

laid; now the Holy Spirit will proceed with the erection of the superstructure; the machinery is made, assembled, and in place, but no wheel can turn until endued with Power from on High—so we do not hesitate to name the Pentecost of 1900 years ago the very Greatest of all great days; for then was set in motion the wonderful spiritual contrivance designed by the love and wisdom of the Eternal Father for the rescue of His perishing children—the Gospel, which is the power of God unto salvation to every one that believeth.

Never since the world began has man heard of, nor until the world is ended will he be able to imagine, any greater sinners than those who crucified the Son of God. Neither does it seem possible to conceive of any more miserable and utterly hopeless men than those who, at last convinced that the sufferer on the cross was their Messiah, turned away from that sad sight and returned to the city of Jerusalem, "smiting their breasts". If there was an opportunity to test the power of the gospel as an instrument of salvation, surely the fearful despair and awful crime of those sinners provided such an occasion. And to them, who by 'wicked hands had taken and crucified and slain' their Saviour, did He ordain that, on that Day of Pentecost, should be made the first offer of repentance, and remission of sins by being baptized into His name. The salvation of 3,000 of earth's greatest sinners make that the greatest day in the demonstration of the indestructible love of God.

Pentecost will retain its unique prominence as long as Christianity lasts. Back to it must be the ever recurring pilgrimage of those who desire to base their faith on the only rock that presents itself amid the vast expanse of the shifting sands of centuries of pious human philosophy. We are told we can not any longer expect men to believe in the infallibility of the New Testament. That may be true or it may not, we are

not going to argue that now. But if we are to have a faith that transforms sinners into saints, that is capable of denying self for the good of others, of suffering loss in the cause of truth and righteousness, it will have to be generated by something stronger than human opinion or command. Further, while the testimony of the New Testament writers concerning the resurrection of Jesus is accepted by many critics, and the record of his death as incurred for the sin of the world is accepted by many more, of what value is such testimony to us without the endorsement of God? Where the unseen Diety is concerned, we must have reliable testimony from Him. And where men are calling on their fellows to alter their ways, urging upon them, as reasons for doing so, eternal prizes or penalties, we cannot be satisfied until assured that they have some better guidance and authority than human knowledge and foresight. Pentecost furnishes such a Divine endorsement. And Pentecost gives the required assurance concerning the testimony and authority of the Apostles of Jesus. To them their Lord had said, "ye shall be baptized in the Holy Spirit not many days hence." (Just ten days previous to Pentecost). He also had said, "He (the Holy Spirit) shall teach you all things, and bring to your remembrance all that I said unto you." (John, XIV. 26). "When he, the Spirit of truth is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of the things that are mine, and shall declare it unto you." (John, XVI. 13-14). No other interpretation seems to fit these promises to his apostles other than that Jesus purposed to endue them with the Holy Spirit in order to make them infallible proclaimers of his will. It was imperative for the sal-

vation of the sinner that there should be infallible preachers of the Gospel of the Grace of God. If Christ's words have any meaning at all, **the voice of the apostles on matters concerning salvation is the voice of God.** Having given their infallible utterance, all that was then necessary was that honest men should record the same faithfully; and as to the reliability of the New Testament writings suffice it to say, that wherever outside evidence has been available that has always supported its testimony as true.

All disputes as to how to gain admittance into the kingdom of heaven which Christ, before his crucifixion, declared to be "at hand", must be settled by what was said on Pentecost by the chief speaker to whom the Lord has said, "Unto thee I will give the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. XVI, 19). All feelings, fears, and opinions about the conditions of remission of sins must be referred to, and squared by, the proclamation of those Spirit endued preachers to whom the Lamb of God said, "Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained." (John, XX, 23.).

On all matters of human relationships, the Lord's endowment qualified his apostles to be reliable and authoritative teachers. The promise that the Holy Spirit should guide them into all the truth could be fulfilled only as time allowed for the change of circumstances and the meeting of new needs and conditions in the growing church. Their long life of service and the Christian writings have given to the world, for all time, the truth into which the Spirit guided these ambassadors of the Christ of God. And until the Divine voice withdraws the authority given to them, some similarly plain and public us endues others with like powers,

we shall have to turn down all teachers and preachers in preference to those who were publicly baptized in the Holy Spirit on the Day of Pentecost, 19 centuries ago.

"Back to Pentecost" will dissolve doubts, dispel fears, lift inquirers out of the morass of speculation on to the rock of **divinely certified truth.** "Back to Pentecost" will provide the only possible point from which believers will ever be guided into the unity for which Christ prayed. Its events were the end of every prophet's vision from Eden to John the Baptist. Its legacy is the priceless heritage of every Christian and every soul on earth to-day wherever the gospel has gone, or whatever it is possible for Christians to take it. The permanent stability of its revelation is attested by the simple fact that in the intervening centuries, every substitute, every modification of its teaching, demands, promises have but led to division, degeneration of spiritual life, confusion of honest minds, and hindrance to the progress of the kingdom of God. May the Lord use this memorable centenary of the greatest of all great days to turn the hearts of his people back to the fountain-head of the truth as it flowed forth from its Divine source uncontaminated by the imaginations of man's poor finite minds. Rest, peace, joy await those who battle back to Pentecost, the Greatest of all great days.

RENEWALS

Jordan Church Ad., Mrs. S. A. Davton, C. E. Johnson, Myra Huntsman. Mrs. J. W. Garner, Mrs. W. J. Flewell, Mrs. Wilfred Brooks, Walter Dale, Wm. Howell, Walter Neal, A. E. Firth, D. H. Horwood, Wm. Cassidy, H. J. Ellis. Meaford Church Ad., Mrs. J. McArthur, H. Whitfield, Mrs. H. Shaw, Mrs. W. H. Hamilton, Mr. Ernest Wicksey, Mrs. Gerda Jorgenson, Mrs. F. McLachlin, Miss G. Brauer, Wm. J. Boyer, Andrew Fangstrom, Mrs. S. E. Stevenson, Mrs. W. H. Robinson, Miss A. Ferguson, Mrs. R. F. Trussler, J. L. Saunders, Mrs. Joel Smith, Dr. Lily Jackson, W. L. Wismer, Mrs. Geo. Gugins, H. Walker, E. Middleton, Miss McKay

SUPPORT

C. E. Johnson, \$1.00; Mrs. W. J. Flewell, \$1.00; W. Richardson, \$.50; V. Lighthouse, \$2.00; J. C. Bailev, \$1.00; Wm. Cassidy, \$1.00; Wm. J. Boyer, \$1.00.

MISSIONS

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

AFRICA

"THE FIELD" IN PARTS

With its tremendous area of 12 million square miles, Africa is the second largest of the great sections into which the Mission Field seems to be naturally divided. And the fact that it is so sparsely populated, when compared with such crowded areas as China and India, makes the problem of its evangelisation more difficult in some respects than that of these other lands. Were this vast territory equally divided among its 6,289 missionaries, each would have a sphere of operation over 1,973 square miles in extent.

The Northern part of the continent has experienced many changes, and is still in a state of transition especially in the great French possessions in the West. In the early centuries of the Christian dispensation Alexandria and Carthage were pre-eminent centres of learning and Missionary enterprise. The religion of Moloch, to whom human lives were sacrificed, and that of Melkart, the patron deity of Tyre, along with the worship of the Phoenician Venus, Astarte, in which propitiation was made in cruel and lascivious rites, had given place to the reign of Jesus Christ which so transformed the believers that many of the most manly, gentle, and loving martyrs mentioned in history lived and moved and had their being in those regions. But, like other fields in which the Good Seed was early sown, the blight of the Dark Ages destroyed the healthy spiritual growth being made, and in 638 A.D., with the Arab conquest of Carthage, the triumph of the Moslem religion was established so firmly that it is to-day the greatest force opposing the advance of Christ's Kingdom in Africa. In her vast territories in the North West France is not only doing nothing to displace Mohammedanism, but pursues a policy that protects and encourages it. The French missionary in Tunisia who instituted the Order of the White Fathers is quoted as having said that he was ashamed at the policy of his country which, "though in control of a Mussulman people, was not only seeking to convert it, but actually trying to prevent its conversion."

Raymond Lull, (1235-1315) a Spanish courtier, wealthy, well educated, gay and living the life of a profligate, was arrested on his disolute career by seeing a vision of Christ on the Cross. Immediately he became a different man, gave himself to the study of Scriptures and prepared himself for service in the Gospel. Having mastered their language, he set out for, and began work among the Moslems in Tunis. His arguments against their religion so confounded them that the Moslem leaders cast Lull into prison. A second campaign had a similar ending, the missionary's life being spared only on account of his admirable

and graceful courage. But at Clugny, on his third great venture for God and His Gospel, this intrepid first missionary to the Moslems met the fate of the first martyr in the Church. At the age of eighty, Raymond Lull was stoned to death while preaching. From then until the present day there have not been wanting soldiers of Christ who have carried, and still carry on the work in which he fell.

Another strange problem, one of a very different type, is presented in the ancient "Christianity" of Abyssinia, the country now known officially as Ethiopia. There the Christian worker has a somewhat similar task to that which he has in Western "Christian" countries, the task of Converting "Christians" to Jesus Christ. Having always, from the third or fourth century, or perhaps even earlier, had the church of Christ, the difficulty is to show the Ethiopian what more he requires. What he has is satisfying. It meets the needs of the conscience which it has created. Although it is just the Paganised and morally impotent religion of the Dark Ages, the "Christianity" that has come down the centuries laden with the superstitions and errors of that time is all that is desired. The enterprising men and women trying to present the Truth as it is in Jesus to these long-deluded "believers" are worthy of all praise and honour.

It is strange that the history of Gt. Britain's connection with the East and West coasts of Africa shows that connection was made with both places by the slave trade, but from very different causes. On the West Britain was attracted by the trade, engaged in it, and exploited long leagues of the coast in its pursuit. On the East she was repelled by the trade, and took strenuous and expensive measures to suppress it. Yet, while the loftier motive actuating on the East coast might reasonably have been expected to advance the cause of Christ more swiftly than that would be done on the West, quite the reverse has been the case, and there is much leeway to be made up by the missionary before the knowledge of the Lord is as firmly established on the East as it is at present on the West coast and adjoining territory. One favourable feature of the Eastern field is that Mohammedism is not in as active operation as it is on the West side of the continent. Cut off from intimate connection with the forces of like faith in the North, in the former regions it is practically a spent force; but in the latter parts, it is the onward flow of a powerful well-fed river overflowing the land in every direction. Its forces are felt far in the interior.

In the Belgian Congo, besides the oppositions of Mohammedanism, there are other forces at work requiring immediate reinforcement of the missionary efforts being made. The very rapid development of the country, with the introduction of Western un-godliness is creating an atmosphere in which the Christ-

ian morality of the native converts has a hard struggle for existence. Authorities think that unless the churches do something very big, and do it very soon, for the salvation of the good work already done, there is no ground for other expectation than the degradation of the Congo Christian.

In Northern Rhodesia everyone should have plenty of room. The density of the population has been estimated at about three to the square mile. And the inducement of good wages paid in the mines in Southern Rhodesia is drawing most of the young manhood of the country in that direction. The change does not always benefit them and their relations, as they too often get into such a way of living that they bring back to their homes and villages disease and immorality.

Southern Rhodesia has a closer connection with South Africa and its problems are coloured by that association in many ways. The political responsibility of the people is being recognised and therein arise questions of grave and far-reaching importance. The intermingling of different peoples to their mutual advancement can only be expected where the broadening all-inclusive brotherhood of Christianity keeps its power of the Spirit of Christ. The education of the native is the immediate concern of the governments of most of the "African Possessions at present. Here the missionary is coming into something like his own in that he is being recognized as an efficient teacher and the proper instrument for the laying of the foundation of the new civilisation that will soon rise on the ruins of the old order of ignorance, superstition, and barbarism. It is quite true that many missions have lost their usefulness for God by being diverted from the special purpose for which they were instituted, namely, the saving of men and women through the Gospel of the Lord Jesus Christ. On the other hand, where there is understanding zeal for Christ and the conversation of the heathen, there is, and always will be made by the missionary, an attempt to educate to the limit of his ability the mind that comes under his care and direction. The true messenger of the Cross can never be an obscurant. Nevertheless, when the rapidly advancing new order of things is bringing many serious and complicated problems into being, it is not to be wondered at the authorities look upon the education and training of the native as a really critical process in the development of their countries, and consequently demand a high standard of efficiency in the missionary who is to teach, and also require that he should be properly vouched for by persons or bodies of responsibility.

On another page there is set out a brief survey of this big part of the Lord's great field. The figures are from the last world survey that we have been able to get, that published by the world Dominion Press, London, England under the able editorship of Mr. Thos. Cochran. in 1926, under the title "The Task of the Christian Church."

Surely this part of the Field is indeed a large parcel of ground, larger than all Europe with its many islands, the whole of Central, South America, combined. Notice how missionaries are located as they reap its harvest—from the comparatively large proportion of 461 to the million of inhabitants in

West Africa down to a little over 1 to the million in Senegal; and in some places not a single soul witnessing for Christ among more than a million of perishing people. The survey may be a useful guide to those desiring to locate in a part of the field where they seem most needed. And a little study of it ought surely to convince us of the great need for more missions, and cause us to persistently pray the Lord of the Harvest to send forth reapers unto His harvest.

(Next Month—SOUTH AMERICA)

HUYUYU MISSION

Dear Brethren:

Another month has passed away since I wrote you last, but nothing startling has happened. I omitted to mention in my last that all the schools and churches on this Reserve were closed down owing to an outbreak of smallpox. It has not come nigh us! thank God! And we have been allowed to carry on the 1st. Class school, and meetings for those living on the Mission Premises. All schools are now in recess for New Year holidays.

Some 40,000 natives have been vaccinated and last week the Native Commissioner told me he hoped to remove the restrictions at the end of this month. I hope so as the schools are supposed to re-open the 3rd of Feb. They are vaccinating the natives right through to P. E. Africa.

Wife, Theodora and writer spent a very quiet Christmas. Leopards visited this neighbourhood, but kindly left our donkeys alone, and went to a kraal half a mile away, and killed a cow and a goat. Friday I shot a poisonous snake, last evening our kitchen girl called me, and I shot another about four foot long at the back of my office.

Wife, Theodora and I, went into Salisbury last week to buy stores, etc. and to bring Molly home, returning from Bulawayo. I spent a little time with Bro. Goliath, who is in charge of the Native work there, the Brethren want to know when I am going to start to build a meeting place for them. They have collected me \$50.00 toward a building of some kind. I want \$10.00 per month for the rent of their present meeting place, which is really unfit to meet in. Two have been baptized since last writing.

I am hoping God will speak to the Brethren about the need and importance of undertaking the white work in Salisbury our Capital and seat of Government, where is to be found nearly everything under the sun, except the "Church of Christ". The Brethren in the Union (Johannesburg, Cape Town, etc.) have been so successful in turning the spiritual world in those parts "upside down", that I feel sure, the Preacher who undertakes to establish the Church of Christ in either Salisbury or Bulawayo, will meet with great opposition and prejudice from the denominations. At the same time it is possible, if our position and plea, is intelligently and acceptably presented, the general public may welcome the advent of the Church of Christ, as they have already in the South.

Make a job of it Brethren, and send a good singing Preacher with him too, and remember

April

people in Africa have been accustomed to singing with all kinds of instruments from the cradle up.

Apart from winning the whites to Christ, I think our children have a claim upon us, unless in the future they have to be brought up in kaffir Churches, and spiritually taught on a level with the natives, (which is unthinkable) it is surely high time some effort was being made to establish white assemblies in this great and important country of Rhodesia. The field is now untouched; later, our Brethren in the South have planned to enter both Bulawayo and Salisbury, they will bring the instruments with them. "Now the door is open, enter while you may".

We thank our Brethren for loving letters and cards of greetings and good wishes, for the coming Year, and for parcels received. We are now looking forward with much pleasure to the coming of our co-workers, please send them along and supply all their needs.

Wife Molly and Theodore join me in Christian love and greetings to all.

Yours in Christ,

John Sherriff

GOING BACK

2457 South Second, Abilene, Tex.
March 4, 1930

Dear Saint:

Brother W. N. Short has been home from the work in Africa sixteen months. During this time he has travelled about thirty-two thousand miles and has visited something over two hundred different congregations in the United States and Canada.

He has received a great deal of help from various sources, and some of the things which have been accomplished are as follows:

Chevrolet car for travelling in.....	\$ 700.00
All travelling expenses sent to Sinder Mission, Africa	1000.00
All living expenses for family paid back that borrowed for home-coming	400.00
Paid on new car to take to Africa.....	300.00
On hand for return travelling expenses.....	1400.00

It is imperative that we raise \$600.00 within the next few weeks so that this family, who are now working their way to the coast, can sail as planned on date of April 2nd.

H. B. Shepherd

Extracts from Sis. Bannister's Letter

"I wish I had time to tell you how the work amongst the girls was thrust upon me. I never thought of it myself, but when first one and then another came and asked me, I began to see that the Lord would have me have a special work for the uplifting of the women. My hardness of hearing is a big trial, and sometimes I feel I cannot do them justice, for unless they speak direct to me I cannot hear what they say. I cannot have the use of my instrument (for hearing) out here. The batteries lose their strength on the way out. If ever you hear of anything that is a help to deaf folks be sure to let me know. Yes, the girls are sometimes very trying. Everything

is so fresh to them and so strange, one needs to be very patient to get the best out of them. They cannot understand why we need one cloth to wash the dishes, and another to rub the furniture, and still another for something else; would not one cloth do the lot? How can they be expected to remember them all; and the various things to do with them? They don't. I am everlastingly telling them, but I always remember I should not be a bit better in their place, very likely not as good.

I am wearying to get a few houses up for the girls, but cannot attempt it till the rains are over. I have a secret longing for the first model village to be at Namiwawa; will you pray about that? I would so like to go back there, but do not want to be selfish about it. When I think of all the years they have been alone I say, surely the Lord will open the way for some of us to go back to them".

5.30 Saturday morning, I had a maternity case come in. I worked at it all day. By evening we thought they ought to take the woman up to the nearest doctor. They were unwilling to do that, said evil spirits were waiting to eat the child, that was the cause of the trouble and delay (some awful proposals put forward by woman's friends). I told them: I did not believe in evil spirits, nor in witchcraft, that the God I believed in was the Head of all and over all powers everywhere, the only One who could give life, and no one could hinder Him taking it away. I said, "I have already prayed much about this woman. I shall talk to God again about her when I go into the house, and if you need me you must call me up." At 1 a.m. they came, and I went to the house we kept for that work, and worked away again till 5 a.m., and the baby and the mother were both spared. They went home yesterday. I did thank God for that. It will be such a testimony for Him at the village. I did not forget to tell the mother to thank God herself for such a great deliverance after our own wisdom and strength were finished. These cases nearly put me out. It takes days to get over them."

NEW SUPPORTERS

A Sister in Lexington, Mass. takes on the support of one of Miss Bannister's girls. She wonders that one can be provided for for the small amount of \$1.00 a month. Another Sister at Bathurst St., Toronto, has volunteered to support one of the African teachers. WELL DONE—KEEP IT GOING—WHO TAKES ON ANOTHER?

\$1.00 per month keeps a girl, \$3.00 to \$5.00 keeps a married teacher or preacher.

THAT BUILDING

"Our Indian Road" needs a building. The Indians are getting the lumber out of the bush IN FAITH THAT WE WILL PROVIDE WHAT THEY CANNOT.

\$250.00 still needed to give them a Church House.

HURRY IT ALONG "The King's business requires haste."

The Missions Editor will be pleased to give a lantern talk on the work in Africa or India where any church may arrange for a meeting for that purpose.

The Harvest is White

But the Reapers are Few

AFRICA

Country	Area in Square Miles	Population	White People in Country, but not in these Mission Statistics	Total number of Missionaries	Per million of Population	Number of Protestant Communicants	Regular Preaching Points	Self-supporting Churches
Egypt	350,000	12,750,918		354	27.7	16,457	328	55
Anglo-Egyptian Soudan	1,014,400	5,912,402		80	13.5	241	21	
Libya	406,000	802,495	27,495	2	2.5			
Algeria and Tunis	272,180	25,897,554	987,210	135	5.2	80	13	
Morocco	231,500	6,000,000	79,875	66	11.0		7	
Rio De Oro	109,200	495						
Cape Verde & Madeira Isles	1,794	328,795		12	36.5	259	2	
Canary Isles & The Azores	3,732	735,163						
Mauritania	347,400	261,746						
Sahara	1,544,000	800,000						
Senegal	74,112	1,225,523	4,321	2	1.6	35	3	
Gambia	4,131	209,000		3	14.4	711	3	
Portuguese Guinea	13,904	289,000						
French Guinea	95,218	1,875,951	1,357	26	13.9	210		
Fr. Soudan & Upper Volta	772,000	5,448,731	1,174	14	2.6		1	
French Niger Colony	347,400	1,084,043	216					
Sierre Leone	31,000	1,541,311	6,406	108	70.1	19,413	1,077	17
Liberia	40,000	1,750,000		108	61.7	10,956	251	
Ivory Coast	121,976	1,545,680	835					
Gold Coast	92,600	2,266,308	2,180	81	35.7	59,764	903	
Dahomey	63,660	1,515,290	748	6	4.0		57	
Nigeria & British Cameroon	366,700	19,300,000	3,200	464	24.0	72,378	2,255	58
French Cameroon	166,489	1,500,000		101	73.3	47,205	1,138	16
French Equatorial Africa	982,049	2,845,936	2,932	104	36.5	2,863	67	
Belgian Congo	909,654	8,510,037	10,037	653	76.7	58,638	3,070	16
Principe & St. Thomas Is.	360	63,845						
Rio Muni & Fernando Po	11,605	165,896	380	15	90.2	1,505	30	4
Angola	484,800	4,119,000		186	45.2	3,177	258	1
South West Africa	322,400	227,732	19,432	105	461.1	27,780	147	
Southern Rhodesia	149,000	803,620	33,620	202	250.4	8,318	449	1
Northern Rhodesia	291,000	631,500	3,500	194	307.2	5,243	471	
Portuguese East Africa	428,132	3,011,600	10,500	109	36.2	10,760	488	
South Africa	491,483	7,560,924	1,523,291	1,934	255.8	409,376	10,941	1,124
Bechuanaland Protectorate	275,000	152,893	1,743	12	78.4	5,168	107	
Nyasaland Protectorate	37,890	1,187,816	1,499	245	206.2	39,185	770	
Tanganyika Territory	366,020	4,321,438	2,717	176	40.7	16,693	348	
Kenya Colony	245,060	2,376,000	9,651	252	106.1	8,769	476	
Uganda	110,300	3,132,312	1,261	112	35.8	36,963	2,152	232
Abyssinia	350,000	10,000,000		34	3.4	16	5	
British Somaliland	68,000	300,000						
Italian Somaliland	139,430	650,000		11	16.9	38	6	
French Somaliland	5,790	280,000	354					
Eritrea	45,783	396,754	4,251	39	98.3	1,197	66	
Madagascar	228,000	3,382,161	19,359	299	88.4	145,284	2,960	49
Mauritius, Reunion and the Seychelles Islands	1,846	582,787	168,153	36	61.8	7,000	34	
Isles of St. Helena, Ascension & Tristan Da Cunha	126	4,127	all wh.					
Total	12,413,160	147,677,871		6,289	42.6	1015,682	28,824	1,573

HOME FIELDS

"OUR INDIAN ROAD"

"Some brethren came over from Fisher River Reserve, and we had a nice meeting. Glad to say we have at least two ready for baptism as soon as the water opens. An Evangelist to help us will be welcome winter or summer. We need your prayers.

H. C. TRINDLE

The horse and jumper will be ready for Bro. Trindle in a day or two. Thanks very much, We are in the worst way possible because of heavy snowfall. I have been out here long years, but never saw the roads so impassable. It means hardship for more than a few families here. We are holding forth with encouraging attendance.

A. E. PRINCE

And so it fares along our Indian Road, sometimes difficult and discouraging, sometimes full of hope and promise, and always calling. Come over and help us.

The Treasurer, Bro. A. H. Beamish gladly acknowledges from Church Meaford \$20.00; Carman \$10.00.

We have purchased horse and jumper for Bro. Trindle and we send their allowance regularly. Balance in hand, Indian Road Funds, \$88.04; Building Fund, \$34.00.

Yours in service,

WALTER EATOUGH,

529 Toronto St., Winnipeg

RECEIVED DURING FEBRUARY

Hamilton Sisters—support for 2 girls in Africa	\$3.00
Windsor Women's Meeting—support for 1 girl in Africa	1.00
Windsor Girls' Class—support for 1 girl in Africa	2.00
A Sister, Lexington, Mass.—support for 1 girl in Africa	1.00
Church at Woodgreen—support for Bro. J. Sherriff	4.00
A Friend, N.B. Ont.—support for Bro. J. Sherriff	25.00
Bro. E. G. Hellyer, Toronto—support for The Trindle building	1.00
Collected at Bathurst St., Toronto for lantern slides	3.85

Forwarded as requested \$40.85

H. MCKERLIE

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, Brazil	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.

A wise son maketh a glad father but a foolish son is the heaviness of his mother.

My son keep the commandments of thy father, and forsake not the law of thy mother. Bind them continually upon thy heart. Tie them about thy neck. When thou walkest, it shall lead thee. When thou sleepest, it shall watch over thee; and when thou awakest, it shall talk with thee.

For the commandment is a lamp and the law is a light; and reproofs of instruction are the way of life.

For length of days, and years of life, and peace will they add to thee. Let not kindness and truth forsake thee. So shalt thou find favour and good understanding in the sight of God and man.

—Proverbs.

IN 1930—GREATER THINGS FOR GOD

THE DELAYED LETTER

We were reading lately of a letter mailed during the Civil War that has just been delivered to heirs of the man to whom it was addressed, the man for whom it was intended having passed away in the interval. This is considered a tragic thing.

But what shall we say of the message of Jesus intended to be delivered to all the world, and which, after these centuries is still unknown by hundreds of millions of earth's inhabitants? Many for whom it was intended have died before any messenger arrived to tell them—yes, many millions, and billions in the centuries since Jesus gave the word of reconciliation and shed His blood to make it possible. What shall we do in this generation?

1930
will ling-

OUR CONTRIBUTORS

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

BIG PREACHING

When Abraham Lincoln was candidate for the Presidency, the first time, someone asked him what he thought of the prospect. With characteristic humor he answered, "I do not fear Breckenridge, for he is of the South, and the North will not support him; I do not much fear Douglass, for the South is against him. But there is a man named Lincoln, I see in the papers, of whom I am very much afraid. If I am defeated, it will be by that man."

The thoughtful have similar feeling today when they consider the Christian conquest of the human race. It has pleased God "through the foolishness of the preaching to save them that believe." And yet there are moments when a frowning fear peeps into counsels of the faithful to suggest that the very purposes of Jesus may be defeated by preaching, by BIG PREACHING.

There was complaint of Paul at Corinth, apparently, if we judge by defense he puts up in beginning his first Epistle to the church there, that he was not mysterious enough, not profound enough. He had insisted on discussing petty every-day matters, like eating meat offered to idols, relations of a man to womanfolk of his own household, right of a man to put away an unconverted wife when he came into the Church. They did not like this. They thought they merited better things at his hands. They were able to appreciate higher type of preaching. They seemed to feel, with a certain British nobleman, that "it is a pretty pass when religion must be made a personal matter."

But Paul stuck to his own method in Corinth, as elsewhere, dealing "not in persuasive words of wisdom," but speaking "as unto babes in Christ."

He had the choice to make. Right there at Corinth a group of hard-boiled Hebrew Christians stood forth demanding signs and wonders at his hands. Over against these were suave and gracious Greek converts who yearned for wisdom from the lips they so well knew could gratify them.

And Paul had the grace and good sense to stick to his job and preach Christ crucified, to Jews a stumbling-block and to Greeks foolishness, but to believers the power and wisdom of God. To that eminently sage decision of his we owe all the riches of Christ conveyed to us through his preaching and writing. Paul had no time for big preaching. He went as far as he could with that sort of thing in making approach to the cultured crowd at Athens, but got nowhere. There is no mention of a church and no letter to any "church at Athens."

The two crowds and two demands lie in waiting wherever a preacher of ability stands forth. Happy the man who faces his work with courage and decision, determined to do the big Gospel preaching instead of the big thing this world demands.

... courage to hold steadily to the Word,

and apply unflinchingly its precepts and implications to details of practical life. There are so many other things a preacher can do that are better calculated to gain for him a following of the rich, learned and influential. But there is no better way to help mankind to build up a church, to honor God. The Gospel theme, the simple, direct style of address, the practical application, the earnest appeal for decision—these go with Gospel preaching. They make it effective! But they classify the preacher as ordinary, rather than as extraordinary, in the eyes of the world. His admirers would have him deal in profound things. The bookish would hear about the latest fiction, publicists would like his opinion on campaign issues, the speculative would be glad to have him deal with their own particular brand of psychological folderol. But they would thus rob him of the crown of glory due every faithful minister of Christ. The wise preacher will eschew and abhor all attempts at big preaching.

So Paul went to Corinth, as he declares, in this spirit: "Thus, when I came to you, my brothers, I did not come to proclaim to you God's secret purpose with any elaborate words of wisdom. I determined among you to be ignorant of everything except Jesus Christ, and Jesus Christ the crucified." And when he spoke his farewell at the end of the second Epistle, it was in these words: "Now, brothers, good-by; mend your ways, listen to what I have told you, live in harmony, keep the peace; then the God of love and peace will be with you."

And from Paul, even down to the very latest effective preacher of our own day, the most successful pulpit men have been of this type,—simple, direct, unassuming, earnest, practical, Biblical. Name them—a few of them—Spurgeon, Parke, Moody, Beecher, and of our own distinguished ones: Barton Stone, Walter Scott, John Smith, Benjamin Franklin, Knowles Shaw, John McGarvey. And of those yet living, who have steadily risen to distinction on strength of their pulpit work, not one can be named who made much of what the world calls "big preaching."

Big preaching had failed before the Restoration movement was thought of. Our gains have been made by following the Pauline plan. In every instance valuable converts have been made, the strong church built up and the ministry exalted by plain, earnest presentation of the word of God. May it continue so. May God save us from the folly of big preaching.

—Exchange

PRICE OF A SOUL

By Spearman

We sometimes come in contact with many different characters, and wonder what they are doing with their souls.

We see a cocoon. It is wrapped securely in its small closely woven web. After a

length of time it comes out into a butterfly. So we are like the worm wrapped up in sin till we let Jesus in our souls and then we blossom like the butterfly into a Christian.

A young Jewess once was converted to the Christian faith. Her father did not care for it, and tried many ways and schemes to turn her away from her new-found joy. At last he promised her a new red ball dress if she would go to a dance. Having admired the dress immensely she yielded and went. She danced on and on, at last to fall fainting to the floor. Many doctors were called, but to no avail. As she was dying she pointed to the dress and said, "That is what I sold my soul for." Look at the price God paid when he gave Himself for us on the tree of Calvary. He bought your soul and mine. Are we trying to sell something that doesn't belong to us?

CAN PENTECOST BE REPEATED?

If we could understand Pentecost and know whether it is possible of repetition, we shall first of all have to "re-constitute" it and study the incidents and actions that were prior to, and led up to Pentecost, for Pentecost is the natural outcome of preceding causes as a golden harvest is the result of seed sowing.

It is said of the early believers that "all of them with one mind" were gathered together, that they "were all with one accord in one place." That little company was one in Christ and one in their loyalty to each other. Their oneness in Christ resulted in the manifestation of a real brotherhood which broke down the barriers of class which had hitherto divided them.

The spirit of unity was the spirit which prepared for and made Pentecost possible. We shall never repeat Pentecost until we cease from our Christ-dishonouring divisions.

In America a Church was split over the question whether they should sing from the round notes or square notes. Very funny, wasn't it? But that was in America. Did you know that a Church was split in England over a currant cake? Very funny, too, until you begin to think about it, and then it is too tragic for words. If we will, we can do what the early disciples did. We can keep the unity of the Spirit in the bond

of peace. It is the first Pentecost.

A Praying People

On the days that preceded Pentecost the disciples "all continued..... in prayer and supplication."

It is said that Pentecost came after ten days of prayer. All great movements of the Spirit have begun in intercession. The Church of Christ lives by prayer, is guided and strengthened in prayer. A prayerless Church knows no Gethsemane, thrills with no Easter, exults in no Pentecost, works no miracles, casts out no devils, wins no souls.

The disciples did not rave and shout and demand that God should save the people. They realized that God is far more anxious to save sinners than any of His people are. They would pray for themselves that they might be worthy to wear the Divine name, and that they might be fitted for the Divine service, for prayer is the way of cleansing and consecration.

We shall take a long step on the way to Pentecost when we restore the spirit of prayer and intercession.

Endued With the Spirit's Power

"On the day of the harvest festival they had all met in one place; when suddenly there came from the sky a sound as of a strong rushing blast of wind..... They were all filled with the Holy Spirit." That power came upon all who were gathered together, even as the prophet had foretold, "On my very slaves and slave girls in those days will I pour out of my spirit."

We so often think of the spectacular and the miraculous, the flaming tongues and the power to speak in "foreign languages," when we think of the Pentecost, but we should remember that first of all the Spirit is the Spirit of Holiness. "For want of remembering that", writes MacLaren, "many evils have been associated with the doctrine of a Divine Spirit's influence, and the truth has been discredited because some of its

most prominent teachers have not shown themselves possessors of that separation to God, which is holiness and leads to all righteousness."

The outpoured Spirit was first of all for the disciples a cleansing fire as when the live coal from off the altar was placed upon the lips of Isaiah, it was not that he might be eloquent but that he might be cleansed before he went out to proclaim Jehovah's message.

If not in its spectacular manifestations, yet the gift of the Divine Spirit is promised possession of all believers, and when He fills the heart then there comes the amazing power of Pentecost, which won the multitude for Christ.

Definite Preaching

The amazed audience on Pentecost said in their surprise, "We all alike hear these Galileans speaking in our own language." They responded to the message proclaimed in their own tongue.

There the modern preacher has much to learn from the preachers at Pentecost. It is one of our faults that we so often speak in a language our hearers do not understand. We rather like to use the phraseology of philosophy and theology so that our hearers may be impressed with our learning, whilst all the time hungry and tired men and women beset by difficulty and temptation have been waiting for some word of cheer in the language they understand.

Let the Christian Scientist speak to the scientist in his own language, let the Christian philosopher speak to his fellow philosophers in their own jargon, and let all other sologs influence their brothers by way of academic phraseology, but ordinary folk like most of my readers and myself will be well to stick to the language of the ordinary, work-a-day man, assured that if the least intellectual in our audiences understand our speech, the most highly educated will do so.

The men who listened said, "We hear these men talking of the triumphs of

God." They got down to the basic facts of the message, the stainless life, the sacrificial death, the resurrection, and the world rulership of their glorious Lord, and through Him offered forgiveness to those who had crucified the Messiah. That is the way we shall have to go to find Pentecost.

They Were Witnesses

The Master had said some days before Pentecost, "Ye shall be witnesses unto Me." When a man stands in a witness box he has to tell, not what he thinks nor what he may have dreamed, or what someone else has told him, but just what he has himself seen and what he knows. On the day of Pentecost the disciples just told, without any trimmings, the things they knew concerning Jesus Christ, and what Jesus had been to them and done for them. And they were not ashamed to witness for Him!

The simplest, humblest disciple in all the world can do that, and just go about telling what Jesus has done for him. There are thousands who can offer to their friends the unanswerable argument of the blind man. "Once I was blind, but now I see."

Stanley Jones tells how he broke down completely when attempting to deliver his first sermon. He was leaving the pulpit ashamed and humiliated, when a Voice seemed to say to him: "Haven't I done anything for you? "Yes," I replied," you have done everything for me." "Well," answered the Voice, couldn't you tell that?"

"Yes, I suppose I could," I eagerly replied," and then standing at the foot of the pulpit he just told the crowd what Jesus had been to him and done for him.

When we are content to "witness" for Jesus as was done on Pentecost something is going to happen.

Now for the answer. Can Pentecost be repeated?? Yes. It can be repeated any day and any year that the followers of Jesus Christ are willing to pay the price of Pentecost. —sel.

NEWS AND CORRESPONDENCE

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

The Windsor Church of Christ

College & Campbell Ave's
Windsor, March 10th, 1930

To the Brethren near and far:

As it has already been intimated in the pages of the C.M.R. through one or two preliminary notices, we again wish to draw your attention to the fact that God willing, the annual June meeting of the Ontario Churches of Christ will be held for the first time in Windsor. It is of great interest the Brethren and this also includes the Sisters to know that Windsor is very much larger than the average city. With a population of approximately 100,000 including its environs, namely Sandwich, Walkerville and Ford City it cannot by any means be considered small neither insignificant. It is a city that is also well Churched from a denominational standpoint as many of our industrial centres are, but only one New Testament Church exists where the Old Jerusalem Gospel is preached in all its fulness. There is much room for others also. The opportunity to advance that the Master's Kingdom may increase in this part of the vineyard is not overlooked by the Brethren here for we hope sometime and somewhere in the not distant future to take advantage of said condition. We are now almost 6 years old and have a membership of about 85 with a bible school of about 130 scholars including the primary school and a fine staff of teachers. We want you to pay us a visit and are notifying you in ample time so that you can arrange your affairs to enable you to be with us on this occasion. Don't forget the date, **Saturday, Sunday and Monday, May 31st, June 1st and June 2nd, 1930.** The programme will be inserted later. We feel quite sure you

will enjoy fellowship with us on that occasion and your visit will be profitable to yourself as well as to us here. We need these times of refreshing and diversion in our Christian pilgrimage. Not only will your visit benefit you Spiritually which of course is paramount but from a physical standpoint you will also benefit. Come and see our new Ambassador bridge and other new scenes which I am sure will be enjoyed by those who are making this their first visit. It may be that you have friends or Brethren in Detroit you would like to meet. If you come to Windsor you are then very near to Detroit. The ferry plying over the Detroit river or the international coach running over the bridge can quickly convey you over. Be sure though to bring papers of identification to eliminate confusion and embarrassment through the customs if it is your intention to visit over the border. Speaking of Detroit which you know is our next door neighbour we might say that from an industrial point of view it ranks high and with a population of one and a half million which of course includes the suburbs, it takes its place as the fourth largest city in America. There are 6 or 7 churches of New Testament order here but the field is large and the Brethren have much scope given them for much aggressive work that the borders of the Kingdom may be enlarged and we know the Brethren are cognisant of the fact and alive to the issues.

The Windsor Brethren are anxious not from a rivalry spirit, nor from one which would not be Christlike but yet it is our desire to see and to try to make this great yearly meeting for 1930 the best yet. A meeting that will ling-

er long in the memory and a stepping stone that will create the best in each one of us to still reach out for greater things for our great Master. Don't come so much to hear the preachers though they are all highly recommended, or to hear the singing, though let me state right here that Windsor has a fine company of good singers which, with others who can sing whom we expect to be with us on that occasion will help to increase its efficiency, and don't come for other things that we might mention, but come because you realize the sweetness and the strength in the communion of the Saints. Then consider also the stimulus that may be given the Church here and how do you know what good you may do and how that perhaps by what you said or did you started some forlorn and lost individual on the road that would eventually lead him or her to the Christ.

We have not mentioned who are scheduled to take part in this meeting as it will appear later. If you plan coming let us know at your earliest through our **Secretary Bro. Horrocks, 313 Bridge Ave., Windsor** so that arrangements may be made for your comfort and convenience whilst you honor us as our guest. In the words of Moses as found in Numbers, 10th chapter part of verse 29 and of 32 to Hobab. (Come and we will do thee good for the Lord hath spoken good concerning Israel. And again: That what goodness the Lord will do unto us the same will we do unto thee). You see Brethren this love which emanates from Christ through us is both contagious and reciprocal and worth possessing. In the words of the Psalmist in Psalm 133 and 1 we read. (Behold how good and pleasant it is for Brethren to dwell together in Unity. If the Lord wills let us all be on hand for the great June

meeting and exhibit our love and interest.

Yours in Christ's service,

The Elders of the Windsor
Congregation.

Kindly take notice of the date of our June meeting. Whilst it was the intention of the Brethren here to hold it on June 7th, 8th and 9th we have through information received which need not be mentioned here, thought it advisable to switch the date one week and so it will be held on May, 31st and the following two days. A detailed notice went with full particulars to the members. Please take notice to them and a will be made. Thank they are not ashamed the boost you have given us in the simplest and the nice and true things can be recorded in the March issue of the C.M.R.

"AN OPEN LETTER

Dear Bro. & Sister:

Knowing you are interested in the Cause of Christ, I make the following suggestions. 500 new subscribers to our Christian Monthly Review by June 1st, 1930. Yes, we can do it. And it will not cost very much. A few suggestions as to how this may be accomplished.

Let each congregation appoint a Brother or Sister to take subscriptions let every one help them in every way possible. The representative to keep in touch with the Managing Editor. This co-operation will work fine.

Another way would be for each Subscriber to send one Dollar to have it sent to a Friend.

You will notice what our Brother Snure wanted in March Issue, 20 additional supporters added to those already on.

laid; now the Holy Spirit will proceed with the erection of the superstructure; the machinery is made, assembled, and in place, but no wheel can turn until endued with Power from on High—so we do not hesitate to name the Pentecost of 1900 years ago the very Greatest of all great days; for then was set in motion the wonderful spiritual contrivance designed by the love and wisdom of the Eternal Father for the rescue of His perishing children—the Gospel, which is the power of God unto salvation to every one that believeth.

Never since the world began has man heard of, nor until the world is ended will he be able to imagine, any greater sinners than those who crucified the Son of God. Neither does it seem possible to conceive of any more miserable and utterly hopeless men than those who, at last convinced that the sufferer on the cross was their Messiah, turned away from that sad sight and returned to the city of Jerusalem, "smiting their breasts". If there was an opportunity to test the power of the gospel as an instrument of salvation, surely the fearful despair and awful crime of those sinners provided such an occasion. And to them, who by 'wicked hands had taken and crucified and slain' their Saviour, did He ordain that, on that Day of Pentecost, should be made the first offer of repentance, and remission of sins by being baptized into His name. The salvation of 3,000 of earth's greatest sinners make that the greatest day in the demonstration of the indestructible love of God.

Pentecost will retain its unique prominence as long as Christianity lasts. Back to it must be the ever recurring pilgrimage of those who desire to base their faith on the only rock that presents itself amid the vast expanse of the shifting sands of centuries of pious human philosophy. We are told we can not any longer expect men to believe in the infallibility of the New Testament. That may be true or it may not, we are

not going to argue that now. But if we are to have a faith that transforms sinners into saints, that is capable of denying self for the good of others, of suffering loss in the cause of truth and righteousness, it will have to be generated by something stronger than human opinion or command. Further, while the testimony of the New Testament writers concerning the resurrection of Jesus is accepted by many critics, and the record of his death as incurred for the sin of the world is accepted by many more, of what value is such testimony to us without the endorsement of God? Where the unseen Diety is concerned, we must have reliable testimony from Him. And where men are calling on their fellows to alter their ways, urging upon them, as reasons for doing so, eternal prizes or penalties, we cannot be satisfied until assured that they have some better guidance and authority than human knowledge and foresight. Pentecost furnishes such a Divine endorsement. And Pentecost gives the required assurance concerning the testimony and authority of the Apostles of Jesus. To them their Lord had said, "ye shall be baptized in the Holy Spirit not many days hence." (Just ten days previous to Pentecost). He also had said, "He (the Holy Spirit) shall teach you all things, and bring to your remembrance all that I said unto you." (John, XIV. 26). "When he, the Spirit of truth is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of the things that are mine, and shall declare it unto you." (John, XVI. 13-14). No other interpretation seems to fit these promises to his apostles other than that Jesus purposed to endue them with the Holy Spirit in order to make them infallible proclaimers of his will. It was imperative for the sal-