

Christian Monthly

June 31

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Ernest A. Perry

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The Land of Beginning-Again

DO you wish for the chance to begin life again,
To bury its errors, escape from its terrors,
And start out afresh a true manhood to gain?
Then, come to the Land of Beginning-Again;
Where once more a man may be born;
Where Life all anew shall thrill him right through,
And Grace shall his spirit adorn.

Do you long for some island of fairy folk-lore,
Where your many mistakes, your sad shame and heartaches
Would drop in the sea as you leaped to the shore?
Then, come to the Land of Beginning-Again;
Where Folly can never abide;
Where God makes men wise, gives laughter for sighs,
And Mercy your faults will all hide.

Do you yearn for the night that will bring a new day,
When the past sin and sorrow will not blight the morrow,
When all is forgiv'n and forgotten for Aye?
Then, come to the Land of Beginning-Again;
Where Memory's stings are all drawn;
Where mornings are bright with Promise's light
And Pardon precedes the glad dawn.

Do you grieve o'er the whiteness that once was your soul,
To reclaim it and keep it, and never forfeit it,
But guide it for God, that it reach its true goal?
Then, come to the Land of Beginning-Again;
Where, free from stains that have marred it,
God's love will restore the loss you deplore,
And Power from on High safeguard it.

"... if any man be in Christ he is a new creature"—2 Cor. 5:7.
"Behold I make all things new"—Rev. 21:5.

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Nov. 1930

EDITORIAL

CHANGE OF EDITOR

Owing to pressure of business and many
important activities in connection with his
home congregation, Bro. L. Snure has been
forced to resign the editorship of the Chris-
tian Monthly Review. Those who have been
intimately associated with him in his work
as Editor sincerely regret that he had to take
this step. We take this opportunity to express
what we feel must be the sentiment of all the
readers of the magazine during the period that
it has been under the able direction of Bro.
Snure, and thank him heartily for his labour
so freely bestowed on the management of the
paper and the valuable service he so generously
rendered the Brotherhood and the cause of
Christ.

The new Editor has to confess some feeling
of trepidation in taking over the duties of this
office. He does not at all think that he is the
best man for the job, and only the confidence
of the brethren met at the Fall Meeting en-
courages him to try to serve the churches in
this capacity. He feels very like a certain big

man in one of the popular churches when he
was approached by a humble deputation from
a Mission, asking him to be the speaker at their
Annual Celebration. On inquiring why they
had come to ask him, the leader of the deputa-
tion answered with awkward and pained
modesty, "Well, Sir, it was like this: the
speakers are all away on holiday at the present
time. We could 'a been doing wi' a worse
man than yersel, but we really could'na get
yin."

Since he is asked, he will do all within his
limited ability to keep up the high tone of
the C.M.R. To that end he will be glad to
hear suggestions for the improvement of the
paper, that it may render the widest service
possible to the cause we have at heart.

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WHERE PROGRESS IS IMPOSSIBLE

Why We Stand Where We Do

"I am not ashamed of the gospel of Christ,
for it is the *power of God unto salvation* to
every one that believeth." How superbly
grand the confidence of the Apostle when he
penned these words! Critics might have said
to him, "What about your converts over in
Galicia, Paul? Why, no sooner had you left
them than they began turning away from this
gospel that you seem so proud of. Not much
power in a system that won't hold its converts
together for only a few months after their
teacher is gone." Or, "How about the church
you planted in Corinth? Is it not true that
you yourself had to rebuke some member there
for an immorality that would have outlawed
even a heathen from his fellows? And you
know it will be a long while before you can
show your face in Ephesus, for the preaching
of the gospel in that city ended in a riot, and
you were fortunate to escape with your life." To
all of which this veteran replies with but
still more confident assertion—"I am not
ashamed of the gospel—It is the *power of God
unto Salvation*."

The passing centuries have justified the
Apostle. Empires that flourished in the day
when he wrote that message and preached that
gospel have become but subjects of history.
Other empires have risen and followed them
into oblivion, yet the gospel remains. And
never in the world's history had it more
preachers or more adherents than at the pres-
ent time. It has been carried to every country
under heaven, and translated into over 600
languages.

Nevertheless, in so-called Christian coun-
tries today, it takes as much courage and un-
derstanding as in Paul's day to enable a think-

ing and honest man to say: "I am not ashamed of the gospel", and to confidently claim that it is the *power of God unto Salvation*. On every side we hear of the "failure of the church," or "the breakdown of religion." The increasing lawlessness that is prevalent may no longer be described as a crime-wave. It is more like a rising tide. Perhaps even that description is too mild, for a tide ebbs as well as flows, but crime seems to be rising like a flood—with no signs of abatement. Nor is this lawlessness limited to the world outside the church. The greatest cause for alarm is that so much crime is perpetrated by persons regarded as Christians. And over wide areas of religious life there is so little evidence of anything like strong conviction or earnest endeavour to live up to the ideals of Christianity that religion is practically laughed at by the average member of society.

If we search for the cause of this delinquency and indifference we arrive at the remarkable conclusion that it is largely due to the spirit of progress that characterizes the present age. In all departments of human activity we are progressing. Knowledge is increasing so rapidly in many fields that invention cannot keep step with scientific discovery. Change, novelty appear everywhere. We recognize that the world of yesterday is left behind, it was too slow—we are a progressive people, in an age of progress.

This means that there is nothing stable, nothing at rest; everything is on the move; for progress is the traveller's ticket, to be given up only at the end of the journey. Progress means incompleteness and transition. The spirit of progress is the very soul of advancing humanity. It is to be cultivated and obeyed. But it has also to be controlled. It ought not to be allowed to carry us away from those things which never move, nor ever can be moved by any generation. The army that progresses so far as to lose its connection with its supply base is in a perilous position. It cannot replenish its powers, and therefore must become weaker the further it goes. Now that is very largely the state of the church today. That is most surely the cause of the decline in the convictions and spiritual powers of the individual believer. Progressing in everything else, he has been deceived into believing he should have a progressive religion. Releasing himself from the old ideas of industry, commerce, art and science, it was only too easy for him to loose the moorings that bound him to an age-old Christian tradition, and to venture out on the sea of philosophic

conjecture. On this sea of uncertainty he sails—whither? None can tell.

Joseph and Mary, thinking Jesus was in the company, journeyed a long way from Jerusalem before they noticed their mistake; but when they did see that he was not with them they returned, and they found him—just where they left Him—in the temple, and about His Father's business. In their mistaken idea that progress must, in everything, mean change, a hurrying age has left the Lord behind. Thinking He is with them they move with feverish haste along the winding road of theological speculation, seeing in their company one whom they call Christ, but who is overmuch the creation of their own philosophies, a figure that changes with their changing science, pathetic enough to arouse some sympathy, noble enough to draw some tardy admiration; but impotent to compel obedience, or inspire to self-sacrifice in living through the ordinary duties of life according to the laws of God. The callous indifference, the world-tainted lives, the powerlessness of modern Christendom to rise above the moral level of its surroundings are surely proof enough that Christ, the *Power of God*, is not there. The army of Christ has progressed so far it has been cut off from its source of supply.

The task of the faithful preacher of the Gospel of Christ is to get this hurrying army back to its spiritual base. There, and there only, can it be equipped with the *Power of God*, and so ensure that its progress in all other departments and phases of life will be fruitful of permanent good and blessing to all.

The task is not at all an easy one. For, in the name of scholarship, some, who seem to be afraid that increasing knowledge must necessitate the abandonment of religion, have succeeded in manufacturing a non-miraculous mirage, for which the throng is fast deserting the Fountain of Living Waters. And, like the victims of that strange phenomenon of the desert, they only discover their error when too late—for faith and hope, as well as power, die wherever the destructive critic is allowed to do his deadly work. Poor foolish man—to think that his imperfect knowledge of the mere alphabet of physical science must limit the full and perfect revelation of the works of God's grace and purposes for man whom He has created—nothing can be more sad—nothing more absurd. Many a "scientist" has need to learn the prayer of Andrew Dodds, the Scotch poet:

*"Lord, pardon a presumptuous fule,
Whae thinks that wi' a lichted spill*

He'll read the Great Inscrutable
Like A.B.C;
The meal maun ey gang thro' the mill,
And sae maun we."

But the task is imperative. And it is imperative because it is so *absolutely scientific*. Nothing is more lost sight of to-day than the fact that Truth is stable, unchanging, incapable of development, complete, and finished, and ever remains the same. Yet this is acknowledged in every school in the country. It is very old-fashioned, yet, that "two and two make four" is a truth that is never questioned. A straight line is the shortest distance between two points. A circle is a line equidistant at all points from the point which is its centre. These truths stand the same for all ages. In them progress is impossible. They represent eternal verities. It is the same in history as it is in mathematics; except that, in the latter, truth is without beginning and without end; while in the former, it must have a beginning, but cannot have an end. That Edward VII was King of Great Britain and Ireland is history. It is a truth that nothing can ever alter. That Sir Thomas Lipton has had five yachts named "Shamrock" is history. That he never yet with any one of these won the America cup is truth that no happening in the future can ever change. History is a realm of the changeless. The gospel of Christ is history, and because it is that, it is unchanging and unchangeable truth. It can be forgotten. It may be ignored. It can be misunderstood, misrepresented, scorned, denied, but it is indestructible and, in the sense of change and improvement, incapable of progress. It is *The Power of God unto Salvation*.

No one can deny that that is the power that the church needs today. And no one will be inclined to suggest that anything short of the *power of God* can save the world from its sin. So to this surging progress-infatuated age the cry is "Halt." Come back to the only force capable of generating and imparting the moral and spiritual power without which all progress must eventually and inevitably end in failure.

Come back, all you who deplore your inability to walk the ways of God in the daily round of duties performed in a Godless atmosphere; come back, all sorrowing souls who labour and are heavily laden; come back you who have followed the waterless mirage of the desert-dry religion of a merely human Lord; come back you homeless souls that progress has deluded and bereft of certainty until

you have become but spiritual tramps wandering on the treacherous winding highways of modernistic theology—come back, you will find the Christ that is the *Power of God unto Salvation* just where you left Him—in the unchanging indestructible temple of history—and you will find Him the same yesterday, and today, and forever—going about His Father's business.

There is no real *scholarship* in the world that makes even a pretence of proving the New Testament records to be untrue. They are *History*, and what they proclaim is as unchangeable as any other truth in the universe. Like all other truths, their truths lie within a realm where *progress is impossible*. That is our reason, a perfectly scientific one, for standing where we do, on *The Word that Abideth Forever*.

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THE POWER OF GOD UNTO SALVATION

To turn the turbines that generate the power that lights our homes, carries our loads and transports us across the many miles of city streets requires not only water, but elevation enough to give the needed force, and volume enough at that elevation to ensure sufficient and continuous supply.

The turbines that generate the forces of man's actions are his intellect and affections—the head and the heart. The powers that move them are authority and love. And only in the Gospel of Christ do we find these united in such elevation and volume as to be irresistible to the understanding and honest hearer, turning the moral turbines of thought and affection to the regeneration of the soul.

In the Christ of the Gospel there is the highest authority the mind of man can conceive of. While He wore our flesh and was the Man of sorrows and acquainted with grief, there came the voice from heaven proclaiming: "*This is my beloved Son, HEAR YE HIM.*" And after He had suffered crucifixion and was laid away in the grave of the rich man of Arimathea, when He finally demonstrated the truth that He indeed is the Resurrection and the Life, by Himself bursting the bonds of death and the tomb, He arose invested with still greater honour and, if possible, higher authority: "*All authority is given unto me in heaven and on earth.*" And, having sent His disciples to preach the soul-saving evangel to all the world, He ascended to the throne of the universe to reign until all enemies are brought under the sway of His dominion. If the human will can be made to bow to authority then

it will bow to Jesus Christ—King of the Universe—there is none higher.

But we are all aware that man does not always obey the dictates of his intellect. Too often, that other dynamo that we call the heart runs away with the head. Most persons do what they like in preference to what they are told. And to meet this trait of human nature there is united with His supreme elevation as Universal King a volume and quality of love unspeakable. Few, very few, are the hearts that cannot be moved by an intelligent comprehension of this undeserved and indestructible love of Jesus Christ. We love Him because He first loved us. And the secret of the power of His love begins with His unique personality.

How incomparably and wonderfully great and majestic is the Christ of the Gospel. In the New Testament writings, the only authentic records of the greatest and most important of God's dealings with man, we are introduced to a Being whose beginning is enshrouded in the mysterious depths of Divinity and the remoteness of eternity; *"In the beginning was the word, and the word was with God, and the word was God. All things were made by Him, and without Him was not anything made that has been made. In Him was life, and the life was the light of men,"* records the apostle John. And Paul confirms this with: *"In Him were all things created, in the heavens and upon the earth, things visible and things invisible; whether thrones or dominions or principalities or powers: all things were created through Him and unto Him, and He is before all things and in Him all things consist."* Great, wonderful, worthy of all adoration and worship—Creator of all!

But, says John: *"The word became flesh and dwelt among us, and we beheld His glory, glory as of the only begotten of the Father, full of grace and truth."* Of this wonderful transition Paul says of Christ Jesus: *"Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men."* This is the Incarnation,—Divinity robed in human nature—God manifest in flesh. There is no interruption in the existence that thus stoops to redeem us. Oh, the unsearchable riches of Christ. In the limitations of the flesh He is still the divine being who made all things—*"Before Abraham was—I Am,"* He said; thereby claiming for Himself an unbroken existence from before the time of the ancient patriarch.

And, as we get acquainted with the Christ of the Gospel in this temple of historical record, we perceive that the power, as well as the personality, of divinity is His. The Creator is manifest in His control of created things. By faith we understand the worlds have been framed by the word of God. Here we find the Incarnate Word speak to the elements—*"Peace be still"* and the winds and waves obey Him. Here is One who exempts Himself from the universal law of gravitation and walks upon the moving waters He long ago brought into being. As Maker of the human frame He rids it of destroying disease by a word; and when life itself has departed, by a word restores it. And when cruel men have scorned His kindness and crucified Him—He rises from the dead. He is truly Lord of all; and whether we think of Him as Creator, in the beginning creating the heavens and earth, or in the humble guise of the Carpenter of Nazareth, calling Himself the *"Son of Man"*, or enthroned with the Father, having all authority in heaven and in earth, it is sweet to know that He is the unchanging Christ—the same yesterday, and today, and for ever.

But the weight and force of the Gospel lies in more than the super-elevation of the Christ of whom it testifies. The volume and irresistible force of the love of God and of His Son Jesus Christ become the POWER UNTO SALVATION only through the CROSS of Calvary. The saving Christ is, and must always be—Christ crucified; to the Jews a stumbling block; to the Greeks foolishness; but, to the believer, the Power of an endless life.

Listen to why Paul gloried in the gospel—*"It is the power of God unto salvation"* FOR—*therein is revealed the RIGHTEOUSNESS of God.* He does not say—the love of God—there should be no need to call attention to that—that is self-evident. But the Apostle is trying to sweep away all haziness of opinion about the penalty or result of sin, and about the irrevocable, unchanging holiness of the eternal God.

In the cross of Christ we see God dealing with sin. There are other intelligences in the universe besides man. The universal law of righteousness must be vindicated before them all—no wonder the angels desired to look into the strange transactions of the Word incarnate. Oh, that we might understand as much as has been revealed to us of this plain yet mysterious thing called the atonement, the propitiation through His blood. Of His own death Jesus said *"The Son of Man came, not to be ministered unto, but to minister and to*

GIVE HIS LIFE A RANSOM FOR MANY." "I am the good shepherd. The good shepherd giveth his life for the sheep. I lay down my life for the sheep, no man taketh it from me, I have power to lay it down and power to take it up again. This commandment have I received of my Father."

There is the open secret of the cross of Christ. It held no victim unable to escape from the cruel clutches of destroying men. On it we see the Son of God offering his life a ransom. In that death men may see, as angels no doubt did see, as all other intelligences in the wide universe will some day see, and understand—God vindicating His holiness—showing to a mystified universe, as Paul puts it—how He can be *JUST* and the *JUSTIFIER* of HIM THAT HATH FAITH IN JESUS.

That is the Gospel—That is the POWER OF GOD UNTO SALVATION—and none other is either adequate or needed. With the full knowledge of His divine personality, His eternal being as Maker of all things, with all the power of Creator still His to use at will, think of Him hanging on that cross—the one great sacrifice for sins for ever; and, when men have insulted and tortured Him beyond expression, hear Him pray: "Father, forgive them, for they know not what they do"; then, when the Father has withdrawn His smile from Him on whom all our iniquities were

laid, listen again to that anguished cry of the bereft Son: "My God, my God, why hast Thou forsaken me?"—then note the growing calm—and see the sweet look of confident resignation chase away all signs of pain and mental torment, and note the return of triumphant vigor as he shouts with a loud voice: "It is finished", and—having borne our sins in His own body on the tree—see the Son of God breathe out His spirit—the Good Shepherd laying down His life for the sheep. There can never be any progress in that. It is the perfect revelation of the Father's love. Even the risen, reigning Christ in the midst of the throne—the Lion of Judah—is He who stands—as it had been—a Lamb slain.

These things appeal to us, they make God and Christ unspeakably dear to us. They elevate us—show how high a value the great Creator puts on each of us—we cannot keep back from Him the life He has died to redeem—we see and hear as one of bygone day. The thorn-crowned brow, the nail-pierced hands and feet are eloquent still—we hear Him speak:

He says, "For love, for love, I wear the crown of thorn."

He says, "For love, for love, My hands and feet are torn."

"For love, the winepress, death, I trod."
And I cry in pain "Oh Lord, My God."



MISSIONS

FOR YOUR CONVENIENCE

The 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. Send your gifts to: Christian Monthly Review, Missions Dept., 528 St. Clair Ave., West, Toronto, Ont.



AFRICA

Huyuyu Mission,
P. B. Salisbury,
22.8.30.

Aug. 3rd. We had nine baptisms and one confession. Aug. 7th. All white workers gave Bro. and Sis. Garrett a great surprise at Salisbury Station, and took possession of them. (They had booked through to Macheke Station.)

Aug. 10 was a red letter day for Huyuyu Church of Christ, nine white adults and six children, on our little platform, and the Church crowded out. Surely God is going to do great good at Huyuyu Mission.

Brethren Short and Garrett have both settled down to work of all kinds, and when writer tries to put in an appearance he is quietly ordered off the job. As soon as I move about doing anything in the sun, the irritation in my arms and face commences. I am still losing my sleep, although taking sleeping medicines. 4 a.m. yesterday before I got off.

I will have to keep quiet for awhile and rest up. Bro. and Sis. Garrett are housed in my brick office, and we are putting an iron roof and fixing up the attached two-roomed brick place for Native Teachers, to accommodate Bro. and Sis. Short temporarily.

These Brethren with their families are worth taking care of in Africa, so dear Brethren, please send along funds to provide suitable accommodation for them. I am doing the best I can under the circumstances.

Our most urgent need at this time is from \$1,500.00 to \$2,000.00 to pay for ant course, doors, windows and roofing materials and cor-iron for a brick school and Church house combined to seat from four to five hundred natives, to be erected here on the Mission property. We will find the stone and bricks, and do the work. Brethren, don't "quench the Spirit." Encourage us by sending a substantial draft by return mail to pay for cement, doors and windows. We could borrow this money

from the Government, at low interest, but it will be much nicer for it to come direct, and increase their confidence in us. Our confidence is in God and our Brethren. You will not disappoint us.

I must close, thanking you all for what you have done in the past. I have only done what you have enabled me to do by your co-operation. Asking for your prayers that God may be pleased to restore me to my wonted health and strength, with Christian love and greetings from us all (this leaves us all well).

Yours in Christ,

JOHN SHERRIFF.

3/9/30.

I don't know if I have already told you what the Dr. said when I went in to see him last week. He looked me over, and then told me candidly he couldn't do any more for me, that I must go to Cape Town, where it is cooler. (This is our worst part of the year, just before the rains come, and everything is so dried up), and consult a specialist, and he would give me a letter of introduction. I don't know yet what I will be able to do, it is a rather tall order.

Yours in Christ,

JOHN SHERRIFF.

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Huyuyu Mission,

28 August, 1930.

Dear Friend in Christ:

We landed at Durban, S. Africa, June 15th. A few days there and we started on our way north to Huyuyu Mission. We found Brother Sherriff very sick. He was in hospital for 17 days, and is very bad yet. It seemed best for the Lord's work that we arrange to stay for some months with our Brother and help carry on the work. So our postal address will be, for a time, c/o J. Sherriff, Salisbury, S. R., S. Africa. We hope to receive many letters from you with the above address. Although your contributions for the work, for which we are very grateful to you, may be sent to F. B. Shepherd, 2457 S. 2nd, Abilene, Texas, who is caring for our funds.

We went to N. Rhodesia for a visit and to deliver the things we had for others. We found Scotts and Reeses, at Sinde Mission, in good health, and doing much work for the Master. The mission has been built up very much; especially a very nice church and school building and dipping tank. About 60 natives on the place getting Bible lessons each day. On Sunday 2 were baptized.

All 3 families of us went to Kabanga Mission for a visit. Quite a crowd of us when we get together, 5 families. We had good meetings ourselves and with the natives. We could see much growth also where Merritts and Browns are working. It does one good to see what has been done for the Lord's cause. We returned to Huyuyu to help in the work. Bringing Sister Helen Pearl Scott with us for a short rest and visit. Recently 9 natives were baptized here and 3 at a village some distance away. Won't you pray for this work?

Brother Garrett's coming was in due time. We were up early and drove 70 miles to Salisbury to meet them. After a little shopping we started to the Mission, getting in late. Brother Sherriff was very happy. Such a crowd of white workers had never before been on the place. A special meeting was held the next day. We are expecting greater things for the Lord, and are persuaded God expects the same. Our greatest concern now is to get up a meeting house before the rains come on. A large native church meets here, and the old building

is falling in. The Lord willing, we must have a new one up. And your prayers will help us wonderfully to accomplish this.

We want to express our appreciation of the Christian love extended to us while in the homeland, and for the help you have had in this work.

May God bless all His faithful.

In Jesus' Name,

W. N. SHORT.

8 baptisms in June. 42 in school in spite of the severe weather.

J. D. MERRITT.

Kabanga Mission, 3 July, 1930.

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Sinde Mission,

Livingstone,

Aug. 23rd, 1930.

Dear Bro.:

Your paper is so full of real heart messages, we appreciate it so much. We wish all papers could be wholly given to things that uplift and edify the soul, there are so many, many, still in darkness and so much that the Lord has entrusted to us is not used to reach the fallen and lost ones.

I fear most of us will have much surplus of money, of ability, and lost opportunities to answer for.

We have been doing the buildings, the out-schools, the village work and the upkeep of the Mission nearly all with our personal monthly cheque and every economy we could think of. Our work and responsibilities grow, and hard times in America cut even that cheque short. We get the work done (at least some of it) but it slows down the programme.

Yours in Christ,

G. M. SCOTT.

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APPEALS

LIFTING WOMANHOOD IN NYASALAND

Sister Bannister writes that the brick cottages for the housing of the young women whom she is training in all things Christian will soon be erected. The girls now under her care are making remarkably rapid progress, and there shall be more applicants for teaching when her scheme is thoroughly under way than there will be accommodation for.

Of the 24 girls she proposes to start with, 17 are now being supported by individuals or classes or churches. Who takes on the other 7?

\$1.25 per month provides all that is needed for one young woman under the able tuition of this consecrated servant of Christ. Help give your African sisters a chance to rise out of their darkened superstitions and indescribable squalor.

\$1.25 a month.

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JAPAN

(Continued from last month)

Many difficulties beset the early efforts of the Protestant missionaries. The intrigues of the Romanist priests had left a deep-seated hatred of all things Christian. In almost every town and village the old anti-Christian prohibitions were still publicly posted, and as late as 1868 an edict was issued which read thus:

"The wicked sect called Christian is still prohibited. Suspected persons are to be reported to the respective officials, and rewards will be given."

In 1873 the edicts were taken down. In 1884 new regulations gave larger religious rights and toleration. And in 1899 restrictions were withdrawn.

"The fields are white unto harvest."

"Go ye into all the world and preach the Gospel."

THE JAPANESE EMPIRE

Country	Area in square miles	Population	Number of Missionaries	Ratio per million of population	Number of Protestant Communicants	Number of preaching centres	Number of population to each Church or Mission
Tokyo fu	618	3,934,000	292	74.2	28,700	200	20,000
Osaka fu	960	2,788,000	69	24.7	14,000	92	30,000
Kyoto fu	1,782	1,362,000	62	45.5	7,454	53	25,000
Hyogo	3,300	2,000,000	115	57.5	7,415	73	27,000
Okayama	2,562	1,218,000	6	4.9	3,297	32	38,000
Tottori	1,344	455,000	5	11.0	4,445	10	46,000
Shimane	2,616	715,000	4	5.9	226	7	102,000
Yamaguchi	2,340	1,041,000	15	14.4	1,594	22	47,000
Hiroshima	3,126	1,542,000	40	25.9	2,124	36	43,000
Tokushima	1,626	670,000	9	13.4	930	19	35,000
Kagawa	684	678,000	11	16.2	708	19	36,000
Ehime	2,046	1,074,000	10	9.5	3,007	29	36,000
Kochi	2,730	671,000	10	14.9	2,234	13	52,000
Gifu	4,026	1,157,000	9	7.8	357	18	64,000
Aichi	1,878	2,090,000	33	15.7	2,078	55	37,000
Shiga	1,548	685,000	11	16.1	649	15	45,000
Mie	2,184	1,108,000	4	3.6	778	23	47,000
Nara	1,206	565,000	1	1.8	83	14	40,000
Wakayama	1,866	1,750,000	8	4.6	602	17	44,000
Saitama	1,596	1,320,000	1	.8	513	15	88,000
Gumma	2,442	1,057,000	6	5.7	1,282	25	42,000
Chiba	1,956	1,336,000	7	5.2	1,785	46	29,000
Ibaragi	2,310	1,350,000	8	5.9	1,166	28	48,000
Tochigi	2,472	1,046,000	2	1.9	518	22	47,000
Kanagawa	936	1,323,000	30	22.7	3,681	40	33,000
Shizuoka	3,024	1,555,000	17	10.3	2,744	78	19,000
Fukushima	5,076	1,363,000	16	11.8	1,376	47	29,000
Miyagi	3,246	969,000	50	51.5	3,709	42	25,000
Iwate	5,934	846,000	6	7.1	696	21	40,000
Aomori	3,642	756,000	14	18.5	643	21	36,000
Yamagata	3,600	969,000	5	5.2	753	24	40,000
Akita	4,524	899,000	10	11.1	402	14	64,000
Yamanashi	2,340	630,000	8	12.7	1,600	21	30,000
Nagano	5,124	1,500,000	20	13.8	2,570	55	27,000
Niigata	4,950	2,000,000	5	2.5	1,628	23	83,000
Toyama	1,596	725,000	4	5.5	346	12	70,000
Ishikawa	1,626	752,000	12	15.9	1,096	15	50,000
Fukui	1,632	700,000	6	8.6	540	19	36,000
Hokkaido	36,570	2,359,000	29	12.3	4,683	104	23,000
Kyushu	15,756	9,430,000	108	11.5	10,000	103	73,000
Total for Japan	*162,056	*56,068,952	1,078	19.2	122,052	1,549	36,196
Korea	84,738	17,264,119	487	28.2	108,679	4,615	5,104
Formosa	13,944	3,655,308	41	11.2	10,481	206	17,744
Far Eastern region (work among Koreans)			4		608	65	
Grand Total	260,738	76,988,379	1,610	20.9	241,818	6,435	11,964

*The figures for these two totals are from a more recent source than the area and population figures for each prefecture.

The White populations—Japan, 13,140; Korea, 25,061; Formosa, 22,888; generally reckoned as Christian, are not included in these returns.

But with the invasion of the Empire by Westerners, fresh problems have arisen to hinder the progress of the Gospel and to render more difficult the work of the consecrated missionary. The closer and increasing intercourse between Japan and the people of the West has revealed many of the vices and inconsistencies of so-called Christian nations. But an advance is being made. The Kingdom of peace and purity is being slowly established. And happy is the person who is privileged to share in the great and glorious work.

* * * *

Something like romance is associated with the beginning of the first Christian College in Japan. In 1872, Captain L. L. James, an American army officer, was engaged by a feudal prince to found a military school in the city of Kumamoto. While he was not a missionary, this soldier must have been a real Cornelius, for he loved the things of God and the souls of men. Filled with a strong desire to lead the youths under his care to Christ, he began to set out on that great missionary task. His wife, also an earnest Christian, supported her husband's efforts with prayer. And at length, having won the young men's love and confidence by his rare teaching gifts and attractive personality, Captain James invited them to Bible readings in his home, and later to a preaching service on Lord's Day mornings. Hearts were touched. The power of the Word laid hold on that school, and the climax came one evening in 1876 when forty students climbed a hill overlooking the city and, after prayer, drew up and signed a solemn "declaration" to renounce all worldly ambition and dedicate their lives to the task of preaching the Gospel throughout the Empire.

Of course this brought a storm of indignant protest and more persecution. Fathers threatened their sons with the death penalty, mothers threatened to commit suicide to atone for the disgrace brought on the family by their children. Some of the youths were banished. Some were thrown into prison; while a plot was laid, fortunately without success, to kill the lot. Captain James was forced out of the school, but hearing of a Christian school being started by Neesima in Kyoto, with thirty of the "Kumamoto Band," as these young Japanese covenanters were called, made the journey of 500 miles and, with the few students in Kyoto, formed the nucleus of the first Christian college in Japan, which by and by was to grow into the Doshisha University.

Many helpful institutions are now at work in Japan. Over 60 Missionary Societies are actively pursuing their various projects. But a glance at the table of statistics will show at once that there is plenty of room and great need for many more workers in the field. And when we think of our own little band of missionaries amid this wide white harvest, we feel that it is likely to be a long, long time before the people of the Sunrise Kingdom are going to be instructed in the "faith once for all delivered to the saints." "More, and more, and yet MORE reapers" is the cry of this field that is "white unto harvest."

(Next month—Malaysia and East Indies.)

* * *

HOME FIELDS "OUR INDIAN ROAD"

Dallas, Man.,
12th Sept., '30.

Dear Brethren:

"Just home once more from the far North. Br.

Prince and myself held meetings every night. We preached also at various points going and returning.

The worldly spirit dominates even there, Sunday football and dances, still we had a number very glad to hear us, and they bid us come back soon. When we were at Blood Vein River, two men came 250 miles, from the East, begging for someone to go there and preach to them. A brother in our small congregation at Dallas accepted the invitation and is going with his family."

Yours in the Work,

H. C. TRINDLE.

* * *

This brother came to Winnipeg for a permit to leave the Reserve, to go to one in Ontario, and wanted some Bibles in the Soto Indian language. I was disappointed to find that the Bible Society had none in stock, and as the schools are teaching English to the scholars, it is not likely that another edition will be issued. In this out of way district flour sells at \$10.00 per 100 lbs. and other food stuffs correspondingly high, so this family of five Church Members make a great sacrifice, with no other object than to hold forth the Word of Life.

Here is a chance of a Living Link for any Ontario church! Who will help them make known the Saving Name; who will fellowship them with words of encouragement and a little financial assistance?

We have spent every cent in our treasury. The new building has stirred bitter and relentless opposition. They need the house more than ever, and Bro. Prince says he needs a large hanging lamp for the centre of the room. These men and women need our prayers more and more.

We gratefully acknowledge East End Church, Hamilton, \$5.00; Stouffville, General Funds, \$35; Building Fund, \$10.00; Thessalon, \$15.00.

Yours awaiting replenishments,

WALTER EATOUGH.

* * *

WORK IN THE WEST

Williston, North Dakota,
Oct. 8th, 1920.

Mr. H. McKerlie.

Dear Bro.:—We left Horse Creek Sept. 17th and came on to Knoxville, Sask., where we visited some of the members and preached on Lord's Day to a good house full. We came on to Williston and began on the 27th and continued 12 days, closing tonight with two restored. The attendance was not so large as we had hoped, but we did what we could. Bro. Ernest said he did not expect many would attend here. But all were pleased to see the two restored to fellowship. There are 8 members here now, and they will continue to meet in the Court House at 2.30 p.m. on Lord's Days. We will spend a few days at Fairview, Mont., till over Lord's Day, then begin a short meeting at Mona, Montana, Tuesday night, till over the 19th. Then Bro. Bailey wants me to help him in a short meeting at Comertown, Mont.

Another meeting at Wina Hill, Sask., will bring us to the time to look for winter quarters.

One lady was baptized at Horse Creek on the 16th Sept. That is four baptized there this summer.

Over two weeks of "Stomach Flu" sickness in September weakened me down considerably, but I am on the gain again.

Yours in His service,

CHAS. W. PETCH.

Dear "fellow-worker for the truth":

By this time Brother and Sister Dewitt Garrett should be settled at Huyuyu Mission, South Africa. And none too soon, for from various sources comes the report that Brother John Sherriff is again confined to his bed and no other white brother to carry on the work.

Realizing this might happen at any time, due to Brother Sherriff's condition and characteristic of their unwavering faith, Brother and Sister Garrett left before their regular support was in sight. Their support has been less than \$60.00 per month for July and August. Brother Sherriff suggested \$150.00 for a married man and family.

If you would be used of the Lord to help support the Garretts please send gift at once to Frank Mullins, 664 N. 26th Street, Louisville, Kentucky.

In Jesus' name,
FRANK MULLINS.

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2457 South Second, Abilene, Texas,

Dear fellow worker: September 7, 1930.

Since Brother Short returned to Africa his support has not exceeded \$70.00 a month. It is not necessary to tell you this is not nearly enough for the needs of his family, to say nothing of the expense of running a mission station.

WE MUST get him some money at once and better regular support.

I know how interested you are in this work, so I am writing you the facts, feeling confident you will rally to the needs and either send a personal donation with regular monthly remittances following, or else interest your local congregation to regular contributions to this work.

Sincerely and fraternally your servant,
F. B. SHEPHERD.

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We again draw attention to the need for immediate action in coming to the support of Bro. C. W. Petch in his fine work out West.

A few of the seven churches having promised support for one year are sending in their contributions. Others are holding back, waiting for the required sum of \$50.00 per month being guaranteed. The situation is not at all creditable. Our brother cannot very well know what to do. Please give this matter immediate attention and volunteer the needed \$20.00 per month more, then all will be contributing and the evangelist can go on with his work in confidence and to the profit of the converts he has made for Christ.

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We the members of the Church of Christ, worshipping at Radville, Sask., are willing to state that Bro. J. C. Bailey is faithful and true to the cause of Christ, a sacrificing man, one who takes the Gospel as far as he can at his own charge. But he is now in need and we commend him to the brethren who wish to fellowship in this matter.

W. J. Cassidy, Sec.-Treas. M. J. Hoff, Deacon
H. E. Peterson Mrs. H. E. Peterson
Mrs. Alma Ranelles Mrs. Alice Curtiss
Mrs. Frank Hurlburt

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HE GIVES TWICE WHO GIVES QUICKLY. A VETERAN MISSIONARY'S COMMENT ON METHODS

The following is from a letter just received from a brother who is entitled to speak on the subject. He has put his all into Mission work, and has over 30 years of devoted service to his credit. We can not but agree with him—if we face the facts.

"I have just been reading in the G. Advocate of July 31st, 1930, Bro. A. B. Reese's 'Annual Report' from 'Sinde Mission,' N.R. In it he stated that his monthly average income for the year was the starvation amount of \$63.59. Bro. McKerlie, I consider the 'Loyal Churches of Christ' should be ashamed to allow such a statement to go into print for the public to read.

"I know a young woman (married) in Salisbury, who has just left a job of ordinary office work (typing, etc.) at \$75.00 per month, to go to a better one, and her husband has a job in the Public or Civil Service. What a comparison to the Missionary who has attained his Degree.

"I can't believe the Brethren desire such a state of affairs. It seems to me there is something radically wrong in our organization of Missionary affairs. Why can't the text, 1 Cor. 14:40: 'Let all things be done decently and in order,' be applied to Missionary work as well as to any other phase of church work? To my mind there is no order, and nothing decent about the above treatment of the 'Churches of Christ' servant and representative in Africa. Let us advocate supporting the Missionaries on the field decently before any more are sent out."

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RECEIVED DURING JUNE 1st to SEPT. 30th For Bro. Petch's Work in the West

Church at St. Catharines, Beecher St., Ont.,	\$20.00
Church at Stouffville, Ont.,	30.00
Mrs. S., Toronto, Ont.,	5.00
Bro. and Sis. C., Toronto,	5.00

For "Our Indian Road," Manitoba
Miss B. Riddell, Toronto (Building Fund).....\$10.00
Church at Stouffville, Ont.,.....35.00

For Virgil Smith, Brazil
Church at Winnipeg, Man.,.....\$10.00

For Bro. Broadbuss and Sis. Matley, China
Church at Winnipeg, Man.,.....\$7.86

For Bro. McCaleb, Japan
By Sale of "On The Trail of the Missionaries" 4.00

For Bro. J. Sherriff, S. Rhodesia
Church at Selkirk, Ont.,.....\$20.00
Church at Woodgreen, Ont.,.....10.50
Church at Winnipeg, Man.,.....5.00
Mr. T. Robertson, Ice Lake, Ont.,.....10.00
Two Sisters, Nova Scotia.....1.75

For Sis. M. Bannister, Nyasaland
Windsor "Sunshine Class".....\$ 2.00
Windsor Girls' Class.....5.00
Windsor Sisters.....4.75
Windsor Bible School.....12.50
Hamilton, Ont., Sisters, Ottawa St.,.....1.25
Hamilton, Ont., Sisters, Sanford St.,.....12.00
Church at Woodgreen, Ont.,.....7.50
Church at Winnipeg, Man.,.....15.00
Church at Sarnia, Ont.,.....1.25
Mrs. C. Hodges, Brantford, Ont.,.....5.00
Mrs. T. E. Harris, Toronto, Ont.,.....3.75
Miss E. Elliott, Toronto, Ont.,.....3.75
Miss E. Burgess, Lexington, Mass.,.....3.00
Two Sisters, Nova Scotia.....3.25
Junior Girls' Class, Jordan, Ont.,.....3.00

For Bro. P. Pryce, Lathar, India
Church at Bathurst St., Toronto, Ont.,.....\$225.00
Church at Fern Ave., Toronto, Ont.,.....150.00

For Office Expenses
Church at St. Catharines, Ont., Beecher St. \$.55

Forwarded as requested.....\$632.66
H. MCKERLIE.

OUR ASSOCIATE EDITORS

SCIENCE AND FAITH By R. H. BOLL— *The Glory of Science*

"Science" is the word to conjure by in our day. It is the world's pride and boast, and its only infallible authority. It could fairly be called the world's god, in which humanity worships itself, its own wisdom and power. And it is not to be disputed that science has accomplished great things. The discoveries of the modern era are marvellous. The inventions based upon the new knowledge are amazing. The strides of progress along the line of mechanical appliance and in many other lines surpass all that mankind has ever done before, so far as records show. Science has emancipated us. It has made us masters of the forces of which we once were cowering slaves. It has made us aware also of our limitless resources and possibilities. It has opened up the vista of man's endless progress, and the vision of a final, man-made millennium, for which he needs to thank no divinity. It has made him independent of God.

Science in Question

That such is the trend of thinking and the expressed or unexpressed sentiment of many, every observer of our time will concede. It matters not to the proud boasters that our science, taken in itself, is after all a very helpless, dependent, limited thing, and that the most earnest and able students of nature's secrets are also generally the most modest, for they know enough to know how little we do know. Science knows absolutely nothing of the origin of anything, nor of the terminus of things; nor does she know anything whatever of the reality of things, for science knows only effects and phenomena and secondary causes. Moreover, despite all his achievement and pride of conquest, man is not any more independent than he was before, nor even essentially better off. He is not delivered from death, nor from the ills of life, nor from sin with all its entail of distress and loss; and in some respects (not only literally as in the countless accidents) he is the victim of his own inventions. Also by its own science humanity has come within the peril of gruesome self-destruction. And if God would withhold His blessings, the blessings which are wholly outside our control, for one season only, all the proud boastings would forever be stilled.

The Conflict between Science and Faith

There is a great contrast between Science and Faith. Not that faith is unscientific—it merely stands in higher truth. Science deals with things seen, faith with things unseen (Heb. 11:1). Science deals with physical facts and phenomena; faith with the hidden reality that lies back of them. Science deals only with what sense can perceive; faith with what God reveals. Hence the clash. Not that the things our senses observe are not true as far as they go; but our perception is very limited and relative; and it cannot be but that the things God reveals must sometimes seem contradictory to what we think we know, and on the whole highly improbable. That is even the case within the realm of science itself—the higher truths seem like fairy tales to one whose knowledge is antiquated and elementary. "If I have told you earthly things and ye believe not," said the Lord to Nicodemus, "how shall ye believe if I tell you of heavenly things?" "The things of the Spirit" which "eye has not seen nor has ear heard nor have entered into the heart of man" are to the natural man foolishness—quite naturally so; and they can be learned only through revelation from God and received only by faith (1 Cor. 2:8-14).

"Unscientific" Truths

There are a number of simple things which God reveals and faith accepts which to man's fleshly eye and carnal sense (which is to say to the limits of man's "science") seem utter foolishness. One of these is God's personal, providential care over us. That seems utterly improbable. The truth so plainly declared in the Bible that the infinite God takes particular notice of a man, of *one* man, yea, of each one, among the passing billions of the earth (Ps. 139)—that in view of the vastness of the universe is inconceivable. Still more absurd is the idea that God (if there be a God—which is another thing science cannot know—for who, by searching, has found out God?) the Almighty, the Infinite, Creator of all the heavens, *loved* the world of mankind, and so loved them that He gave His only begotten Son to die for them—that from the "grass-hopper's" point of view (Isa. 40:22) is wholly incredible and, no doubt, entirely "unscientific." Or that such a God should hear and

answer our prayers! Quite a number of years ago Sir Oliver Lodge (according to the *Literary Digest*) said that on that point hinged the whole controversy between Science and Faith. If the universe is but the great machine, governed by uniform, unvarying law, prayer is folly. But if somewhere in its recesses there is a living, sympathetic heart that can be touched by man's need, and an ear that is open to his cry, and a power that can and does respond, then Science is on the wrong track. So said Sir Oliver in substance.

Yea—that is something Science cannot find, and that would upset all its calculations. But how improbable to science that such a thing could be! Yet to the believing heart how natural and simple it seems. He that made all ears, shall He not hear? He that made all eyes, shall He not see? He that made all hearts, shall He not know and feel and understand? Faith answers, "Yea" and "Amen." But science leaves a man lone and orphaned in the midst of an unknown and terrible universe, surrounded with blind, unfeeling forces which may at any time (and ultimately will) destroy him.

The Hopelessness of Science

It is strange how this blind science seemingly exalts man, while really belittling him and robbing him of all his worth. It may create in man's mind notions of his greatness and progress and wonderful destiny; but, alas, that is only as to the race. The individual poor little atom of dust, comes from nowhere and goes out into the vast emptiness of night and nothing. What becomes of him? Are all his hopes and tears, his love and longings in vain? Science is dumb. So far as she knows death is the end and meaningless goal of it all. She sees an endless, numberless stream of such beings going down into the abyss for countless millenniums to come, on and on throughout illimitable future; always chasing the gleam of

a vague hope that at some far-off time the race may evolve into immortality. And yet not that—for the sun will grow cold in the course of the ages and the earth dead, waterless, lifeless, like the desolate waste of the moon. The Nirvana of science resolves itself into a vision of a few last straggling survivors, and these finally perishing as the last means of life fail. In view of such a prospect I take my refuge in the Old Book, which speaks to my heart, saying: "The Lord is my Shepherd" and, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever." But science knows of nothing like that.

That "Precious Faith"

I believe—and that opens to me a whole new world of love and light. I believe, not blindly or without good reason, but upon valid and worthy testimony. I believe in the God who created all things—who made me also, knows me, loves me; who marks my ways, who is grieved with my sin, who gave His all to save me from hell; who calls me by His gospel to repentance and new life. I believe in Jesus Christ, His Son, His only begotten, God of God, my Lord, my Saviour, who loved me and gave Himself for me—in whose dying love I have redemption through His blood, the forgiveness of all my sins, according to the riches of His grace. I believe in His high-priesthood in heaven, and in the throne of grace where I may find continuous mercy and grace to help me in my time of need. I believe in His promise that He will come again and will burst the bonds of death and corruption and receive us to Himself that where He is there we may be also. And so believing by His grace, I would live soberly, righteously, godly in this present world, looking for that blessed hope. All my days I would thank God for this precious faith and pass it on to others for their blessing and for the glory of His Name.

NEWS AND CORRESPONDENCE

THE FALL MEETING

By W. Cauble

On Saturday night, October 4th, the first congregation assembled to hear the short messages of visiting brethren. A number of helpful thoughts were presented by them. Among those who spoke were Bro. McKerlie of the

Bathurst Street congregation, Bro. Russell of Stouffville, Bro. Fred Smart of Detroit, Bro. Docherty of Detroit, and Bro. Bateman of Windsor.

At the second meeting at 8 o'clock, Bro. McPhee of Beamsville spoke on Belshazzar's Feast, from which he presented some important lessons. His message was marked by the

deep conviction and straightforward manner of the speaker.

Bro. Adkins, of Meaford, followed with a message setting forth the nature of the spread of the Gospel and the final victory of the Church.

On Sunday morning Bro. Cox, of Beamsville, was the first speaker at the early meeting. No honest Christian could fail to admire the pointed way in which he brought to our minds the terrible evil of allowing sin to remain in the church without being rebuked.

Bro. Bennetts of Wychwood congregation showed emphatically by illustrations from the Old Testament that faith is the victory which overcomes the world.

Following the talk by Bro. Cameron at the Lord's Table, Bro. Boll of Louisville, Ky., brought an enlightening, stimulating and Scriptural message on the subject of Worship. In the evening his message on The Church of Christ was strikingly simple, clear and convincing.

Last, but not least, Bro. McKerlie's message on Lord's Day afternoon set forth the very heart of the Gospel message. He showed the all-sufficiency of the Gospel message for the twentieth century.

Following these meetings, on Monday night, Oct. 6th, a revival meeting began at the Strathmore Boulevard congregation, conducted by Bro. Boll of Louisville, Kentucky.

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O. H. Tallman, Cookeville, Tenn., Sept. 25, 1930—Closed a mission meeting at Wilhite School-house last night with five baptisms and two restored.

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Thessalon, R. 2, Aug. 28, 1930.

Just returned home from a meeting on the Manitoulin Island. We feel encouraged over the work there. The church seemed strengthened, and there were four additions. We surely enjoy the hospitality of the people. There were three automobile loads from Thessalon visited the church while we were there, which they all enjoyed very much.

Yours in the Faith,

T. W. BAILEY.

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Geoffrey G. Richmond, 969-59th Ave., East Vancouver, B.C.—In January 1923 Bro. Hugh A. Rogers began preaching and teaching the word in Bro. and Sister John Mallory's house

at Blundell, near Vancouver, Bro. J. L. Saunders assisting.

The Lord blessed the work, and seventeen persons made the good confession and were baptised. Like the brethren in the early church, they continued faithful in the Apostles' doctrine, in the breaking of bread, and prayer and fellowship.

They erected a meeting house which cost \$1,700, on land given by a brother.

During the past seven years we have had our times of weakness and also strength.

Visits have since been made by Bro. Rogers, Bro. Craig of California and Bro. Bell.

In February Bro. Rogers baptized six souls. Should any brethren visit us we shall be glad to receive you in the Lord.

Blundell Church, Lulu Island, near Vancouver.

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Smithville, Ont., Oct. 13th, 1930.

Dear Bro.:

No doubt you, and all the C.M.R. Family, will be glad to hear of the visible results we are enjoying in the Lord's work in St. Catharines.

We, who meet at Beecher and Raymond Sts., have been endeavouring to preach the simple Gospel of the Lord Jesus. Trying to let the Gospel make its own appeal without the assistance of "worldly" appeal.

Our reward is that eleven precious souls have been baptized into Christ and two restored to the fellowship of the congregation.

Yes, the Gospel will still work with power if we are faithful to it and we let it work.

We are beginning a two-weeks' protracted effort on Oct. 19th. May we have the prayers of the righteous, that the Lord's Word may have free course and be glorified, and many souls brought back to Christ.

Yours in the Lord,

L. J. KEFFER.

P.S.—Yesterday at Smithville we had an addition. Bro. Ora F. Ellis' wife confessed and was baptized. Praise the Lord for His grace. L.J.K.

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Jordan and St. Catharines—In the absence of Bro. Tallman, Bro. A. M. Stewart, of Toronto, has been serving these churches. Most encouraging results have attended his labours. Meetings have become better attended and seven came out at Jordan and were baptized into the ever-blessed Name.

H. McK.

Signs of Degenerate Times

(From the Christian Standard,
Oct. 11th)

INTERNATIONAL CONVENTION'S CHAPLAIN "PRACTICES EITHER FORM OF BAPTISM

We have already made note of the fact that among the chaplains chosen for sessions of the International Convention is Mr. Archie Bedford, of Syracuse, N.Y. He is honored with the position of "chaplain" for one of the sessions on Christian unity.

We have previously stated that he is minister of a "United Church" (even the name of Christ is not good enough for these brethren). He is a protege of Peter Ainslie, and is evidently put forward by the Association for the Promotion of Christian Unity to honor his bold venture in creating a unity with a Congregational church by the surrender of our historic position.

It so happens that Mr. Bedford's wife wrote to the editor of the paper in her old home town (Hamilton, Mo.) a letter descriptive of what she and her husband were doing. We take from the letter in the Hamilton weekly paper the paragraphs dealing with Mr. Bedford's church work:

"I wonder if you and my Hamilton friends would be interested to know a little about the new church into which Mr. Bedford and I have been called to serve? In January of this year our church so called South Salina Street Church of Christ (Disciples), known in Hamilton and your part of the country as Christian Church, united with the Danforth Congregational Church. Mr. Bedford was called to the pastorate of this union, now called Danforth United Church, with a membership of nearly a thousand, and now one of the stronger churches in the city of Syracuse. We are affiliated with both Christian Church and Congregational Church bodies nationally, and practice all things in our own service that are meaningful and traditional to both denominations; namely, we have communion service each Sunday, which is typical of a Christian Church; on the other hand, we practice either form of baptism, and use other customs typical to Congregational faith.

We have been both successful so far in this new adventure which we all believe is a bigger step for unity in bringing the ideals of Christ to more people in a better way by the com-

bined forms of two churches who are willing to give and take, and aim towards a higher goal than symbolic differences which used to keep us apart. This Danforth United Church, so called Danforth because this part of the city is so named, is the only united Church or even federated one in Syracuse, and one among the two or three in the State of New York, so you see all eyes are upon us. However, great interest is being shown in watching how we carry out the work of a United Church and the results we are achieving. We have been in Syracuse for five years and enjoy it here very much.

Very sincerely yours,

VIOLET MITCHELL BEDFORD."

Our spirit of gallantry will not allow us to withhold from Mrs. Bedford the privilege of having all eyes possible on the "adventure", in view of her evident delight in the focusing of eyes upon their work.

Of course, the fundamental difficulty is that Mrs. Bedford and her husband treat baptism and the Lord's Table as mere traditional customs. The letter betrays that fact quite clearly. There is no sense of obligation to Him who is the Head of the church, and who Himself commanded immersion. In other words, we are asked to try Christian unity without regard to the authoritative word of Jesus Christ. We are to find out what is "meaningful and traditional" to all denominations.

Related to that is the fact that the Church of Christ has never been to Mr. Bedford anything but a denomination (notice the words "both denominations"). Moreover, there is evident a hunger to hold on to denominational fellowships—even a claim that the church fellowship with "both denominations."

By putting forward Mr. Bedford in the International Convention, the Association for Promotion of Christian Unity serves Mr. Bedford's purposes perfectly. What more could he ask to prove his affiliation?

Moreover, the Association thus endorses that programme of Christian union. And by permitting him to be so set forward the International Convention tacitly participates in the same endorsement.

It is folly for brethren to prate of their desire for unity in this brotherhood while they persist in honouring the men who "practice either form of baptism, and use other customs typical to Congregational faith."

CALIFORNIAN YOUNG PEOPLE SPEAK

At a Summer camp in Palisades, Calif., the young people were asked to write an essay on "The Kind of Church Needed in This Age." Some of their "findings" are so refreshingly in contrast to the injected opinions recorded in schools under liberal and radical leaders that they seem worth while noticing as a refutation of the idea that present-day education won't allow of holding faith in the Bible and belief in the Divinity of Jesus Christ. Here are some of the ideas expressed by this body of students:

(1) Jesus Christ is the Son of God. In every essay Christ is Divine, and "to be exalted to the highest position," "put above all else", "put at the head."

(2) They were disgusted with denominationalism. One expressed the thoughts of many thus: "The greatest need of the world is a united church. In division the true purpose of the church has become obscured and overlaid with factional differences. A man, a method, or a single part of the whole may be exalted in the minds of the people to the exclusion of the more important things. In division there is weakness, jealousy, rivalry; in union, strength to face and win the world for Christ." "God has been put down a few notches and men exalted too much." "There are many kinds of churches, and some of them are apt to do more harm than good." "The seat of the whole trouble is that the world is floundering about, trying to find the right creeds and forms instead of linking their lives with the church of the New Testament in which they can serve the Master."

(3) The remedy was unanimously agreed upon. "We will have no denominations, but by restoring the New Testament church we will have unity in membership and in fellowship." "Unless this church is restored, unity cannot be expected."

(4) The church needed is one in which brotherly kindness must be in evidence and must be a reality.

(5) The young people have no sympathy with church members who fail to live up to their privileges and duties.

To all of which we say—Well done, Young People. Go for the realities of life, leaving dreams to disillusion their dreamers. In trying to restore the New Testament church, you will do more, and do it better, than we have done.

The JUNE MEETING of next year is to be at Beamsville, Ont. And the Church at Bathurst St., Toronto, Ont., has asked for the FALL MEETING in 1931.

SPECIAL EVANGELISTIC NUMBER

We hope to issue a special number for January, 1931, in which the contents will all be of an evangelistic character, suitable for distribution in any community in the interests of New Testament teaching.

Arrangements are being made to allow of any Church having its own Name and Address printed on the front of cover on any number it may order. This will be a new feature and provide some advertising that should bring results at a very nominal price.

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NOTICE

The date on your postal label denotes when your renewal is due.

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

BEAMSVILLE, ONT.—Church meets on Lord's Day at 10 a.m. for Bible Study. At 11 a.m. for Worship. 7 p.m. for Preaching. Tuesday at 8 p.m. Bible Study. A. D. Fleming, Secretary; C. G. McPhee, Evangelist.

BLUNDELL CHURCH (Lulu Island, near Vancouver) Services Sunday at 10 and 11 a.m. and 8 p.m. Thursday at 8 p.m. Chas. Bailey, Evangelist. For information write or phone J. L. Saunders, 1828-West 35th, Vancouver, B.C.

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

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

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

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

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

ESTEVEAN, SASK.—Church meets Lord's Day at 11 a.m. at 1405 5th St. West to Break Bread; at 7.30 p.m. for edification (private house). M. M. Tromburg, 826 4th St. Box 298.

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

HAMILTON, ONT.—Church meets at 77 Sanford Ave., south of Main. Lord's Day, 10 a.m., Bible Study; 11 a.m., Breaking of Bread; 7 p.m., Preaching the Gospel. Wednesday at 8 p.m., Bible Study. N. J. Bunt, Secretary, 223 Cumberland Ave.

HAMILTON, ONT.—East End Church meets in Edinburgh Hall, corner Edinburgh and Ottawa Sts., Lord's Day, 10 a.m., Bible Study; 11 a.m., Breaking of Bread; 7 p.m., Gospel Preaching. W. A. Richardson, Secretary, 15 Emerald St. S., Apt. 3.

HORSE CREEK, SASK.—Church meets in Schoolhouse each Lord's Day, 11 a.m., Bible Study; 12 o'clock, Breaking of Bread. Gordon Sinclair, Secretary.

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

MEAFORD, ONT.—Church meets on Lord's Day at 10 a.m. for Bible Study. At 11 a.m. for Worship; at 11.45 a.m. and 7 p.m. for Preaching; Monday, 8 p.m., for Bible Study. Thursday at 8 p.m., for Prayer and Bible Study. First Lord's Day in each month, Business Meeting at 8 p.m. H. J. Ellis, Secretary.

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

RADEVILLE, SASK.—Church meets in meeting house on 3rd Ave. N. of Main St. each Lord's Day. 10 a.m., Bible Study. 11 a.m., Breaking of Bread, 7.30 p.m., Preaching the Gospel. W. J. Cassidy, Box 99.

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

SARNIA, ONT.—Church meets in Moose Hall, near Wellington St. on Mitton St. Bible Study at 2 o'clock. Breaking of Bread and Worship, 2.30 p.m. each Lord's Day. Visitors welcome.

SELKIRK, ONT.—Church meets Lord's Day at 11 a.m. for Worship and Public Teaching; 7.30 p.m. for Preaching the Gospel, Omar Kindy, Secretary.

SMITHVILLE, ONT.—Church meets on Lord's Day at 11 a.m. for Worship. L. J. Keffer, Evangelist.

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

THESSALON, ONT.—Bible Class Lord's Day at 1.30 p.m. Preaching and Breaking of Bread at 2.30 p.m. T. W. Bailey, Evangelist.

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

TORONTO (BATHURST ST.)—Church meets at 557 Bathurst. Lord's Day, 9.45 a.m., Bible School; 11 a.m., Breaking Bread; 7 p.m., Gospel Preaching. Wednesday 8 p.m., Prayer and Praise. Friday, 8 p.m., Bible Study. H. McKerlie, Evangelist, 528 St. Clair Ave. W. A. S. Herron, Secretary, 329 Lauder Ave.

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

TORONTO (FERN AVENUE)—Lord's Day Services: Bible School, 9.45 a.m.; Meeting for Worship, 11 a.m.; Preaching of the Gospel, 7 p.m. Wednesday, 8 p.m., meeting for Prayer and Bible Study. Visitors welcome.

TORONTO (STRATHMORE BLVD.)—Lord's Day Services: Bible Study, 10 a.m.; Worship, 11 a.m.; Bible School, 3 p.m.; Gospel Preaching, 7 p.m. Wednesday, 8 p.m., Prayer and Bible Study. Wallace H. Cauble, Evangelist, 480 Strathmore Blvd. A. E. Firth, 659 Pape Ave., Secretary.

TORONTO (WYCHWOOD)—Vaughan Ro. Church of Christ, corner Vaughan Rd. and High Street. Lord's Day: 11 a.m., Worship and Communion; 3 p.m., Bible School; 7 p.m., Gospel Service. Wednesday, 8.15 p.m., Young Men's Class. Thursday, 8 p.m., Prayer and Bible Study. R. Slater, Secretary, 367 Balliol St. (12).

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

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

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

WINDSOR, ONT.—Church house located on Campbell Ave., at College. Lord's Day at 11 a.m., Worship; Bible School, 2.30 p.m.; Gospel Service at 7.30 p.m.. Thursday, 7.30 p.m., Meeting for Prayer, Praise and Bible Study. Send all communications to W. Horrocks, 313 Bridge Ave.

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

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