body were of one mind, and of one speech, having the same judgment; they had one hope to cheer them, the hope of being raised to eternal life; they owned one master, the Lord Jesus Christ; they had but one faith, the faith of the Gospel; they practiced but one baptism, the immersion of penitent believers in water; they worshipped one God whom they recognized as the Father of all. Such was the unity of the body of Christ in the days of the apostles.

The primitive church, so long as it had the unity of exhibition, brought the full tide of its heavenly energy to bear on the point of the world's conversion. Out of its unity arose a might of benevolence which, like a noble river enriched by a thousand streamlets, fertilized and gladdened every region through which it flowed. The force which was afterwards spent on internal strifes, was exerted in executing the Lord's commission to go into all the world and preach the gospel to every creature; and it ran speedily and vast multitudes, everywhere became obedient to the faith. The church stood out from the world, one in its interests, one in its aims, one in its worship, one in its organization, and the world felt the power of its instrumentality and acknowledged it was God. If ever there has been a period when Christianity has been on the eve of making all the world her own, it was within the first century of its history, before the human organizations which now disturb her peace and mar her unity had an existence, when under a united effort she travelled onward in the greatness of her strength. The victories of imperial Rome were eclipsed by the bloodless conquests of the kingdom not of this world. The standard of the cross was planted beyond the bounds where stood the standard of Caesar. A united church, in the face of the most powerful obstacles, spread itself, within a century after the ascension of Christ, more rapidly than it has done in any single century since. Without assigning this as exclusively the cause of the rapid progress of the gospel, with the Saviour's prayer before us, we must, with Gibbon, acknowledge it as a powerful source of the church's strength.

I love to picture before my mind the unity of the early church. It was such a union of heart and hand for bringing the greatest glory to God, and effecting the greatest good among men, as the world never saw. It was a lovely, persuasive

spectacle, free from selfish elements and fanaticism. The world beheld men of every diversity of character, separated naturally from each other by different habits and stations and by the most conflicting interests, coming under the transforming influence of the Christian faith, losing thereby their natural repulsions and enmities, moving in the same element of love, bound sweetly and strongly to a common Lord and to each other, and looking upon the world with something of the benevolent yearnings of Him who came to seek and to save the lost. It was a union of materials, which, though originally discordant, underwent a radical change; and while each reflected the image of their common Lord, all were bound in love to one another and in the most disinterested effort to regenerate and bless the world. Multitudes beheld the astonishing spectacle. It was a new and lovely creation, which could not be accounted for on natural principles. The purity, love, and benevolence of the Gospel were impressively exhibited in the community of its professed followers; and in that exhibition, the world saw and felt an evidence that Christianity was divine and that the Father had sent the Son.

In view of this beautiful picture, we are now prepared for our last point:

IV. THE ONLY GROUND UPON WHICH THIS UNITY CAN BE RESTORED.

The secret of union lies in the solution of the question of authority in religious matters. Solve that problem and you have the key to union. Here is where the whole matter turns and vain will be every effort to restore the unity that once was until a decision is reached at this point.

To whom, then, shall we look for authority? Shall we listen to the edicts of popes? No, for they, like all other men, are fallible. Shall we give ear to the decrees of human councils? Again we reply in the negative, for they, too, are fallible. Shall we follow the affirmations of human creeds? Once more we answer no, for they have all arisen out of quarrels and controversies and are productive of nothing but division. In the language of Peter, "to whom, then, shall we go?"

Open your Bibles. Turn to the eighteenth chapter of Deuteronomy. Read with me the 18 and 19 verses: "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in His mouth: and He shall speak unto them all that I shall command Him. And it shall come to pass, that whosoever will not harken unto My words which He shall speak in My name,

I will require it of Him." To show that Jesus is that prophet, we turn now to the third chapter of Acts of Apostles, where Peter in his speech to a vast concourse of people in Solomon's portico, said of Christ: "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me: Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul that will not hear that prophet shall be destroyed from among the people. Verses 22 and 23." Thus Peter shows that Jesus is that prophet, the one to whom we must go for authority, the one whom we must hear in all things.

About six months before the Master's betrayal, on the summit of a mountain, in the darkness of the night, when His disciples had fallen asleep while He was praying, they were awakened by the sound of voices. There stood Jesus transfigured before them in glory, Moses on the one side and Elias on the other, also in glory. While they gazed upon the sublime scene, a bright cloud overshadowed them, out of which the voice of the Father was heard saying: "This is my beloved Son in whom I am well pleased; hear ye Him." Here is the secret of union—hearing Christ. If you are not able to carry away from this meeting a single other lesson, I want you to get this one: *in the religious realm we are to be content with hearing Christ*. Shall we christen our children? Hear Him. Shall we supplant the magnificent Church of Jesus Christ with human organizations? Hear Him. Shall we divide the body of Christ by bringing into its spiritual worship the fiddle, the horn, the drum, or the organ? Hear Him. Whatever may be the question, whether small or great, hear ye Him. Let these words, uttered by the God of the universe in one of the sublimest scenes ever depicted by inspiration, be sounded out by every workman on the walls of Zion, "For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from Heaven."

On another occasion, just before His ascension, He said to his disciples, "All authority is given unto Me in heaven and in earth." Since He is clothed with all authority, both in heaven and in earth, it follows that to Him alone we should look for guidance in all things.

But we are reminded that Jesus does not speak directly to us in these days. And the question arises, how shall we ascertain His will on any subject? In this way: The Father, according to

the prophet, put the words which He spoke into His mouth, or, as it is expressed in the chapter read at the beginning, He received them of His Father; these words, which were words of eternal life, He gave to His apostles; the Holy Spirit, in fulfillment of the Master's promise, brought to their remembrance all things whatsoever He had said unto them; and the apostles, being thus guided, embodied His words in the writings of the Bible. In this book, therefore, we may learn the will of Him who spoke with authority, as clearly as if we were able to go to Him in person.

The only ground upon which the unity of which we have spoken may be restored, then, is that of the Bible and the Bible alone. If the Christian world could be induced to pass back of all ecclesiastical councils, with their speculations and controversies, their creeds and confessions, and take the one Divine Book for their rule of faith and practice, sectism would soon be a thing of the past and unity would prevail as far as the faith in Christ extends. But as long as there is more than one book, just that long will division continue. If we have two books, we have one too many. If the one is divine, the other is human. If the one embraces all the truth in the other and much more, the other is incomplete and defective. We want all the truth we can get; we can never get more than God has revealed to us; all that He has revealed is in His word; therefore, we should be content to abide by its teachings. If creeds contain more than is in this volume, they contain too much; if they contain less than is in it they contain too little; and if they contain only that which is in it, they are wholly useless. I would that all human creeds could be dealt with as were the books of magic at Ephesus—"burned before all men"—for they always have and ever will cause division. The Word of God alone is the only basis upon which the sweet unity of the apostolic church can be restored.

Before we can have the oneness taught in the scriptures we must talk alike. Hear Paul: "Now I beseech you, brethren, by the name of our 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." But how can we learn to speak the same thing? Let the Apostle Peter answer, "If any man speak, let him speak as the oracles of God. I. Peter 14:1." If all religious people would speak as the oracles of God, they would be perfectly joined together in the same

mind, in the same judgment, and would speak the same thing.

Out of an honest effort to follow this divine rule, such maxims have arisen among us as the following: "Where the Bible speaks, we speak; where the Bible is silent, we are silent," "Bible names for Bible things," and "Bible thoughts in Bible terms." This is the basis upon which the Church of Christ so earnestly pleads for union. God help all lovers of unity to meet upon this ground.

In conclusion, let me entreat you, my beloved brethren, to stand firmly upon this solid platform. Some, not possessing that breadth of mind which

enables one to comprehend the invincibility of our position, have gone out from us because they were not of us; for if they had been of us, they would have continued with us. Holding to human devices which cause division, their pleadings for union are worse than meaningless. We pray that they may see their inconsistency, confess their sin, and return. But whether we live to see that much desired day or not, let those who occupy the original ground march in one solid column, under the banner of the Captain of our salvation, and, relying upon God for strength, advance upon the territories of darkness and death.

NEWS AND CORRESPONDENCE

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

Bro. O. H. Tallman reports 40 baptisms in five revival meetings in Atlanta, Georgia.

Bro. Daniel Stewart after his visit to Ontario arrived home in Carman, Man., Sept. 13. He spent five days on the Indian Reserve north of Winnipeg, making his home at Bro. Prince's. They had four meetings all well attended with real good interest. Bro. Prince is doing a good work on the south end of Pegus Reserve.

Sister Wm. Cramer writes that Bro. D. A. Sommer held a meeting at Dickinson, Pa. Although there were no baptisms the interest was good and the meeting well attended.

Brethren visiting Montreal will be interested to know that the brethren meet each Lord's Day, 11.30 a.m. at the home of Bro. P. R. Goatcher, 59 Maguire St. Visiting brethren are eagerly and joyfully welcomed.

Bro. A. E. Firth, Strathmore Blvd., Toronto: Pleased to state that we had sixteen additions from our three weeks' meeting by Bro. Boll just closed. This makes forty-one since Easter. We had to bring chairs from the basement on Lord's Day evening.

We request the prayers of the brethren that this good work may continue. We are still looking for a number more that are almost persuaded.

The deeply spiritual teaching of the evangelist was much appreciated and the spirit of prayer which prevailed through the congregation did much to influence the unconverted to accept Christ.

Bro. R. Slater, Wychwood, Toronto: Last night at Wychwood a company of nearly sixty gathered together to bid farewell to Bro. Malcolm Simpson who is going South to Louisville, Kentucky, at the end of the week to study under Bro. Boll. Prior to taking up the work at East Danforth Church, Toronto, Bro. Simpson was a zealous member at Wychwood, where he gave his heart to the Lord, and the Wychwood brethren thought it well to encourage him in the step he was taking of further fitting himself for the Master's Service.

Bro. Cameron, Sr., presided and Bro. Fletcher and Bennetts delivered short addresses pointing out the

importance of remaining true to the Saviour and encouraging our brother to go forward in the strength of the Master. Bro. Simpson replied very fittingly and an enjoyable and profitable time was spent by all, the thought being expressed that the occasion be not the last of gathering together to say farewell to one who was going forth at the Master's call.

H. Bennetts, 420 Arlington Ave., Toronto, Ont., Oct. 31: I am in receipt of the C.M.R. for the month of November and am very well pleased with the new arrangement and with the appointment of the various department managers. I think they have been very wisely chosen, especially so in the appointment of Bro. H. McKerlie in the department of Missions. My associations with our brother convinces me that he is the right man in the right place. May the brotherhood support him with all their might.

Selkirk, Ont., Oct. 14th: Bro. R. H. Boll was intending to go with me to the Fall Meeting in Toronto, but being delayed, he travelled by train and I carried Sisters Cauble and Zink, of Indiana and Stewart Chittick. The meetings were fine—so good indeed that all the congregations of Ontario could have been profitably represented. Spoke at Wychwood Sunday night, Oct. 6th, and preached here Saturday night and Lord's day and visiting a number of families including Thos. Hoover and H. M. Evans and wife—all of them afflicted and all steadfast in their faith. Friends of Bro. Evans, please remember him and his crippled wife with good letters—and enclosures to cheer their hearts.—Don Carlos Janes.

A. E. Humphries, 418 Arlington Ave., Toronto, 10: The work at East Danforth Church of Christ is still progressing and our numbers are growing steadily. At the end of the quarter we are glad to report that we have had 10 additions to our number since the beginning of the year. We are facing the brightest future in the history of the Church. A renewed activity is taking place in both the Church and the Sunday School. The members are filled with a zeal for the work and scholars are bringing in new members every Lord's Day. We would at this time tender our sincere thanks to the brethren of the Wychwood Church of Christ who have so willingly helped us in our work during the last quarter, and also the many

brethren of the other Toronto churches for their kind and sincere wishes and offers of assistance.

J. C. Bailey, Radville, Sask., Oct. 5th: I have had the privilege of being with the brethren at Kermit, North Dakota in a short meeting. The brethren were encouraged and so was I. There were 3 baptisms.

E. Gaston Collins, 5755 Missouri Ave., Detroit, Mich., Nov. 5: "Our new work in Dearborn (a part of greater Detroit) is most gratifying. This work began on Aug. 4, 1929, in a school building, with no Bible classes, nor Sunday night meeting nor prayer-meeting. Bible classes were soon started, the attendance growing from 50 to 60, to 179 last Lord's Day. On that day we also had about the largest attendance at the hour of worship we have had. Groups of workers go every week from house to house giving out literature and inviting people to come. This work presents a wonderful opportunity. We have much raw material to work with. Dozens of the boys and girls have never been to a Sunday School. This week we are starting cottage prayer-meeting, since we can only get the building on Lord's Days. Next Sunday we begin having meetings on Sunday night also. A building fund has been started. So the work is gradually becoming more permanent.

This Church is not the result of a split in any of the congregations of the city, but of a desire upon the part of brethren from several congregations (mostly Hamilton Ave.) to start a mission in another part of the city.

For the last three Sunday nights I have spoken at Vinewood church of Christ in the absence of Bro. Adamson, who was in a meeting at Pontiac, Mich. The work at the other places of meeting goes along well. Those who heard him, very much enjoyed the recent visit of Bro. W. N. Short, missionary to S. Africa. Bro. J. M. McCaleb, veteran missionary to Japan, speaks tonight at Vinewood.

THE HAMILTON BABY.

Though but an infant in age, the new church meeting in Edinburgh Hall, Ottawa St., Hamilton, Ont., is a sturdy child and promises to make a rapid and healthy growth. The writer had the honour of preaching there for two weeks. It was delightful to see the co-operation of the Sanford Ave. members with those who have made the new effort at the other end of the city. Eleven Gospel messages were delivered, five at Ottawa St. and six at Sanford Ave. The love of God constrained three to make the Good Confession and be baptized. Every kindness and appreciation were shown the preacher, who also had the pleasure of addressing the Church and school on the two Sundays of his visit. Kindly remember this new work in your prayers.

H. McKerlie.

ON FURLOUGH.

It was a great pleasure and privilege to meet Bro. W. N. Short of the Sinde Mission on his tour around the churches in Ontario. He visited Hamilton on the 21st Oct. Through "eye-gate" as well as "ear-gate" he impressed his audience in Sanford Ave. with a vivid conception of the work being done by our brethren in Rhodesia. From his fine pictures one learned more about the life and needs of the natives in an hour than, as one brother put it, "we could learn in a year from mere wordy description."

There is no doubt about the missionaries being needed, nor about the splendid nature of the work they are doing out there. And from contact with

Bro. Short, one soon comes to the decision that he is just the right kind of man for the trying task of the strenuous life that must be for years to come the lot of those faithful heralds of the Cross in the regions where our brethren are labouring.

On the suggestion to help the missionary in a practical way, a collection was taken up and \$37.65 handed over to him to help meet his travelling expenses.

H. McKerlie.

Walter Cartwright, 73 Steven St., Hamilton, Ont., Oct. 29: We are glad to report progress in the work at Sanford Ave. during the recent visit of Bro. McKerlie to this city.

Our Brother was first invited by the East End Congregation, but after his arrival he consented to preach six times at Sanford Ave. As a result of his efforts two were baptised and added to the church. This makes three additions for October. We believe others are not far from the kingdom.

Alex Fisher, 203½ Victoria Ave. N., Nov. 5, 1929: Since opening up our new field, at the corner of Ottawa and Edinburg Streets, about a year ago, we have had much cause to rejoice; most of all for the precious souls who have confessed the Christ, the Son of God. We are also thankful to all who have visited and helped us. Especially do we thank our Bro. W. F. Cox and Bro. Alex M. Stewart for the help they have willingly given us. We ask the brethren to continue to pray for us that we may continue in this good work, and that many souls might be won for Jesus.

Alex M. Stewart, 607 Crawford St., Toronto, Nov. 5: When Bro. McKerlie gave the Gospel invitation on the evening of Oct. 27th, one young man made the good confession.

Bro. McKerlie will be with the Church of Christ at Windsor for the three Lord's Days. We pray that their labours may be blessed.

Bro. W. Lundy and Bro. W. Hammond have been preaching at Pine Orchard thus helping greatly the work there.

At East Danforth a cottage prayer meeting has been started at the home of Sister Jones, 183 Gifford St. each Tuesday eve at 8 p.m.

APPRECIATION

We desire to take this opportunity of heartily thanking all who have responded to our recent urgent appeal for funds to clear up our indebtedness.

The response has been such that we have been able to pay the printers in full. This does not as yet clear off our entire liability and we hope that the brethren who have not as yet responded will help us reach our objective of \$350.00.

Previously acknowledged, \$130.25; Mrs. J. Stirling \$1.00, W. H. Pirkin \$1.00, Myra Huntsman \$1.00, Thos. Robertson \$4.00, Low Bell \$1.00, Alice Kindy \$1.00, M. O. Hayes \$1.00, O. H. Burdette \$3.00, J. Cleaveland \$1.00, Mrs. R. J. Shields \$1.00, Elijah Lumley \$1.00, H. L. Rogers \$1.00, Wychwood Church of Christ \$10.00, Jas. E. Brownridge \$1.00, A. Weston \$1.00, C. Bruce \$1.00, Ella Purcell \$1.00, L. V. McGory \$4.00, Mrs. L. McLauchlin \$4.00, F. L. Conn \$1.00, A. A. Robertson \$1.00, W. W. Husband \$2.00, T. W. Bailey \$4.75, M. Simpson \$1.00, J. E. Bartz \$1.00, Sherbrook, Win. Church of Christ \$5.00, F. Williams \$1.00, Wm. Minshall \$1.00, W. R. Eatough \$1.00, Chas. Grimstead \$1.00, Frank Tovell 50c, C. H. Claus \$5.00. Total \$496.50.

RENEWALS

C. Montgomery, G. W. Brant, Thos. Robertson, A. F. Summerscoles, J. W. Kellar, Alice Kindy, Wm. Geleard, J. M. Harron, M. O. Hayes, Geo. De Wolfe, W. H. E. Schuette, Mrs. R. J. Shields, Mrs. C. S. Richardson, H. Bennets, Mrs. J. Meldrum (new), H. L. Rogers, Mrs. Robert Yocsm, Jas. E. Brownridge, W. K. Burr, E. Yemen, P. L. Pratley, Montreal Church ad., Alex. Fisher, J. R. Smith, Mrs. M. E. Bradish, Arthur Purcell, A. Haist, L. V. McGory, Miss Florence Wallace (new), Isabella Flouston, Edith McDougall, F. L. Conn, Mrs. O. L. Cauble (new), Miss Linnie Johnson (new), Elmer Phillips (new), D. S. Wright (new), Noble Johnson (new), Robert Bailey, Chas. Ray, E. V. Wilson, A. A. Roberts, Esteven Church Ad., W. W. Husband, Ada Dooley, Martin Holland (new), Eris Johnson, Russell Elford, Alex Briggs, Mrs. C. V. Moote, T. W. Bailey, Dave Smith, Mrs. Archie Seabrook, Abram Watson, Philip Petch, Sherbrook Church Ad., Fred Williams, Wm. Minshull, W. R. Eatough, W. Eatough, R. Slater, Herbert Dale, Romeo Hoover, Chas. Grimstead, Frank Tovell, F. B. Shepherd, Mrs. Margaret Black, Wm. Morrison, A. E. Humphries, Mrs. Agnes Cox, H. H. Smith, M. B. Dempsey, Mrs. S. Dempsey (new), Mrs. N. B. Jay, Mrs. Sarah Richardson, Mrs. F. Chittick, John T. Lewis, V. Lighthouse, Claude Watterworth, Mrs. Neff (new), A. Leech.

NOTICE

We have found it necessary to discontinue our policy of sending the paper to those long in arrears. This issue will be the last to reach some two hundred of our subscribers unless they can be prevailed upon to send in their renewals. Surely we can be pardoned for taking this step when it is known that we are sending the paper to many in arrears since 1927 and a few older ones. Please send in your renewals at once.

FAREWELL

W. H. Cauble, Toronto, Ont., Nov. 23rd. A farewell banquet in honor of Bro. and Sister Brown of the Fern Ave. congregation was given Monday evening, Nov. 18th. Members of the congregation are to be congratulated on the arrangement of the tables and on their skilful sewing. Different speakers expressed their regret to hear of Bro. Brown's departure, but all wished him good success in his new field of labour in Edinburgh, Scotland. They were scheduled to leave Toronto on Thursday, Nov. 21st. The new preacher for the congregation has not yet been selected.

PRESENTATION

Meaford, Ont. "On Monday evening, November 11th, the members of Cape Rich Church of Christ met at the home of Ernest Cox to spend a social evening. During the evening, Charles Cox was the recipient of a Bible and the following address was delivered by Bro. C. W. Petch—"We, your brethren in the Lord, have assembled with you for a social evening. We desire to express to you in some way

our appreciation of your faithful work as a teacher in the Church here. As a slight token of our gratitude for your helpful service among us, we present you with this Bible. We trust that its daily study may be your delight, that your every effort to teach its precious truths may in view of its glorious promise be "That they who are wise, or teachers, shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. We pray that you and Sister Cox may be spared to us for many years, and may God greatly increase the fruit of your righteousness among us to the glory of our Heavenly Father. On behalf of the Church of Christ at Cape Rich."

JESUS IS BORN IN BETHLEHEM.

Soon after the time when John the Baptist was born, Joseph, the carpenter of Nazareth, the husband of Mary, had a dream. In his dream he saw an angel from the Lord standing beside him. The angel said to him:

"Joseph, I have come to tell you, that Mary, the young woman whom you are to marry, will have a son, sent by the Lord God. You shall call his name Jesus, which means salvation, because he shall save his people from their sins."

Joseph knew from this that this coming child was to be the King of Israel, of whom the prophets of the Old Testament had spoken so many times.

Soon after Joseph and Mary were married in Nazareth, a command went forth from the emperor, Augustus Caesar, through all the lands of the Roman empire, for all the people to go to the cities and towns from which their families had come, and there to have their names written down upon a list, for the emperor wished a list to be made of all the people under his rule. As both Joseph and Mary had come from the family of David the king, they went together from Nazareth to Bethlehem, there to have their names written upon the list. For you remember that Bethlehem in Judea, six miles south of Jerusalem, was the place where David was born, and where his father's family had lived for many years.

It was a long journey from Nazareth to Bethlehem; down the mountains to the river Jordan, then following the Jordan almost to its end, and then climbing the mountains of Judah to the town of Bethlehem. When Joseph and Mary came to Beth-

lehem they found the city full of people who, like themselves, had come to have their names enrolled or written upon the list. The inn or hotel was full, and there was no room for them; for no one but themselves knew that this young woman was soon to be the mother of the Lord of all the earth. The best that they could do was to go to a stable, where the cattle were kept. There the little baby was born, and was laid in a manger, where the cattle were fed. On that night some shepherds were tending their sheep in a field near Bethlehem. Suddenly a great light shone upon them, and they saw an angel of the Lord standing before them. They were filled with fear, as they saw how glorious the angel was. But the angel said to them:

"Be not afraid; for behold I bring you news of great joy, which shall be to all the people; for there is born to you this day in Bethlehem, the city of David, a Saviour who is Christ the Lord, the anointed king. You may see him there; and may know him by his sign: He is a new-born baby, lying in a manger at the inn."

And then they saw that the air around and the sky above them were filled with angels, praising God and singing.

"Glory to God in the highest. And on earth peace among men in whom God is well pleased."

While they looked with wonder, and listened, the angels went out of sight as suddenly as they had come. Then the shepherds said, one to another:

"Let us go at once to Bethlehem, and see this wonderful thing that has come to pass, and which the Lord has made known to us."

Then as quickly as they could go to Bethlehem, they went, and found Joseph, the carpenter of Nazareth, and his young wife Mary, and the little baby lying in the manger. They told Mary and Joseph and the others also, how they had seen the angels, and what they had heard about this baby. All who heard their story wondered at it; but Mary, the mother of the child, said nothing. She thought over all these things, and silently kept them in her heart. After their visit, the shepherds went back to their flocks, praising God for the good news that he had sent to them.

When the little one was eight days old they gave him a name; and the name given was "Jesus," a word which means "salvation"; as the angel had told both Mary and Joseph that he should be named. So the very name of this child told what he should do for men; for he was to bring salvation to the world.

It was the law among the Jews that after the first child was born in a family, he should be brought to the temple; and there an offering should be made for him to the Lord, to show that this child was the Lord's. A rich man would offer a lamb, but a poor man might give a pair of young pigeons, for the sacrifice. On the day when Jesus was forty days old, Joseph and Mary brought him to the Temple; and as Joseph the carpenter was not a rich man, they gave for the child as an offering a pair of young pigeons.

At that time there was living in Jerusalem a man of God named Simeon. The Lord had spoken to Simeon, and had said to him that he should not die until the Anointed King should come, whom they called "the Christ," for the word Christ means "anointed." On a certain day the Spirit of the Lord told Simeon to go to the Temple. He went, and was there when Joseph and Mary brought the little child Jesus. The Spirit of the Lord said to Simeon:

"This little one is the promised Christ."

Then Simeon took the baby in his arms and praised the Lord, and said:

"Now, O Lord, thou mayest let thy servant depart;

According to thy word, in peace,

For my eyes have seen thy salvation,

Which thou hast given before all the peoples;

A light to give light to the nations,

And the glory of thy people Israel."

When Joseph and Mary heard this, they wondered greatly, Simeon gave to them a blessing in the name of the Lord; and he said to Mary, "This little one shall cause many in Israel to fall, and to rise again. Many shall speak against him; and sorrow like a sword shall pierce your heart also."

You know how this came to pass afterward, when Mary saw her son dying on the cross.

While Simeon was speaking, a very old woman came in. Her name was Anna, and God spoke to her as to a prophet. She stayed almost all the time in the Temple, worshipping God day and night. She, too, saw, through the Spirit of the Lord, that this little child was Christ the Lord, and gave thanks to God for his grace.

Thus early in the life of Jesus God showed to a few that this little child should become the Saviour of his people and of the world.

—Selected by W. Cartwright, Hamilton.

CHURCH DIRECTORY

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

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

CALGARY, ALTA.—Church of Christ meets in private house on Lord's Day at 11 a.m. for Bible Study and worship. Phone H 1176. A. Campbell, Sec.-Treas., 3409 Centre St., N.

VICTORIA, B.C.—Church meets at 585 Bolskin Rd., Lord's Day 11 a.m., to commemorate the Lord's Supper.

VANCOUVER, B.C.—Church meets at 604, 12th Ave., E. Lord's Day, 10 a.m., School and Bible Class; 11 a.m., Worship and Breaking of Bread; 7 p.m., Song Service; 7.30 p.m., Gospel Meeting. Wed., 8 p.m., Prayer and Bible Study. Secty.-Treas., F. E. Lucas, 735 Richmond St., East Burnaby, B.C.

WOODGREEN, ONT.—Church meets on Lord's Day at 10.30 a.m. for Bible Study, Preaching and the Lord's Supper. At 7.30 p.m. for Gospel Preaching.

SMITHVILLE, ONT.—Church meets each Lord's Day at 11 a.m. for Worship. 7.30 p.m. Gospel Meeting. L. J. Keffer, Evangelist.

BLACKWELL, ONT.—Church meets in private house on Lord's Day at 11 a.m., for Bible Study and Worship.

FOREST, ONT.—Church meets in private house on Lord's Day at 10.30 a.m., for Preaching and Worship.

ST. CATHARINES, ONT.—Corner Beecher and Raymond Sts. Church meets on Lord's Day at 10 a.m., for Bible School. At 11 a.m. for Worship. At 7 p.m. for Preaching. Bible Study, Mon. and Thur. nights, 8 p.m. Write to M. G. Miller, Treas., 61 George St.

REGINA, SASK.—Church of Christ meets in Sons of England Hall, 1459 Retallack St., near Dewdney Ave., each Lord's Day at 11 a.m. for Worship, and at 7 p.m. for preaching. W. H. Perkins, 845 Queen St. Sec'y; H. E. Forman, 1231 Pasquaw St., Evangelist.

RADVILLE, SASK.—Church meets each Lord's Day over Lawson's Store, at 2 p.m., for Bible study, and at 7.30 p.m. for breaking of bread and preaching. Wed. 8 p.m., Bible study in private house. Write W. J. Cassidy, Box 59, or Ed. Jacobsen, Treas.

BROOKING, SASK.—Church meets at 1 p.m. each Lord's Day for worship and Bible study.—C. F. Josephson, Sec.-Treas.

WEST GORE, N. S.—Church meets for Worship and Edification at 10.30 a.m. Bible Study and Worship at 7.30 p.m. D. McDougall, Elder.

CARMAN, MAN.—Church meets on Lord's Day at 11 a.m. for Worship; 12.05 p.m. for Bible School; 7 p.m. for Gospel Preaching. Wednesday, 8 p.m., Bible Study. C. Montgomery, Secretary.

JORDAN, ONT.—Church meets on Lord's Day at 10 a.m., for Bible School. At 11 a.m., for Worship. O. E. Tallman, Evangelist.

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.

MONTREAL, QUE.—Church meets 11.30 a.m. at 59 Maguire St. (off St. Lawrence) for Worship and at 3.00 p.m. in the Legion Memorial Hall, Verdun Avenue, for Bible School, and at 7.30 p.m. also in Verdun for Gospel Service. Sec., P. L. Pratley, 5 Thornhill Ave. Westmount, Tel. West. 6200.

HAMILTON, ONT.—Church meets at 77 Sanford Ave., South of Main. Lord's Day 10 a.m., Bible Study; 11 a.m., Breaking of Bread; 7 p.m., Preaching the Gospel. Wednesday at 8 p.m., Bible Study. Lloyd G. Snure (Secretary), 77 Dundurn St., N.

HAMILTON, ONT.—East End Church meets in Edinburgh Hall, cor. Edinburgh and Ottawa Sts. Lord's Day, 10 a.m., Bible Study; 11, Breaking of Bread; 7 p.m., Gospel Preaching. W. A. Richardson, Secretary, 411 King St. E.

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., Worship. Bible School, 2.30 p.m. Gospel Service at 7.30 p.m. Thur., 7.30 p.m., meeting for Prayer, Praise and Bible study. Send all communications to W. Horrocks, 313 Bridge Avenue.

WINNIPEG, MAN.—Church meets at 610 Sherbrooke St. (N. W. corner Sherbrooke and Sargent). Services Lord's Day, 11 a.m., Breaking of Bread and Worship; 12.15 p.m., Bible School; 7 p.m., Preaching of the Gospel; Wednesday, 8 p.m., Prayer and Bible Study. Secretary, Bro. W. Eatough, 529 Toronto St., Winnipeg. Chas. W. Petch, Evangelist, 455 Victor St.

CAMBRIDGE, MASS. U. S. A.—Church meets Lord's Day at 2.30 p.m., in Noble room, Phillip Brooks House, Harvard University yard. Jno. R. Hovious, Evangelist, 2028 Massachusetts Ave., Cambridge. Geo. Wallington, 42 Gordon St., West Somerville, Mass., Treasurer.