

Peter and the other apostles in the proclamation of the terms of salvation. They believe, moreover, that they receive at baptism, not only the remission of their sins, but the gift of the Holy Spirit. Baptism creates a fellowship that believes that.

Over and above all, baptism is itself a witness of Christianity as a revelation. It is an institution that was divinely established. It has come down all through the centuries and gone from the Orient into the Occident and all over the world because it is divine and universal. To accept it is to declare that Christianity is a religion of authority for all men. To be baptized is to declare publicly that one believes that Christianity is a revelation from God, not a human experiment, not a fumbling after God. Baptism creates a fellowship of believers in the Christian revelation.

It is not strange that the battle with modernists among us tends to focus upon this sector. Here is authority. Here is obedience. Here is sin. Here is salvation. Here is revelation. Here is the Holy Spirit and the inspired Book. Here is the resurrection. Here is Jesus Christ as Lord, Master, Saviour. Here is every cardinal issue in Christendom. The baptized are a fellowship of believers in these great, cardinal principles of the faith. Baptism is so far a test of fellowship.—Erret.

REPENTANCE

(Continued from last issue)

(11) Now we will notice **What Repentance Is.** The words repent and repentance are frequently used in the New Testament; yet there is no passage which clearly defines the meaning of these words. Although the actual usage of the words enables us to determine what is meant.

(1) Repentance is a change of will. The seat of all rebellion and sin against God is changed into the desire to love and serve him. Repentance implies that the person who has been walking in one

direction, has not only faced about, but is actually walking in the opposite direction. The will power is changed from doing evil to doing good.

In Matthew we have a clear case of Repentance. "A man had two sons; and he came to the first and said, Son, go work today in the vineyard. And he answered and said, I will not: but afterwards he repented himself, and went". (Matt. 21: 28-29). We see that the repentance was the determination to go and work, a mental act solely. He changed his mind and went. Thus his disobedience was changed into obedience. The fruit of his repentance was the going. Repentance always brings forth fruit. John said, "Ye off-spring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance." (Matt. 3: 7-8) We may have much feeling, or little feeling in the matter, but if we do not turn from sin there will be no repentance, neither will God have mercy upon us.

(2) Repentance is said by some to be a Change of Opinion respecting the nature of sin, and this change of opinion is followed by a corresponding change of feeling towards sin. The opinion adopted regarding sin must be the same as God teaches in His word. Sinners love sin, but when they are converted by the power of the gospel, they hate sin. God hates sin, and so should every saint. Sinners cannot see why they should be under the penalty of death, but as soon as they understand the love of God and the awfulness of sin, they realize that eternal death is a just penalty for the wicked. There may be a change of opinion and no repentance, but genuine repentance is not without a change of attitude toward sin.

Sin is a transgression of the law. It is opposed to God and all He intends to do for the human race. The nature of sin is such the sinner despises discipline. Everything looks very different to the person who is under the yoke of

sin, than it does to the person who has cast sin off, and is now under the yoke that is easy and the burden that is light. Instead of sin looking very fascinating it looks the very opposite, most odious and destable. To the sinner, sin is most desirable. He rolls it under his tongue like a sweet morsel: but to the saint the very nature of sin is something to be abhorred.

The penitent person is conscious of the Tendency and Results of sin. The unregenerated heart loves sin because of its apparent pleasures. The saint sees sin, in its tendency, as ruinous to himself and everybody else, soul and body, for time and for eternity; and at variance with all that is lovely and beautiful in the universe of God.

(3) In order to get a proper understanding of Repentance we must distinguish it from its Cause and Consequence. One man compares it to a tree. "Godly sorrow is the root of repentance; the tree itself, repentance; the fruit, the consequence of repentance." It is plain that repentance is a change of purpose. The determination to do good

instead of evil. If godly sorrow is the cause of repentance, then the consequent is a better life. When Peter preached the gospel to the murderers of Christ it produced Godly sorrow. They cried out, "What shall we do"? They were then urged to "Repent and be baptised"; and we are told that three thousand of them were baptised into Christ. In this case as in every case, repentance did not include the fruit or good works that followed. If it did baptism was administered before the repentance was rendered.

(4) In concluding this thought I will show you what produces repentance. Some imagine it is the product of the divine power of God acting upon the soul. I cannot understand how such people can reconcile their theory with the fact that only a small number of the human race repents. If God is responsible for the repentance of man, why does He not employ His Almighty power in bringing every soul to repentance, and thus putting a stop to all sin. This He would do I am sure, if it were his way of saving man.

(To be continued)

MISSIONS

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

IS IT POSSIBLE

To all hesitating Christian Mission workers who are asking themselves this question about their work, the following terse, eloquent speech by Mr. E. Rosslyn Mitchell, British M. L., able lawyer and energetic social worker should afford a convincing answer in the affirmative.

"We see things looming in the mist of the future and say: 'Impossible to be done.' We see the same things clear cut in the past and say: 'How simple.'"

In 1849 David Livingstone caught the first gleam of Lake Nyami. At that time a boy was born in Rhynie, Aberdeenshire, named Alexander MacKay, who has become a legend.

Another, born in Rubaga, Uganda, was named Kagwa, and is now in London.

On November 6, 1879 these two boys met. MacKay, white, delicate, was a pioneer missionary, Kagwa, a black giant, was a chief's man to King Mtesa. And they met in a land of barbarism, witchcraft, sorcery, black magic, polygamy, slavery, treachery, ignorance, and unspeakable cruelty.

MacKay, single-handed, attempted the impossible—to redeem a land three and a half times the size of Scotland.

And Kagwa, now Sir Apolo Kagwa, is the Christian Minister of an enlightened, prosperous British-African nation. Abraham Lincoln passed from Log Cabin to White House. Kagwa has passed from Mud Hut to Whitehall.

It took MacKay two-and-a-half years of

crowded adventure and peril to go from Southampton to Uganda. Sir Apolo Kagwa has come from Uganda to Southampton in three weeks without a thrill. Mackay entered Uganda through fever-infested swamps and savage-infested forests. Sir Apolo came from Uganda to the coast in a motor-car, travelling over tar-sprayed roads. Kagwa called Mackay "A Great Spirit" when he made wheels. Sir Apolo Kagwa discusses problems of railways and aeroplanes.

Through laborious years the Aberdonian reduced to writing the tongue of the Baganda. Sir Apolo dictates despatches in English to a stenographer. It took two years for a message to reach Mackay. It takes one two seconds to reach Kagwa.

Within the span of this man's life barbarism has yielded to citizenship, slavery to freedom, anarchy to order, war to peace, tribal enmity to consciousness, poverty to comfort, savagery to enlightenment, cruelty to kindness, fear to faith, hate to love.

Mackay, dead fifty years ago, lies in Usambiro, driven out of Uganda by the contemporaries of Kawa; and Kagwa, Sir Knight, discusses problems of Statesmanship with the Prime Minister of Great Britain.

Sir Apolo will be very busy in London, but I wish he would find time to run up to Rhynie to see the nursery of his nation's greatness, for, to Alexander Mackay above all men, Uganda is indebted for her redemption.

To Men of the Gleam, all things are possible."

—(From the Christian Advocate)

HOME FIELDS

WESTERN CANADA

We like to read of successful evangelism by the brethren.

I want to report an attempt at successful evangelism by B. Forman, Regina. Leaving his home and work at some sacrifice, travelling away to a small town, night by night preaching, day by day visiting, no visible results to tabulate. Well done good and faithful servant. May your next visit to Unity and Vera be one of sowing.

—W. E.

FINANCIAL STATEMENT

October 1st, 1929 to January 31st, 1930, four months inclusive

Indian Road Fund—	
Income from Churches	\$174.30
" " Individuals	43.85
Total \$218.15	
Expenditure—	
Bro. Trindle	\$188.00
Bro. Prince	55.00
Total \$243.00	
Horse and Buggy Fund—	
Bro. Cox's Collection	\$ 20.00
Building Fund—	
Income	\$ 59.00
Expenditure	25.00
Balances in hand, Jan. 31st, 1930—	
Indian Road Funds	\$101.54

Horse and Buggy Funds	102.50
Building Funds	34.00

Total \$238.04

Duly Audited

A. H. Beamish, Treasurer
W. Eatough, Sec.

Hurry with your gift for that Building. \$241 still needed. (Mission Ed.)

OUR INDIAN ROAD

Peguis Indian Reserve, Man.

Dear Brethren:

Greetings in Jesus. Just to say we received the good things sent to us, both groceries, clothes and toys. We had a real good time on Christmas day. My house was overflowed from 10 a.m. to 10 p.m. and our table filled all the time; while some were eating, others were singing, at 4 o'clock we had a good prayer meeting in a neighbour's house. Visitors from a long distance, and from Fisher River Reserve were present too. If ever we had a good time on this Reserve it was Christmas day 1929. All had enough, all were satisfied, all were happy. The gift of clothes, and the gift of toys; they could not express their thankfulness. We sent gifts of food to the sick, one especially, cried for very joy and thankfulness to Mrs. Trindle.

We have to thank very many people this time: In Ontario, Manitoba and B. C.; i.e. St-Catharines, Beamsville, Tintern, Meaford, Windsor, Toronto (4 churches), Vancouver, Forest, Selkirk, and some gifts came without a name. May God bless with a double portion all who remembered the Indian Road work.

Yours in His Service

Hy. Chas. Trindle

P.S.—I have received many Testaments from Ontario.

The Half Way, Man.

Dear Brethren:

Glad to receive your letters and the good things we have enjoyed this year end. Things from Winnipeg, Carman and the East, both for our work and for Sister Prince. Sister thanks all through the Lord and Saviour Christ. We had all our scholars present and as many older folks. We served supper, distributed toys to all, sent gifts to the sick, and all around us enjoyed these good gifts and it gave me another chance of talking to them about the Way of the Lord, created for the hearts of children to follow; I am sure our meeting was for good. We are having it hard just now, we had a heavy storm lasting over a week, and the roads were well blocked. There is quite a change in the attitude of the people towards us. I used them good when giving away the used clothing, making no difference between those for us and those who have been against us, and they were not slow to tell us that was not the way churches usually did with those who had opposed. I feel very glad.

Yours in Service,

Albert E. Prince

WHEN ARE WE GOING TO EVANGELISE THE WEST?

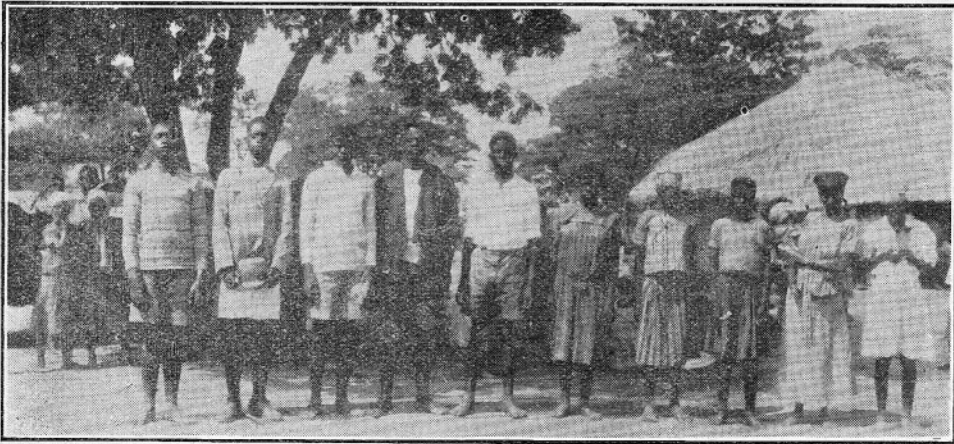
Again and again, have we heard about the needs for, and promising possibilities of evangelising the great growing West. Year after year thousands keep pouring in, and many of these settle where there is neither Church or Sunday School of any kind. About four years ago, we heard of much good work being done by Bro. Rogers. Valiantly and at great self-sacrifice this enthusiastic worker held meetings, gained converts, organized churches, only to have his work crumble into ruin because he had to leave it before it could take care of itself.

There would be little sense in again starting to work in that haphazard manner and there is no need that we should do so. The "Trindle Mission" shows that the united support of the brotherhood can be relied on when the cause is one that appeals to the common-sense as well as to Christian sentiment.

It would be of the greatest interest to have some expression of the brethren's opinions on this matter. We have heard vague whispers of the probability of a trusted and tried preacher who might take up this work on his own responsibility. But what chance of permanent success would it have unless the churches are behind it!

Given a hearty generous and maintained support, the evangelisation of the West would be one of the most worthy enterprises ever engaged in by the Canadian Churches of Christ. There is every possibility of such a work becoming, in a few years, a source of rich profit to the membership and general good of the churches that start and maintain it.

Write us on this subject. Tell the brethren all you know about it. Say how and to what extent you think you would be able to support it. And please do not delay. SOULS ARE PERISHING WHILE WE MAKE UP OUR MINDS.



Ten Converts Baptized by Bro. Sherriff in Nov.

AFRICA

Dec. 2nd, 1929

Dear Brethren:

If you are disappointed not hearing from me, I hope you will forgive me, and apply the Golden Rule. Since our return from Nyasaland I have been trying my utmost to get some very necessary and important jobs done before the rainy season started, (it is raining now nearly every day) so much so, that I have risen at 4.30 a.m. to start work at 5 a.m. and finished 6 p.m.

My first job was to build the brick kiln, then burn them, a hot job. On the 26th, wife and I had the honour of starting the fires going which burnt six days and nights. They have turned out good, over 50,000. The next job was completing some stone walls of temporary school room, (where I ruptured myself) getting the cor. iron roof on, putting in windows, doors, and plastering walls. No floor or ceiling at present.

Then I made a rush for our underground tank, hated to think of losing a season of

beautiful rain water in a place like this. It is 20 feet long by 13 feet 6 inches wide by 9 feet 6 inches deep, inside measurements. Brick lined in cement, backed with concrete, concrete floor, and walls cement plastered. I took the glass down one afternoon, when I felt like going on strike, to see what was the matter, and in five minutes it was up to 119° I parted with my breakfast that morning, and no wonder. You see the sun blazed down into the hole, and the wind (if any) went over the top. I hung on to it, and finished it 23rd Nov. 4 p.m. and at midnight, down came our first real heavy rain storm this season. I lay in bed thanking God, and congratulating myself on the timely completion of it. I connected it up with the house today and am now waiting for the cor. iron, etc. to come from the station, Macheke by wagon, to roof it in. It will be a great Blessing to the Mission in the dry season.

It has been exceptionally hot the last month, and wife, Molly and writer, have had our turn at feeling run down.

From Sept. 26th to 1st Oct. Mr. and Mrs. Farquhar and two children visited us, (you will remember he is the Govt. School Inspector) glancing through a newspaper he brought out, judge my surprise and concern, when I

read where Mrs. Fredericks (the lady our Theodora was boarding with in Bulawayo) had been brutally attacked by her cook boy, and stabbed with a knife in several places and was in hospital in a very critical condition, also two children he had also injured it happened at 9 a.m. but not one word about dear Theodora.

We were greatly troubled, and next morning motored to Mrewa, got Mr. Van der Merwe to phone Mr. Auld Salisbury, who in turn phoned Bro. Hadfield, Bulawayo, and learned that Theodora happened to have left the house for school and Mr. Fredericks had gone to his work on the railways. Bro. Hadfield had taken Theodora in.

Mrs. Fredericks has since died, after the funeral, hundreds surrounded the jail to get the boy, but fixed bayonets stopped them. Theodora loved her, and couldn't write too highly about her kindness.

I have received the lease of Mission Plot at Salisbury, which is in extent 117sq. Rods. 51 sq. ft. for 25 years, at \$2.50 per annum, dating from January 1st, 1929 to 31st Dec., 1953. Writer is sole trustee, his successor automatically takes his place.

There is a good work to be done amongst the natives in Salisbury by some Brother. They come to work from all parts of the country, but especially from Nyasaland and Portuguese Territory.

I am glad to report three baptisms there last month, also that the South Side Church of Christ, Abilene, Texas. S. School classes will support Bro. Goliath the teacher in charge to the extent of \$15.00 per month. Bro. Janes has forwarded the first \$15.00 per S. Miss Loye Wilson. I want \$10.00 per month for rent of the shanty they are meeting in, and \$1,000.00 to start work on the Mission plot. I have paid \$82.66 for legal exes. of lease, survey, etc of plot and received on A/c of same, from Bro. F. L. Hadfield \$52.50 which had been collected locally and from New Zealand. I have notified the Byo. Church, we will now be responsible for the work.

I have received letters from Bro. and Sister Garrett, Louisville, Ky. saying they are coming to help us, and asked me to obtain permits. Also a letter from Bro. and Sis. Harbin, Seminole, Okla. saying they had not definitely made up their minds to come, but requested me to obtain permits, then a letter from Sis. Miss Lorene Harbin, saying she would accompany her Brother and asked for permit, so it looks like the old saying "it never rains but it pours". Come on, Africa is a big country and there is plenty of room. Only be prepared to answer the immigration officer when you reach the Rhodesian border, when he questions you about your means of support.

The 23rd Oct., writer celebrated his 65th birthday. Praise God from whom all Life and Blessings flow. Oct. 30, wife and I went to Salisbury in our old truck we came up from Cape Town in, and camped in it, bought stores etc. Saw the Native Department re the permits, they referred me to the Colonial Secretary's office, saw Mr. Duff personally, who in two hours handed me permits for five to enter Southern Rhodesia, as Church of Christ Missionaries, I posted them right away. Got caught in a heavy rain storm.

Nov. 17th, 10 more converts were baptized and received into fellowship. By the time this reaches you, 1929 will be no more. On behalf

of my family and myself I wish you all a Happy and Prosperous New Year and thank you all most sincerely for your love and Blessings bestowed upon us through another year of Service. Our hearts are full of Thankfulness to God too, for permitting us to close it as we are doing.

Your Brother in Christ,
John Sherriff

KABANGA MISSION

Dec. 4, 1929

This is our summer time, yet it was cold enough Sunday for Sister Brown to have a fire. You have all seen the canvas water bags or coolers and this is just like we get in this season. I mean by this that the air is so damp that our clothes becoming damp and blown by the wind have the same cooling effect which is very uncomfortable. The water in the river is very warm and with no sunshine. At other seasons the sunshine is hot and almost unbearable but the water will make your teeth chatter? We are all well. 7 were baptized in November. One other has confessed at a meeting conducted by one of the native brethren but we have not been able to see him yet on account of the wet roads.

J. W. Merritt

TO LIFT THE WOMANHOOD OF NYASALAND

Sister Bannister's scheme is now under way. Miss MacMillan, Bathurst St., Toronto, reports having received and sent out to the missionary the \$250.00 asked for the erection of 12 brick rooms in which Sis. Bannister will lodge and train 24 girls in home-making as well as in the things that pertain to everlasting life.

Sincere thanks to all who contributed.

The sisters of the church meeting in Sanford Ave., Hamilton, Ont. have decided to support two of the Nyasaland girls for a year.

This definitely stated intention is well worth intimating. It helps to stabilise contributing at home and enables the missionary to lay plans without which there is not much likelihood of securing any marked success.

At present there is opportunity for other groups or individuals to support 21 young women under Miss Bannister's care and training. \$1 a month keeps one girl, gives her a chance of learning something of what a home is, how it can be made, and keeps her under the constant tuition of a Sister whose life's ambition is to lead others to the Saviour.

BRAZIL

BRAZIL'S IMMEDIATE NEED

O. S. Boyer

It is said that Brazil is 250,000 square miles larger than the United States with several million Indians in the interior that have not yet heard that Brazil has been "discovered". We are not sure that these numbers are correct.

But we do know that between us and the coast are a few missionaries, that each have many thousands of mixed race to work with and that ahead of us is what seems to be an unlimited territory full of loveable, ignorant, lost people almost entirely without a Bible or opportunity to know their only Saviour. Some "protestants" may think that some Catholics are sincere but I feel sure that the informed can not believe there is salvation in the baptized paganism of South America, and even these unregenerates themselves do not believe it.

In this sea of infidelity we often feel engulfed—and well we may. It brings us to our knees and thus to more dependence upon the God of Israel and the very message He has left for us to preach—the same message, with the same love, the same patience and the same Holy Spirit to quicken it.

Along with this same message we need the same quality of congregations composed of Brazilians who have been taught to look to God for all teaching, guidance, funds, power, growth, etc., and not to the United States. They must produce their own evangelists, pastors, and teachers. This responsibility cannot be shifted without grave consequences.

To be such congregations they must be composed only of those truly converted to Christ. Every "seeker" must be really lead to Christ the only Saviour. A congregation without spirituality cannot, and will not be self-propagating. A church that has life is a missionary church. If she has not the missionary spirit, she is not true to her calling, she has not the Spirit of her Master.

These churches must have educated as well as spiritual leaders. It is evident that even the most spiritual without instruction in reading and the Bible, if such could be, are not qualified for leadership. School work is a necessity and there is a crying need for Godly teachers at once both here in Pedra and in Matta Grande.

The great interior of North Brazil has no daily paper that we know of and almost nothing at all to read. A greater part of those that can read have very deficient eyesight but generally manifest a real hunger for literature. The country should be sown with good tracts and Testaments. We find our mimeograph too slow for tract work and are looking to the Lord for printers and a press.

We have seen so many reports of Brazil's forests, mineral deposits and other natural wealth that the name Brazil is almost synonymous with us for wealth and prosperity. Lovers of such would be terribly disappointed in great North Central Brazil. But those lead of God to work in a vast field destitute of Bibles and Gospel teachers and full of lost souls would be contented here.

A RURAL STATION

V. F. Smith

Cajazeira is a rural district in a rich valley about two miles from Paulo Afonso. It was discovered by us more than a year ago as we were making our last trip out from Garanhuns.

Due to the influence of two Protestant families, a Brazilian colporteur, and some Bibles which had found their way into this community, some of the inhabitants, although members of the Catholic Church, had given up their false hopes as is the case with multitudes in Brazil. The preaching of these men was more destructive than constructive and although the old hope had faded out the real and true had not yet sprung up. Children were being reared with no religious instruction. Religious interest was at a low ebb.

On June 17, 1928, Sr. Feliz, the oldest believer of the gospel near Paulo Afonso, led us down the long steep hill into the fertile valley and for the first time our eyes rested upon her green corn fields, thriving sugar cane, beautiful patches of mandioca, and groves of heavily laden fruit trees. It was here that a dream which had lingered with me from childhood came true: we went out into the orange grove and ate big sweet yellow oranges to our heart's content. In spite of the fertility of the soil and the many fresh springs of good water the numerous inhabitants of this community were found very poor, not only in this world's goods but also in knowledge of our Father and His beloved Son.

At the time of this first appearance the gospel was preached several times, three were apparently converted and many became intensely interested. At the very first service an old man of sixty-eight years who for more than a decade had read the Bible in his slow halting way and listened attentively to those who knew something of the gospel came seeking a more definite hope of eternal life.

Leaving the lingering crowd we made our way to a near-by sugar cane mill. After an hour spent in prayer and concentrated Bible study the old man confessed his sins to God and asked for pardon. We had hardly arisen from our knees when the old gentleman's son-in-law came to inquire if one unable to read could be a Christian. Three weeks later when we left both these men and one woman were members of the body of Christ as far as we were able to know, and memory of them helped us to decide on Paulo Afonso as our headquarters.

A year has passed since this story happened. We have lived in Paulo Afonso eleven months. Sometimes bearing the strong direct rays of Brazil's hot midday sun and treading upon her burning dusty road, sometimes washed by the falling raindrops as we struggled to stay on foot through the slick mud, but usually through the cool evening breeze beneath a beautiful tropical moon or starry sky, we have made many a journey to Cajazeira and found there a spiritual blessing and encouragement. Three Bible classes, the Lord's supper and three general meetings for exhortation and prayer are parts of the regular weekly program. The place has many inhabitants who have become beloved co-workers with us in spreading the gospel.

There are now living in Cajazeira twenty-four Christians. Twenty-six have been baptized; one died and one moved to town. Nearly all pray publicly when called on and voluntarily when it is appropriate. One young

man has done well as a public leader considering his training. Many cannot read. Some read very poorly. All are exceedingly poor and work hard for a scanty living. Their knowledge of God's word is indeed meager. Some are very zealous in the Lord's work and several are lukewarm. Almost a hundred percent attend all meetings. The men and women who can, have been faithful to attend the meetings in town. A school for the children of these Christians has been maintained by our Sunday contributors. This little flock has been no little encouragement to us in our patient efforts to preach the gospel in Paulo Affonso and other places.

The name of the town of Paulo Affonso has been officially changed to Matta Grande to avoid confusion as the falls near Pedra are called "The Paulo Affonso Falls".

From the "BRAZIL REPORTER", Matta Grande, Alagoas, Brazil

Published quarterly by the following missionaries:

Matta Grande, Alagoas, Brazil

Virgil F. Smith—Ramona (Hickman) Smith.

Geo. R. Johnson—Dallas (Elkins) Johnson.

Pedra, Alagoas, Brazil

O. S. Boyer—Ethel (Beebe) Boyer.

Paulo Affonso, Alagoas, Brazil

November 30, 1929

We have not yet received the November issue of the C. M. R. but feel sure we will get it as it has been so regular. We certainly appreciate the kindness shown in sending it to us.

Brethren Johnson and Smith are away on a preaching trip. I am teaching Bible and English here in the school with meetings here and as far out as six miles every night.

A brother in the States wants to buy 20,000 Gospels for us to put out. We are much encouraged in many ways over the increasing interest in this work—and all the fields.

A good rain that seems to be quite general came yesterday and last night. Beans, corn and sugarcane have done well and this rain will give us much fruit. A year ago people were dying from hunger.

We are expecting a good second-hand printing press to arrive any day and hope to get out a good and continuous supply of good literature in Portuguese. It will help us to keep the seven or eight we have with us employed.

Pray earnestly for us that the Word may be faithfully and persistently preached here also.

Yours in His service,

O. S. Boyer

INDIA

NATIVE OPINION OF MISSIONARIES

Mr. K. T. Paul, of India, says:

"I want to say in the clearest possible terms that the Church in India does want Missionaries, as many as you can send. I want to give my reasons. The West comes to us in

an imperialistic way, and we resent it; in an economic way and we suspect it. But there is not one single publicist in India, who to-day will say that we do not want more Missionaries. If you go to any Indian nationalist and ask whom among the foreigners they admire most, he will probably say 'C. F. Andrews'. If you go to the Madras Presidency or City and ask whom of the foreigners they admire most, reference will probably be made to a Missionary, L. P. Larsen. So, if you take province after province, familiar names will be mentioned. IT IS THE MISSIONARY, THE HUMAN BEING WHO LIVES AND LOVES IN THE ORDINARY EVERYDAY LIFE OF CHRIST, THAT IS ALWAYS WELCOME".

THE NAMELESS SICKNESS

Bible School has been held for the women this month and we are studying the Bible as fully as we can five hours a day. The women have got a grasp of the books of the Bible, the contents of each, and a grasp of the 'one increasing purpose' as never before; besides having a rich fund of stories to tell on their journeys later in the year. We have also been out several visits, but not many, because daily cholera, 'the nameless sickness,' claimed its victims in a fresh corner or village.

The state of affairs may be judged when I say the schools have been shut, the people forbidden by beat of drum to speak to any stranger coming in to market, even to so much as salaam them, and from some quarters near us the people fled from their houses. In one case I had to go to a woman who was left alone ill with two babies. Her husband died first, and the other members fled when it took her. When I got up she had got through her worst time, and was just needing food and care. I was glad to find her father-in-law arrived at the same time as I did or she might have had to have her caste broken against her will by eating from my hands if none of the other villagers would have risked feeding her. One poor family flying to Daltonganj from a village were overtaken on the road, and just lay there in their misery till help came in the morning.

—From a recent report by Sis. Miss A. Pigott, India.

News has just reached us that Bro. J. C. Christie, of Aberdeen, Scotland, has arrived at Daltonganj where he will take up the work in which Bro. Philpott was engaged.

We trust that this splendid young man, beloved and highly respected by the British brethren, may be used of God for great and permanent progress of the Gospel in his chosen field of labour.

ERRATUM

We are sorry that, through some inadvertence, in the February issue two paragraphs entitled "Suggestions for the Discussion Class" and "Sermons" appeared on page 15 instead of in their connection with Bro. Pryce's report in "Latehar" on page 10.

PASS IT ON

"A missionary physician in one of China's hospitals cured a man of cataract. A few weeks later, forty-eight blind men from one of China's interior provinces, each holding on to a rope held in the hands of the man who was cured, came to the hospital. Thus in a chain they had walked two hundred and fifty miles to the doctor, and nearly all were cured. Does not this give a picture of our share in the missionary enterprise? The first blind man came to the physician, put his trust in him, received his sight and then went out to lead others to the same power that had blessed him. If we have come to Christ and by faith have received Him and the eternal life He offers, our part will be to lead others to Him." Reader, you can have added joy on earth and added treasure in heaven by giving to missions, and prevailing on others to give for a greater work in 1930. May God help each reader to feel his personal responsibility and to become definitely active in enlarging the work.

—(D. C. Janes in "Missionary Messenger")

RECEIVED IN JANUARY

Church at Woodgreen, Ont.—for Bro. Sherriff	\$ 2.41
Church at Selkirk, Ont.	5.00
Church at St. Catharines, Ont. (Beecher Sherriff	15.00
er St.—for Bro. Sherriff	15.00
Windsor Bible School, Ont.—for Sister Bannister	17.50
Windsor Women's Meeting, Ont. for Sister Bannister	1.00

Hamilton Sisters, Ont. (Sanford St.) for Sister Bannister	1.00
Mrs. C. Hodges, Brantford, Ont.—for Sister Bannister	2.00
Church at Bathurst St., Toronto, Ont. for Latehar, India	200.00

Forwarded as requested.....\$243.91
H. McKelrie

The Church at Strathmore Blvd., Toronto reports sending:

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

FOR YOUR CONVENIENCE

The missions Editor will be glad to receive and forward your contribution to any work, field, or missionary you may desire to help by your financial support.

MEDICAL AID

Cut the hems and heavy seams off your old clean white rags, make them up into an eleven-pound parcel, and send them to Miss M. Bannister, c/o Mrs. Smith, Gowa; Ncheu P. O., Nyasaland, Central Africa.

DON'T FORGET—"Our Indian Road" waits for \$300.00 for that much needed building. Let every one who cannot do more—BUY A BOARD, and the work will go on to a finish.

OUR CONTRIBUTORS

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

AN AWAKENING AMONG THE CHURCHES

In the thirty-seventh chapter of Ezekiel we have a wonderful picture of God's people, Israel, awakened from their death in trespasses and sins to new life by the breath and Spirit of the Lord. "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones. And caused me to pass by them round about and, behold, there were many in the open valley; and, lo, they were very dry. And he said unto me, Son of man can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you and cover you with skin, and put breath in you, and ye shall live and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied there was a noise, and, behold, a

shaking and the bones came together, bone to his bone and when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above, but there was no breath in them. Then said He unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." Ezek. 37:1-10. Then the prophet is shown that these bones are the whole house of Israel whose hope is lost but who later are brought forth redeemed and restored in the land of Palestine. To be sure this refers to the Jews in that coming day after they shall have been punished for their sins and have accepted Christ as their Messiah and as restored to God's favor in their own land. Yet there is a wonderful application to the Church of Jesus Christ here. Churches which have been weak and almost dead spiritually can be and will be awakened and revived when they are made to realize their awful condition and turn again to the Lord allowing the breath of the Lord to

enter them again. And we are truly rejoicing to see that very thing beginning to come to pass in a very feeble way among the Churches of Christ in Canada. Not long ago in the city in which this magazine has its headquarters experienced a soul saving revival which seems only to have kindled the desire for another and greater one to be held in the near future, also in Windsor not long ago the encouraging news came to us of a revival within the church itself and with a comparatively large ingathering of souls. From one of the Western provinces the glad tidings of another good ingathering comes. Yesterday the joyful news came that a special series of meetings are being planned for one of the oldest churches in Toronto which we trust will be an answer to the prayers of some in that congregation for the purification of the congregation and the harvest of many souls. In another congregation in the same city the breath of the Lord has begun in a small way, at least, to enter the hearts of the members of the church. As a result of this prayerful interest and God's abundant blessing, the membership of the congregation has been practically doubled in a year's time. The brethren expect conversions each Lord's Day and are generally not disappointed. And why should we expect anything less when we read in the New Testament that the Lord added unto them day by day those that were being saved?

Now we want to notice two points in particular which are necessary before a real awakening can come.

I.—First, before we can expect any great awakening among the churches we must have a deeper conviction of our need of such. How many of us have visited congregations where the spiritual life was so low that we almost felt we were in a refrigerator? But that would not be so bad were it not for the fact that nobody in the congregation seemed to realize the awful spiritual deadness. In the fourth chapter of John when the nobleman came to Jesus and asked him to come down and heal his son, we are told why the man was so concerned that Jesus should do this. It was because he realized his need. It was because he realized that his son was at the point of death. Now the sooner we realize that we ourselves have been almost "at the point of death" so far as our real interest in the edification of the church and the salvation of souls is concerned, the sooner will the real awakening come. Let me ask you a question. Why is it in the congregation of which you are a member so many will come out to partake of the Lord's Supper but rarely ever think of attending the evangelistic services and the prayer meetings? Is it not because we are placing business, or the radio, or our social life, or our reading of secular books and magazines before our love for the Lord and the fellowship with the Lord's people? A Satanic coldness and indifference has so encompassed some of us that we need to be so awakened to our own spiritual need that we in our deepest souls will cry out:

"Oh, for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb!

"Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His word?

"What peaceful hours I then enjoyed!
How sweet their memory still!
But they have left an aching void
The world can never fill.

Return, O Holy Dove, return
Sweet messenger of rest;
I hate the sins that made thee mourn,
And drove thee from my breast."

We need to say with the Psalmist, "Wilt thou be angry with us forever? Wilt thou draw out thine anger to all generations? Wilt thou not revive us again that thy people may rejoice in thee?" I believe Gordon about told the truth when he said, that ecclesiastical corpses lie all about us. The caskets in which they repose are lined with satin. They are decorated with solid silver handles and abundant flowers; and just like other caskets, they are just large enough for their occupants, with no room for strangers. These churches have died of respectability and if, by the grace of God our own congregation is alive let us be warned to use our opportunity, or the feet of the same pall-bearers will be at our door to carry us out.

II. Second, after realizing our need we must meet the conditions for a true awakening. What are they? Listen to the Scriptures. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

(1.) We must first humble ourselves and turn back to the Lord in true repentance that He may heal our backslidings.

(2.) God's people must have a revival of prayer. "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven". For several months two brethren whom I know have been meeting to ask God for the revival of a certain congregation and even now it seems they are on the verge of seeing this good thing accomplished. How is it with the congregation where you worship? Are you praying and expecting great things from God? He is able to do exceeding abundantly above all that we ask or think.

Wallace H. Cauble

HOW TO "EAT" THE WORD

By James M. Gray, D.D.,—In Sunday School Times

The only way to hold the Word in your mind is to memorize it. It is not hard to do this, and when you begin to see the benefit of it, it becomes a real pleasure. Make the task as easy as possible by taking a small portion at a time.

In other words, while you are a beginner let the passage of Scripture be so small that it may be readily recalled several times during the busy day. And see that you do recall it—that is the point. Master your will in the

matter until it obeys you almost automatically, and you are able to recall the Scripture without effort. You will be surprised how soon you will be able to do this, and it will mean so much to you. It will be better than counting the bank notes you have been hoarding up somewhere, or tasting a sweet morsel hidden away, or conversing with a friend whom you love very much.

The other morning at family prayers I read this verse in Proverbs 18:10: "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." I at once fastened it correctly in my mind, and as I walked to my office, I kept "eating it," and turning it over and over and getting such a sweet taste out of it, and such a sense of strength and satisfaction.

"The name of the Lord," said I, "why that means the Lord himself! He is a 'strong tower.' And the 'strong tower'?" In olden time, that was a place of defense and protection, like our forts today. "The righteous runneth into it." Who can the righteous be, save those who are made righteous through receiving Christ by faith as their righteousness? "Runneth." There is a thought of haste because of the pursuit of the enemy, and Paul's words came to my mind, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." "Runneth into it and is safe." Oh, the security and peace of the believer who puts his trust in God! And so I kept on "masticating" the Word and finding something new in it at every bite.

But that was not all. Before the day was over I needed all the strength I got out of it. There were trials that day; the enemy was on my heels, and how glad I was to run, and to know the place to run to and be safe!

I think this is what the prophet meant when he said: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart." And this is why I urge every Christian to memorize a portion of the Word of God every day. It gives his soul something to feed upon, and the more he feeds upon, and digests and assimilates it, the greater is his spiritual strength and joy and power and fruitfulness in the Lord.

Let me illustrate this. The next day after my experience with Proverbs 18:10, I was at a prayer-meeting, and being suddenly called upon to give a word of exhortation, I had an opportunity to pass on that verse to three or four hundred other people. And to how many more will they pass it on? They were all Bible students preparing for Christian work in the uttermost parts of the earth. Can you compute the number of souls to whom they may pass it on in a lifetime, and who, in turn, may pass it on and on and on while the age lasts? And all because of that one little bit of truth I got that morning, and because I held it long enough to chew it well! Memorize the Bible if you want to be blessed and become a blessing.

"A SCHOOL WITH A HEART"

In this age when all young people are striving for a good education it is only natural that we should make a survey of the various

high schools and colleges in order that we might have the best. One characteristic of all high schools and colleges in Canada and the United States is that they sincerely endeavour to give the best possible education. All of them reach quite a high standard intellectually, but there they stop, some even raise the moral standard, but very few ever attempt to develop the spiritual side of their pupils' natures. It is true that they produce boys and girls, who have an aim in life, and who in time reach the object of their desires. Then young people are intellectual giants, but usually have the misfortune of being babes spiritually. To develop our intellectual powers is most desirable and necessary but it is sad when young people seem to forget that they have a spiritual side to their nature. Therefore it is absolutely necessary for our young people to choose schools which have a very high standard spiritually as well as intellectually.

I have the privilege of studying in a school, which has high spiritual standards as well as high intellectual standards, and so I am passing on this information in the hope that it will be of some use to some of my young brethren who intend to take more active part in the work of the Master, either at home or abroad (in those countries which are calling in vain for the light of the gospel).

This school handles both high school work and the work of the grades. The educational work is excellent but is worked on a somewhat different system to that of an ordinary high school, the pupils being more like students than day school scholars. The principal of the school is a man with a deep spiritual knowledge and an earnest love for Jesus and the Word of God. All of the teachers are Christians and active workers in the church, one of them being a preacher. Our principal is also a preacher and an Associate Editor of *Word & Work*, one of our United States papers. One thing which struck me very forceably was the deep love and respect which exists between the teachers and the pupils. Each one of the teachers would protect their pupils from danger with their own life if it were necessary, and every pupil has a deep love for his (or her) teacher, a love which is very often unseen but perfectly real.

The first thing in the morning we have a service for worship, immediately followed by about twenty minutes Bible study, then we pass on to the different studies of the day. In our classwork the teachers often show the connection between the Bible and our subject of study. The teachers are intensely in earnest regarding our spiritual development as well as our intellectual attainments. They watch over us carefully preparing us for our life's work in this world, and, where possible, lead us into the higher life which is spiritual and which prepares us for a life which is everlasting. The object of the school is spiritual as well as intellectual and physical development. We are one great big happy family and only eternity itself will be able to measure the good which we will do.

Our school has a heart.

Portland Christian School, Louisville, Ky.

A. Malcolm Simpson

NEWS AND CORRESPONDENCE

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

H. E. Garrison, Graham Hill Sask.: I subscribed for the C. M. R. through Bro. J. C. Bailey and sure enjoy reading it. Hope more brethren would endorse it.

A. E. Firth, 659 Pape Ave., Toronto: Pleased to report 56 added to our membership in 1929. Sunday school attendance showed an increase of 26 per cent over 1929. The attendance at all of our meetings has more than doubled during the last year. We need your prayers.

A. Weston, 3417 Centre St., N., Calgary, Alta.: We are glad to have a share in the interests, aims and efforts of the sturdy little magazine that represents the Churches of Christ in Canada.

Hamilton, Ont.: Bro. Alex M. Stewart and Bro. McKerlie, both of Toronto will labour for the Churches of Christ in Hamilton during the Month of April. Bro. McKerlie will hold a series of meetings, speaking each Lord's Day and four nights during each week.

Look for the complete announcement of the **June Meeting** in April issue of the C. M. R. It is to be held this year in Windsor.

Regret that lack of space forbids the publication of birth notices.

FOURTH SERVICE OF SONG

To be held Lord's Day April 6th at 3 p.m. Sanford Ave., South of Main St., Hamilton, Ont. Bro. McKerlie will be the speaker at the morning and evening services and we extend a hearty invitation to all the brethren who possibly can, to be with us in this meeting.

The following programme is the combined effort of both congregations.

The Christian Graces

Congregational Hymn — Awake My Tongue.

Prayer led by J. T. Cartwright.

Male Quartette—Be Joyful in the Lord.

James 2 "Faith", Read by L. G. Snure.

Anthem—Faith of our Fathers

Virtue—Discourse by Alex Fisher.

Anthem—Beautiful River of Life.

Knowledge—Discourse by Harold Walker.

Medley of four hymns.

Temperance—Discourse by Will Ellis.

Anthem—Fight the Good Fight.

Chant—For all the Saints.

Psalm 37:1-9, Arthur Walker.

Patience—Discourse by W. Richardson

Male Quartette—Wait and Murmur Not.

Hymn—through the Night of Doubt and Sorrow.

Godliness—Discourse by C. Cartwright.

Anthem—Jesus I My Cross Have Taken.

Brotherly Kindness, by V. Hoover.

Anthem—My Task.

Love—Discourse by W. Cartwright.

Anthem—Love Divine, All Love Excelling.

Congregational Hymn and Benediction.

OBITUARY

The many friends of Sister A. M. Briggs will be grieved to learn of the death of our Sister. She died in her Sixty-fifth year after a short illness of three weeks, although she had been afflicted with diabetes for a number of years.

The service was held in Meaford by Brother Adkins on Saturday December 28, 1929. Sister Briggs was well known by brethren visiting Meaford. She was a kindly Christian woman and never did the sick and needy call her in vain,

nor the hand held out that she did not fill to overflowing. She died very sweetly and peacefully.

WANTED—URGENTLY

Twenty additional brethren (either brothers or sisters) to become partners in the publication of the C. M. R. Interested brethren communicate with managing editor for full particulars.

E. Gaston Collins, Portland, Tenn: Work moving along well here. Good audience last Lord's day morning. Fair crowd at night. Spoke also to a good audience 12 miles in the country where I have a regular appointment. I shall also engage in some meetings this summer.

W. F. Cox, Beamsville: On Lord's Day, Feb. 9, I spoke for the brethren meeting on Ottawa St., Hamilton, Ont. The attendance at both the morning and evening meetings was very encouraging. The Bible study at 3 p.m. is slowly growing.

H. McKerlie, Toronto, Ont.: It is now definitely settled that Bathurst St. congregation will engage in a protracted meeting from March 16 to 30. Bro. Jorgenson is to be the special preacher, and we are getting ready to make the very most use of his services. We request the prayers of the brotherhood for the blessing of God to accompany the consecrated labours of this able and honoured servant in the Gospel.

Alfred Moote, St. Anns, Ont.: I like the new appearance of the C. M. R. and I never read a better paper.

J. L. Keffler, Smithville, Ont.: The paper is again showing the result of the devotion of both time or labour and money. It grew pretty thin through lack of money, strange as it is, both papers and preachers will do so if the financial support is withheld. The tone

and matter are both good; and I hear a number of the brethren, who were somewhat discouraged, expressing their pleasure and appreciation over its revival.

May it keep on and may God's pleasure and blessing rest upon it in its mission.

Fraternally,

L. J. Keffler

J. C. Bailey, Radville, Sask.: The January issue of the C. M. R. to hand and I must compliment the various editors on the paper.

However I wish to make a correction or two. If you will turn to page eight under "Home Fields" I wish to set one or two matters right.

Bro. Fonstad does not belong to the Radville church and so far as I know has never been in Radville but is one of the leaders of the splendid church that meet at the Knoxville schoolhouse south of Bromhead. This congregation is one of the outstanding churches in the West.

Bro. Beavenson of the Ogema church is only one of some five who led in the work there.

Mention might also be made of the Gladmar church which meets in the Glen Curren schoolhouse. Bro. Wilfred Orr is laboring with them this winter most of the time.

Work here in the West is much retarded owing to the severe weather but we look to the future with optimism.

May the work of the Lord Jesus grow and prosper whether in home lands or in foreign.

Started a mission meeting the first day of the year but were forced to close owing to disagreeable weather. Will be on the battle front again as soon as weather moderates.

A. Weston, 3417 Centre St., N., Calgary, Alta.: On the evening of Jan. 22 the Church in Calgary, 517—15th Ave., West, had the happy experience of witnessing five of the senior boys and girls