

Vol. XVI.

Christian
Monthly Review

Toronto, Ont.

The Place

(Hebrews 4:14-16)

There is a place where thou canst touch the eyes
Of blinded men to instant perfect sight:
There is a place where thou canst say, "Arise!"
To dying captives, bound in chains of night;
There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord;
There is a place—upon some distant shore—
Where thou canst send the worker or the Word.
There is a place where Heaven's resistless power
Responsive moves to thine insistent plea;
There is a place—a silent trysting hour—
Where God Himself descends and fights for thee.
Where is that blessed place — dost thou ask,
"WHERE?"

O Soul, it is the secret "PLACE OF PRAYER".

—Adelaide A. Pollard.

Beloved, while I was giving all diligence to write unto you
of our common salvation, I was constrained to write unto you
exhorting you to contend earnestly for the faith which was once
for all delivered unto the saints.

Jude, 3, R.V.

MONTHLY REVIEW

Monthly for the Promotion
and Christian Unity on a

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UBLE, C. G. MCPHEE

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EDITORIAL

AN INVENTORY OF OUR
CHRISTIANITY

The following questionnaire was sent to the Editor by a good friend and preacher of the Gospel at Camp Taylor, Ky. Thinking it might provoke some thought on the part of Christians in Canada I have given it a place in the Christian Monthly Review. Will you not give it a careful consideration?—*Editor's Note.*

The following questions and Scripture references are not set forth for the purpose of inquiring into your personal affairs, but are given to help you make a spiritual inventory of yourself and of our Church. It is suggested that you study these questions and references carefully and discuss them with other members of the congregation. Some time in the near future one of the elders will call upon you to discuss these questions with you, and to get your reaction to the different problems involved. Please consider these questions conscientiously and prayerfully, for it is our intention to use this inventory to improve our Church and its work.

"Take good heed therefore unto yourselves that ye love Jehovah your God" (Josh. 23:11).

Spiritual Needs

1. Do you read the Bible every day? Why? Ps. 119:105; Ps. 119:11; 1 Tim. 4:13; 2 Tim. 3:13-17.

2. Do you think that a man can live a spiritual life without reading the Bible regularly?

3. Do you have a regular time for prayer each day? Dan. 6:10.

4. Do you pray as you go about your work? 1 Thess. 5:17.

5. Are thanks offered before each meal at your home? Mark 8:6; Eph. 5:20; John 6:23.

6. What do you think about family prayers and family Bible reading? Do you have these in your home?

7. What results do you get from your prayers? What real experiences of answered prayer have you had? Acts 10:4, 31; Acts 10:25, 26.

8. Does the Church minister sufficiently to your spiritual needs?

9. How can the Church aid you spiritually?

10. Do you think the spiritual condition of our congregation is good or bad. Why?

11. How can the spiritual condition of our congregation be improved?

12. What is the fruit of the Spirit? Are you and other members of the congregation bearing this fruit? Gal. 5:16-26.

Giving

1. How much of his income ought a Christian give to the Lord's work? Deut. 16:16, 17; Prov. 3:9, 10; Matt. 10:8; Luke 6:38; Rom. 12:8; 1 Cor. 16:1, 2; Ex. 35:4-9.

2. What do you think about tithing? Gen. 28:20-22; Lev. 27:30-33; Mal. 3:10.

3. Do you think a Christian should try to give a certain fixed amount each Lord's Day; or do you think he should give a certain fixed part of what he has made during the preceding week, or do you think he should give what he feels he can spare?

4. Are you willing to endeavor to give each Lord's Day a certain minimum amount with the Lord's help? 2 Cor. 8:10-15; 2 Cor. 9:7. *Regular Services*

1. Do you attend all the services? If not, why not? Heb. 10:23-25; Acts 20:7.

2. Do you think that each member has a responsibility to attend every service if he is not prevented by some reason *that the Lord would recognize?*

3. Do you feel that the Lord's Supper is necessary to your spiritual life? Matt. 26:26-30; Mark 14:12-26; Luke 22:7-20; 1 Cor. 11:17-34.

4. What can you do to increase attendance and punctuality among our members?

5. What suggestions have you for improving our Sunday School in regard to order, quietness, attendance, teaching and home-study.

6. How can we make our Sunday morning service more worshipful? John 4:23, 24; Is. 6:1-5.

7. Do you think that the entire congregation or just a few should kneel in prayer? Do you think that when we arise to sing a song or to pray that a number of the congregation should remain seated? 1 Kings 8:54; Ps. 95:

6; Luke 22:39-42; Acts 7:59, 60; Eph. 3:14-19; Mark 11:25; Matt. 26:39; 1 Cor. 14:40.

8. How can we improve our singing (both vocally and spiritually)? Have you any suggestions as to the kind of songs we should sing? Eph. 5:18-21; 1 Cor. 14:15; Col. 3:16; 1 Cor. 14:40.

9. How can the preacher improve his preaching? Do you have any subjects you would like for him to discuss?

Personal Work

1. What are you doing in our personal work campaign? How do you think it can be improved? John 1:35-37; John 1:40-42; Acts 8:26-39.

2. Have you any person or persons with whom you are now working to win them to Christ?

3. Do you both *work* and *pray*? Jas. 1:25; Philipp. 2:12, 13; 1 Thess. 5:17; 1 Tim. 2:8.

Social Work

1. Do you believe that each Christian should visit the sick (non-Members as well as Members)? Jas. 1:27; Matt. 25:31-46.

2. Ought we to have a committee to see that someone visits each sick member? Will you, when asked, make sick-calls?

3. What means do you suggest that we may use to help the poor and needy of the community?

4. Do you use the library at the church? Would you like for certain religious magazines and books to be kept in the library for your use?

5. What recreational and social functions would you suggest for our adults? For our young people?

Missionary Work

1. Do you believe in home and foreign missions? Matt. 28:18-20; Mark 16:15, 16; Acts 8:4; Rom. 15:18-21.

2. Do you think each member should set aside a certain sum each month for missions?

3. How much do you think this congregation should give to missions each month out of its regular budget?

4. To what missionary or missionaries do we contribute?

5. Do you pray regularly for the missionaries and foreign Christians? Matt. 9:36-38.

6. Do you read any missionary letters or magazines regularly?

7. Do you think missionary work should be carried on even at the sacrifice of Christians? Philipp. 2:5-8; John 3:16.

Miscellaneous

1. Do you take a daily newspaper or a

magazine of any sort? *Religious magazine?* If not, start taking and reading one now?

2. Have you a good religious magazine? Do your children have one each? If you are not, won't you buy what you need?

3. What is the best way to get one to another? Rom. 13:1; Eph. 5:1, 2.

4. What is the best way to know of putting in a subscription?

5. Have you any suggestions to make that are of interest to our readers?

6. Have you any suggestions for our spiritual inventory?

ARE WE SAVED BY GRACE OR BY WORKS?

By EARL C. SMITH.

Why are we saved? Is it because we have done what God wants us to do? Or is it because God is gracious toward us and forgives our sins? Or are we saved partly for one of these reasons and partly for the other? If it is that way how much of obedience does it take and how much of forgiveness? Must one have done the best he could? Then who has always done that? Who would want to face God when the ground of right standing with God was that he had done the best he could? Would you, brother reader?

Let us set ourselves to the task of finding in the scriptures the answer to the question: Why are we saved? We will need to put away unfounded prejudices and traditions and read the word of God afresh. One of the most explicit passages on this subject is Eph. 2:8, 9, which reads as follows: "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory." Two things are plain in this passage, namely: (1) that we are saved by grace, and (2) that we are not saved by works. No simple, childlike heart having read this text would expect to ever find a passage that says we are saved by works, for this one explicitly says that we are not. (We are very sorry that we have had the misfortune of hearing sermons preached from Eph. 2:8, 9—a long way from it—in which it was argued that we are saved by works.)

Now let us examine another passage. "But if it is by grace, it is no more of works: otherwise grace is no more grace." Rom. 11:6. You can't misunderstand this passage. It says plainly that "by grace" and "of works" are

They won't any more mix
 They annul each other.
 ce and of works too.
 and in Romans 4:4,5:
 h, the reward is not
 of debt. But to him
 believeth on him that
 faith is reckoned for
 acious to pay what
 of works is a debt.
 y grace and works
 ese three passages
 ne statement that
 d that says we are

ay we are saved
 read without the
 which omishes the sentence,
 also Phil. 2:12, 13, like Rom. 12:1, 2
 and Eph. 2:8-9, says, having been saved,
 you ought to work. You ought to work out
 what God has worked in. Work out of the
 strength and motive and life that God has
 given you.

Theoretically there is a way of salvation by works, but it is impossible for sinners like all of us are. It is the absolute, perfect keeping of the law of God. The law of God is summed up in two requirements, namely, to love God supremely and to love our neighbours as we love ourselves. He that does these perfectly throughout his life will be saved by works and no one else will. (Matt. 19:16-22; Lk. 10:25-37; Rom. 10:5; Gal. 3:10-12; Jas. 2:10, 11.) No one has ever lived who could claim salvation on that ground but Jesus.

The question arises as to how God can save any one without regard to his works without doing violence to justice. No one but God could do such a thing. It is true that no one can forgive sins but God. God doesn't do it arbitrarily without regard to the just penalty for the sins. He bore the penalty for our sins himself, in Jesus. Rom. 3:21-26; Isa. 53.

A very precious truth connected with Jesus' death is, that, since Jesus died for our sins, God can't deal fairly with Jesus and hold against any true believer his sins. Rom. 8:1, 33, 34.

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SALVATION, No. 3

By D. McDougall

Having seen that salvation is "obtainable", also its Importance and Desirability, we now pass to the consideration of *how* it may be obtained. If any are saved by "predestination", they need not do anything to "obtain" it. In fact they cannot do anything either to obtain or prevent it. This is so absurd that the doctrine

cannot be true. The very statement of the fact that we may "obtain" it means and says that we can do something to avail ourselves of it. Jesus came to seek and to save that which was lost. The world of mankind was lost. Hence Jesus came to save the world. But the world is not saved! Why? Did the Saviour fall down on His job? Why is the object of His coming not accomplished? "We have seen and do testify, that the Father sent the Son to be the Saviour of the world" (1 John 4:14). In the errand on which the Father sent Him, has the Son played truant? If the doctrine of "unconditional salvation" is true, then the failure is all on the part of the Saviour. But this is too monstrous to be true. There can be no failure on His part. God has "laid our help on One who is mighty"—and "able to save unto the uttermost". Why, then, are not all saved unto the uttermost? The answer is obvious. Salvation is—and can only be *conditional*, and all failure is on the human side—and never on the divine. The Saviour, the "Author of eternal salvation", of course has a perfect right to accompany His offer of salvation with whatever conditions He chooses to impose. Rejection of His proclaimed conditions, of course, precludes the possibility of salvation. This is emphatically stated in these plain words: "He became the Author of eternal salvation to all them that obey him" (Heb. 5:9). This simplifies and reduces the matter to a nut-shell. All the seeker has now to do is to *learn and do* what the Saviour has commanded him—and this is the whole duty of man.

It is said of our Saviour that, "Though he were a Son yet learned he obedience by the things which he suffered". It shall be our hope in our next to give some assistance in learning obedience to His will.

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SEEING FOR THE FIRST TIME

Eyesight is a perpetual wonder. We are so used to it that we forget its marvels. But there is a Philadelphia young man who will not soon forget the experience of seeing. The Philadelphia Public Ledger has given a thrilling story of his experience. He is twenty-two years old and had been sightless since his birth; early this year a physician operated on his eyes, and after six weeks his sight was restored. For the past eight years he had been a student at the Pennsylvania Institute for Instruction of the Blind, but, "already having learned the ways of a blind person, the young man must forget those lessons and start anew to adapt himself to his present condition." It is an utterly new world in which he is living now. Said he wistfully: "Sometimes it seems as though I can't see things fast enough. There

is so much to see and there is so much to learn. Now I'll be able to see Yellowstone Park and the Grand Canyon." The doctors say that he will learn in three months what the average child learns in six years. "All the wonders of colors, mechanical devices, every phase of the modern world, excite and thrill him." It is easy to believe this. When the new year began he had only four senses; now he has five. "All my life," says he, "I have wondered about the beauties of flowers. Their fragrance and the soft feel of them when you pick them up, and the way people who could see spoke about them made a decided impression on me. But it was not nearly the impression that came to me when I saw some and could distinguish what I had heard about all my life—color. I certainly am looking forward to June—the month of roses—when I expect that my sight will be far better than it is now. One of the greatest moments I experienced was when I was able to gaze upon the faces of my parents and other members of my family." Is it not parable of what our experience will be when faith is replaced by sight—when for the first time we have heavenly sight and actually see the Lord Jesus Christ, "whom having not seen, ye love"? It is not theory or speculation on our part to look forward to such a thrilling experience of sight that the wonderful experience of the young man to whom a new world is open pales into insignificance by comparison.—*From Sunday School Times.*

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MARKS OF THE LOVE OF GOD No. 1

By Chas. W. Petch

"But I know you, that ye have not the love of God in yourselves" (John 5:42).

These words of Christ were spoken to the Jews, the religious leaders of their day; those who claimed to be "guides of the blind and lights to those in darkness". Who claimed that they were children of Abraham and children of God. But Jesus said unto them, "If ye were Abraham's children, ye would do the works of Abraham"; and "If God were your Father, ye would love me; for I came forth and am come from God; for neither have I come of myself, but He sent me" (John 8:39-42). Of these He said, "Ye have not the love of God in you".

Surely, if a man loves God, he will believe what God says. But these Jews, Jesus charged with rejecting God's seven-fold testimony given

1. By Moses. "Think not that I will accuse you to the Father; (no need of that, for) there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed Moses

ye would believe me; (Deut. 18:15; Acts 3:2) lieve not his writings, words" (John 5:45-47).

They also heard no

2. *The Voice of*
"For they that dwell rulers, because they voices of the prop sabbath, fulfilled t (Acts 13:27). Je the Scriptures bec have eternal life; witness of me; and ye may have life

Neither did th

3. *The Witness*
beareth witness of witness that he witnesseth of have sent unto John, and he hat unto the truth" (John 5:32, 33). See Johi testimony in John 1:15-36. He said, "I have seen and borne witness that this is the Son of God"; and looking upon Jesus as He walked, he saith, "Behold the Lamb of God". They refused this testimony; and John's estimation of them is expressed in his words, "Ye offspring of vipers . . . Bring forth therefore fruit worthy of repentance; and think not to say within yourselves; we have Abraham to our father" (Matt. 3:7, 8). Jesus later said of them: "Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell" (Matt. 23:33).

They had no place in their hearts for

4. *The Words of Christ.* "Again therefore Jesus spake unto them saying, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." The Pharisees therefore said unto him: Thou bearest witness of thyself; thy witness is not true. Jesus answered and said unto them, even if I bear witness of myself my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, and whither I go." Jno. 8:12-14.

Having rejected his sayings, they rejected also

5. *The Works of Christ.* Who said "But the witness which I have is greater than that of John; for the works which the Father hath given me to accomplish, the very works that I do bear witness of me, that the Father hath sent me." Jno. 5:36.

Nicodemus was convinced, saying, "We know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him." But the chief priests were so prejudiced against Jesus that after he raised Lazarus from the dead, "they took counsel to put Lazarus also to death." Truly they had not the love of God in them. While

and to be his children
 the Father Also. "And
 he hath borne witness
 of his word abiding in
 us we believe not." Jno.
 8:18. God said "This is
 my Son whom I am well pleased."
 Nor the fuller testi-
 mony of him. Jno.
 1:32. "I have borne witness
 of the resurrection of
 the dead. Who said
 of the Holy Spirit,
 which of the
 others persecute; and
 in that showed before of the
 coming of the Righteous One; of whom ye have
 now become betrayers and murderers; ye who
 received the law as it was ordained by angels
 and kept it not." Acts 7: 51-53.

Now if Jesus testified of these people, who
 rejected him as the Son of God, that they had
 not the love of God in themselves; will He not
 as readily condemn men to-day who deny this
 sevenfold testimony. "If we receive the wit-
 ness of men, the witness of God is greater; for
 the witness of God is this that he hath borne
 witness concerning his Son. He that believeth
 on the Son of God hath the witness in him;
 he that believeth not God hath made him a
 liar; because he hath not believed in the wit-
 ness that God hath borne concerning his Son."
 I. Jno. 5:9, 10. When I hear men repudiate
 the writings of Moses and the testimony of the
 prophets concerning the coming Messiah; when
 religious leaders of to-day deny the pre-ex-
 istence, the virgin birth, and the deity of the
 Christ, thus rejecting the sevenfold testimony
 of God, I can with confidence accept Christ's
 judgment of them and say "they have not the
 love of God in them." How can men, who
 deny the necessity and virtue of the atoning
 sacrifice of Jesus Christ, who say that His death
 means no more to us than the death of any
 other good man, who dies for a good cause,—
 how can they claim to have the love of God in
 themselves? They cast the lie into the face
 of a "God who so loved the world that he gave
 his only begotten Son," "to taste of death for
 every man," "to bear our sins in his own body
 on the tree," that we, having died unto sins,
 might live unto righteousness, by whose stripes
 we are healed. "Who commendeth his own
 love toward us, in that, while we were yet sin-
 ners, Christ died for us. Much more then, be-
 ing now justified by his blood, shall we be
 saved from wrath through him." "He that

believeth on him is not judged; he that be-
 lieveth not, hath been judged already; because
 he hath not believed on the name of the only
 begotten Son of God." If the love of God
 be in us we will accept every word spoken by
 Him who spake by the prophets and now
 speaketh by his son. And "he that is of God
 heareth the words of God." Jno. 8:47.

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PERIODICAL PUBLICATIONS OF THE CHURCH OF CHRIST

By D. McDougall

Probably this article should rather be en-
 titled "Periodical Publications identified with
 the Restoration Movement of the Nineteenth
 Century", as most of these, if not all of them,
 were private enterprises, and not at all
 "Church" affairs, it is misleading to call them
 "Publications of the Church of Christ".

The first of these was "The Christian Bap-
 tist", started July 4, 1823, by Alexander Camp-
 bell, in the United States of America. It seems
 to have been more than a decade before the
 next appeared, which was "The Christian
 Gleaner", published for a few years prior to
 1839, in Halifax, Nova Scotia, where there was
 at that time a church of one hundred members.
 The next that came to our notice was "The
 Christian Messenger and Reformer", in March,
 1837, by James Wallis, in London, England.
 This was an ably conducted monthly of 36
 pages, at fourpence. This paper continued,
 under varied names and editors: David King,
 Lancelot Oliver and R. K. Francis, until 1918,
 at which time its name, "The Bible Advocate",
 was abandoned, and the paper itself was super-
 seded by the "Christian Advocate".

In the month of June, 1834, a church was
 organized in St. John, New Brunswick, and
 five years later, in the same month, "The Chris-
 tian" was started thereby W. W. Eaton, of
 Cornwallis, Nova Scotia. This was a well-
 conducted and eminently apostolic monthly
 magazine, which continued a number of years,
 until the editor moved to Cincinnati, Ohio, and
 there started "The Christian Age".

By the year 1839 some ten or twelve monthly
 magazines pleading the primitive faith and
 practice, had appeared, and were in simultane-
 ous circulation in the United States. Of these,
 mention is made in the year 1839 of "The Mil-
 lennial Harbinger", "Heretic Detector",
 "Monthly Indiannian", "Christian Preacher",
 "Morning Watch", "Christian Publisher",
 "Berean", "Apostolic Advocate", "Disciple and
 Evangelist".

Later, January, 1846, at Brighton, Ontario,
 Canada, appeared "The Christian Banner", by
 D. Oliphant—a most excellent monthly, and

conducted for many years, its name being changed in 1858 to "Banner of the Faith", to which name it was always true.

In the year 1856 "The American Christian Review" was founded by Benjamin Franklin in Cincinnati, Ohio. Two years later the "Gospel Advocate", by David Lipscomb and his associates, appeared. It was soon after these days to be the task, chiefly, of these two last named papers, to withstand and roll back the wave of digressionism that swept over the churches in the United States in those days. Though the force of the wave is broken, the waters are still troubled.

In Canada, after Oliphant's death and the cessation of the "Banner of the Faith", the brotherhood were for some time without a home paper, till the Beatty brothers, Robert and James, at Toronto, started "The Bible Index". They were, however, a little too apostolic for these apostate times, and after some years, suspended. We suffered another interval without a home paper. A young Canadian, H. M. Evans, could not endure this state of things, and after conference with the writer and assurance of editorial assistance, started "The Christian Messenger". After a short career, however, he decided to move from Ontario to the Coast, British Columbia, and found it necessary to suspend. But it was not long before he was back home and trying to start the "Bible Student". In this he had our encouragement and help through all the years, until his health broke down, and he turned it over to others, in whose hands it soon expired. But Bro. Evans could not endure to be without a home paper. He made another effort, by starting a little "Christian Quarterly". The brethren were not sufficiently appreciative, and the second year he wrote me that the Christian Quarterly was dead and buried, and he was through.

I thereupon wrote him, suggesting that if he was through and had no more use for his mailing list, he might pass it over to me, which he immediately did. I then put out a "Quarterly" for one year, then founded the "Christian Monthly Review". This was in 1918. I continued owner, publisher and editor until July 1, 1926. With advancing age, I thought best to make provision for its continuance in its original line of policy. This I did by placing it, conditionally, in the control of a select board of "Sponsors and Directors", to be conducted by them for the loyal churches and disciples of Christ in Canada, including the border city of Detroit. We started with an issue of 500 copies. Our purpose and policy: to be an "organ for the churches of Christ in Canada;

Religious News and Gernance; the Promotio Truth and Righteous magazine.

At the transfer, m Bro. E. Gaston Coll tum was moved to where he well filled until his return to Kerlie, of Toro scription price ha year, and the nun control. My staff Dr. H. M. Evans H. Tallman, S. Tallman, C. W.

E. GASTON COLLINS TO THE GOSPEL ADVOCATE OFFICE

With this issue the name of Brother E. Gaston Collins is added to the Gospel Advocate editorial staff. Brother Collins comes to the Advocate office as secretary of the paper and editor of the "Sowing and Reaping" department.

Brother Collins is widely and favorably known, having preached extensively in the Southern States and in Canada. For several years he lived and ministered with the church at Meaford, Ontario, and was editor of the *Christian Monthly Review*, a paper published in the interest of the Canadian churches.

Though Brother Collins' services will be required in the Gospel Advocate office daily, he will be available for preaching on Sundays and meetings in easy reach of Nashville. Brethren in the vicinity of Nashville should take note of this and keep him busy preaching on Sundays and at night during the week.

The Gospel Advocate is to be congratulated upon having Brother Collins in the office. The readers will receive from his pen a variety of news items and office notes. Visitors in the city and brethren passing through are invited to call on us and will receive a cordial welcome.

* * *

Missionary for Africa

Brother and Sister A. M. Simpson are needed in the Mission Field at Huyuyu to fill the place of Bro. Garrett, who has moved to Salisbury, taking over the work left by Bro. Sherriff, who was sent to Cape Town permanently by his poor health. Bro. and Sis. Simpson are ready to go as soon as it can be arranged, to work in conjunction with Bro. Short and Bro. Garratt. We would like every Canadian church to have a part in this work. However small send your contribution at once to the following address:

H. Bennetts, 420 Arlington Ave., Toronto 10.

FOR THE ORIENT

EDHAM

Love and believe the
by the Morrilton
work here to be best
As stated therein
more families to best
the man would be
stic work, and the
engaged in gen-
one family would
time his assistance
in dividing up the
to carry on the
two families who,
soring them, whole-
to enter into this program
should touch with Bro. Benson, learn to
know the work for what it is that they may
come prepared for service. We do not say that
it is the easiest, nor the most promising, nor the
most desirable place in the world. Far from it.
But sin is here! Evidence of Satan's power is
prominent. Workers! Jesus asked his dis-
ciples to pray for them to be sent into the har-
vests, and workers are what we need.

The prospective missionary cannot expect to
find all things pleasant in something he knows
nothing about, neither can he expect to work
successfully under a program to which he is not
converted. In any field of evangelistic work an
understanding of problems to be encountered, a
degree of co-operation with kindred workers as
well as distinct division of responsibility, and
unselfish service are necessary for real accom-
plishment. And as Jesus taught his disciples
we need "first to count the cost", not meaning
in dollars and cents, but in the sense of service,
adapting ourselves to new situations, looking to
the good of the cause when it means sacrificing
self-interests, ever pressing forward against the
enemy of God and man.

Wychwood, Toronto

Report of Fall Meeting, held Oct. 24th and 25th,
in Vaughan Road High School, Toronto.

The brethren of Wychwood Church of Christ
undertook the responsibility of this year's Fall
Meeting on rather short notice, and all was in
perfect order.

The meeting opened on Saturday at 6.30 p.m.
with refreshments, and at 8 p.m. the meeting proper
commenced, with Bro. C. Cartwright in the chair,

and Bro. Cauble and Bro. McKerlie as the speakers
(Bro. McKerlie just arriving a few hours earlier
from Montreal).

Bro. Cauble was the first speaker—his subject
being Missions. The Tap Root of missions, as he
put it, was a heart burden for the souls of others,
and abiding in Christ. He stated that every indi-
vidual Christian should be a missionary in his or
her environment, and that all God's people are
debtors to spread the Gospel.

Bro. McKerlie followed, showing how the love
of the cause of Christ should have first place in
our lives, and that missionaries be sent who present
the Christ the apostles John and Paul preached.
Further, he stated, the Christian is a prisoner in
Christ; the aristocracy of the Kingdom of God was
the missionaries, he thought. Before sitting down,
our brother suggested a greeting to the missionaries
from this meeting be sent through proper channels
expressing our interest in their labors, which was
agreed upon by approval of the gathering.

The following day being the first day of the
week, at 9.45 a.m., a short period of prayer and
devotion preceding the gathering for worship and
communion, Bro. Firth presiding

Bro. Peddle of Strathmore Blvd. Church gave a
zealous 5-minute talk with many scriptural refer-
ences on "Unity."

Bro. Killom of Pontiac, Michigan (and Beams-
ville), followed, his talk being entitled, "Little
Things"—illustrating the industrious ant, and the
bee, they having a definite plan or purpose—to
gather to the mound and to bring in the honey—
therefore individual Christians should bring souls
into the fold—in the Lord and in the strength of
His might.

At 11 a.m. a goodly attendance to remember
"The Lord's Death"—Bro. Cameron, Sr., Chairman.
Bro. John Hammond presiding at the table, making
it clearly unmistakable the atonement of God's own
Son shedding His righteous blood, the price by
which we are bought, if we are subject to Him.

Before Bro. McPhee was called upon to address
us, Bro. McKerlie conveyed greetings to us from
the brethren in Scotland, where he has been for
some weeks; then Bro. McPhee. He chose John 17
as his subject, "Christian Unity," a most powerful
exposition which, if received and practised, would
cause much joy both in heaven and on earth.

3 p.m.—Bro. Cauble, Chairman. Bro. D. Lawley
gave a short story to the children, then spoke on
Charity (Love) being first of all active, then dis-
interested and also divine. The Love of God which
is Christ Jesus.

7 p.m.—Bro. Bennetts, Chairman. The Wych-
wood singers giving two hymns, followed by Bro.
McPhee preaching the story of Jesus and His Love,
his subject being, "What think ye of Christ?" And
at the conclusion of the meeting our hearts were
made glad and there was joy in heaven in hearing
a young man confess the name of Jesus as Christ
with no uncertain sound. The same hour of the
night he was buried with his Lord in baptism at the
Wychwood Church House, and while preparing, a
young lady also stepped forward and (D.V.) will
be baptized at Wychwood on Thursday at prayer
meeting, and we expect yet another young lady to
do likewise. To God be all the glory through Jesus
Christ our Lord.

MISSIONS

By A. E. FIRTH, 659 Pape Avenue, Toronto

Report From South Africa

The wife, Theodora and the writer, after kneeling in prayer, said goodbye to our co-workers and brethren at Huyuyu on July 2nd. Said goodbye to Bro. and Sis. Garrett in Salisbury, and left for Bulawayo the same night, where we arrived the following evening.

We met with the Church on Lord's Day, and the writer had the privilege of speaking and saying goodbye.

On July 8th, a few Brethren and friends wished us "God speed" at the railway station for Cape Town the fast mail train. Stopped at Kimberley Diamond Fields on the 9th, and spent about twenty minutes with Bro. and Sis. Classen, who were at the station to meet us. Arrived in Cape Town on the 10th, two days, two nights and two hours from Byo to Cape Town. When I went from Pretoria in 1897 it took me a week by rail, and the last hundred miles by coach and fourteen mules, to Bulawayo.

Bro. Hollis had engaged a "flat" of three rooms for us, but on arrival the landlady wanted us to lease it for some time, which I objected to, as I wanted to look round for a house, with a view to purchasing it for a home for ourselves, as well as a Mission Home for our Missionaries, so we boarded and lodged with Bro. and Sis. Hollis till the end of July.

God has led us and blessed us in obtaining our objective.

A Mr. McCullough, whom I have known for the past thirty-five years in Africa, and who owns a considerable amount of property in Cape Town and Rhodesia, has assisted us in obtaining and arranging for, the purchase of Mayville, which is a seven-roomed house with K.P. and bath rooms, detached, double fronted, facing the Bay, one and a half miles from Cape Town, 5 cents by tram or bus every three or four minutes.

We took possession August 1st with two cane chairs, two single beds, a chest of drawers, a case for a table, petrol boxes for chairs and Theodora's bed on the floor. (Pioneering again.)

We have since picked up some cheap things at sales. We will furnish it a little at a time, as we are able.

We purpose setting apart two rooms for the free accommodation of our Missionaries coming and going, and for Missionaries on the fields to come and rest up. We will also provide meals, and leave it to the Missionaries to pay what they are able; if they cannot pay they will get it all the same, if we can get it.

We are hoping our home will be a great blessing to them and to others. We expect Bro. and Sis. Simpson will be the first to come. Send them along and we will care for them and pass them on to Rhodesia.

The weather here now is bitter cold and wet; six inches of snow fell on Table Mountain last night, and the Drakensburg Ranges are covered with snow, and can be seen from Cape Town.

What is called November and lasts thousands of people over South Africa difficult and expensive the season is on. same as when I February last.

The remains of small white church out of Cape Town the preaching of a there are two churches as the Loyal Church is held in the O where a Scotsman, Bro. principal pillar, with some Colored members in attendance meeting is held in a small hall in Bree Street, where the white pillars are Brethren Hollis Stevens and Underhill. Some thirty Dutch and Colored members attend this meeting. Brethren Stevens and Hollis conduct an open-air meeting every Sunday night from 8.30 to 10 p.m. just off Adderley Street (the main street in Cape Town); no singing or praying—generally an address by Bro. Stevens, then half an hour for questions and discussion.

I heard more Bible reading in the street the last time I was here, at above meetings, than I have ever heard outside a church.

Re Huyuyu Mission, Bro. and Sis. Short now occupy the Mission house and are responsible for everything in connection with the Mission, which I think could not be in better hands. I hope they will receive ample support and encouragement to continue the good work. Last letters report all workers and children well, and the interest increasing.

As reported in my last we are concentrating on building a brick building in Salisbury 25 x 16 for meetings, and two rooms for N. Teacher Goliath, his wife and family. Bro. Short has spent a lot of time in Salisbury getting these buildings up.

I have a letter from Bro. Garrett written the 25th of August. He said they expected to get the roof on the building the next day. I have paid out the \$125.00 lent by Molly, and the \$87.50 collected by the Salisbury Brethren. I have promised to supply \$162.50 more as the funds come in. What the total cost will be I don't know, probably Bro. Garrett or Short will write you more particulars. Bro. Garrett said they were all fairly well when writing but had only received enough support to about pay his rent, without food or anything else. His rent alone amounts to \$42.50, and a cheap house at that. Brethren, don't you think the workers on the fields should be supported before any more are sent out; I do.

We are in receipt of letters from all our Missionaries at Sinde and Kabanga Missions reporting all well.

Drs. Bosman and Krone (specialists), have got me in hand again. I am still losing sleep and suffering irritation, but much better in myself. Wife, Theodora and Molly are all well. JOHN SHERRIFF.

Indian Road"

at the time of writing.
going to the outposts of
the Word of Life.

The people are hungry
for more meetings be-

cause they say that the whole
land there—a different
city.

And our Indian
not.

ably \$10.00; Van-
Church, \$3.00.

W. EATOUGH.

Canton, China

son

F. Oldham and I,
the city of Canton,

making Canton a centre
to enter that province. Canton

has a population of a million people. It is
the capital of a province having at least twenty-six
million people. It was our purpose to establish
work in Canton, and also to work out over the province
as rapidly as possible.

During the first year we opened two preaching
halls in Canton, a kindergarten and various Bible
classes. Also undertook considerable translation and
publication work in Chinese.

At present we have two congregations of Chinese
Christians there, one with a membership of about
forty and the other with about twenty. We also
have a group of about fifteen Christians carrying on
regular worship in a village some distance south-west
of Canton. Hundreds of thousands of tracts and
booklets have been distributed in Chinese. We have
a series of more than twenty different tracts, several
booklets, and three books, all in the Chinese lan-
guage. The books include McGarvey's Commentary
on Acts, which is now in print and being distributed
from several points in China. It is being well re-
ceived, and its value appreciated by many. A forty-
page Christian journal is also being published quar-
terly, and given a circulation of about three thou-
sand.

Among our Chinese Christians there are several
splendid workers. One good preacher supports him-
self through the operation of a knitting factory which
he has established while doing a good deal of preach-
ing, entirely at his own expense. Most any of the
men will lead in public prayer, and several are able
to make very acceptable talks. There is one Chinese
evangelist who preaches five or six nights a week
throughout the whole year. Another devotes much
time to the Chinese publication work and also
preaches one or two times a week, in addition to
teaching a splendid class of young people every Sun-
day. The brethren meeting in the village south-west
of Canton are entirely self-supporting. They meet
in the home of one of the brethren, and conduct
their own services.

In an effort to meet the great task for evangelization
which confronts us in China we are pushing for-
ward with what we call a "three-fold program". It
consists of Christian publication work in Chinese,
daily Bible study classes for the grounding of the
Christians in the faith of the Lord, and active preach-
ing of the Gospel to the largest possible numbers
of the people. We could not expect to get far in a
heathen country with a program that included less.
This program, however, is adequate and complete.
It is also elastic, and each department admits of

enlargement as rapidly as we are able to extend it.
It is our purpose to extend each phase of the pro-
gram during the next few years, but particularly the
daily Bible study work and the evangelistic preach-
ing. We desire your prayers for the success of our
labors in China. Pray that effectual doors of oppor-
tunity may be opened and that we may preach the
Word with boldness and with power.

✦ ✦ ✦

RECEIVED DURING AUGUST

for Sister Bannister, Nyasaland.

(per A. E. Firth)

C. E. Burgess	\$ 2.00
Church at Windsor	9.50
Sister at Windsor	2.00
Sisters in Bathurst Street, Toronto.....	9.25

For Native Teachers, Africa:

Members in Bathurst Street, Toronto.....	35.00
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RECEIVED DURING SEPTEMBER

For Sister Bannister, Nyasaland.

(per A. E. Firth)

Church at Woodgreen, Ont.	5.00
Church at Windsor, Ont.	2.50
Church at Sarnia, Ont.	2.50
Church at Stouffville, Ont.	15.00
A. Lehman, Stouffville, Ont.	7.50
Emma Burgess	1.00
Sister at Windsor	1.00
Sisters in Bathurst Street, Toronto.....	9.50

For Native Teachers, Africa:

Members in Bathurst Street, Toronto.....	35.00
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Forwarded as desired	Total \$136.75
Combined reports per A. E. Firth and J. S. Mac-	millan.

RECEIVED DURING SEPTEMBER

For our Indian Road Mission

Church at Hamilton	\$ 3.00
For C. W. Petch.	
Church at Woodgreen	3.50
Church at Winnipeg	5.00
Church at Jordan	5.00
Church at Woodgreen	3.50
Church at Jordan	6.00

For Bro. Sherriff, South Africa.

Church at Selkirk	10.00
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For Bro. J. C. Bailey in West.

A Brother in Sarnia	1.00
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For Bro. Smith and Helper, Brazil

Church Strathmore Blvd., Toronto.....	35.00
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For Bro. Oldman, China

Church Strathmore Blvd., Toronto (in	
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English money)	20.00
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For Bro. Merritt, South Africa

Church Strathmore Blvd., Toronto (in	
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English money)	50.00
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Forwarded as desired	Total \$142.00
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MISSIONARY REPORT

RECEIVED DURING AUGUST

For Our Indian Road, Man.

Church at Hamilton	\$ 3.00
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For Bro. C. W. Petch, Sask.

Church at Winnipeg	5.00
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Church at Meaford	5.00
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Bro. at Armley, Sask.	2.50
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For Bro. Smith and Helper, Brazil

Church Strathmore Blvd., Toronto.....	35.00
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For Bro. Merritt, South Africa

Church Strathmore Blvd., Toronto	50.00
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For Bro. Oldham, China

Church Strathmore Blvd., Toronto.....	20.00
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Forwarded as desired	Total \$120.50
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NEWS AND CORRESPONDENCE



Mr. and Mrs. B. D. Morehead, Missionaries, of Japan.

BATHURST STREET

On Sept. 9th we had a visit from Bro. B. D. Morehead, a missionary from Japan, who gave us a lecture illustrated with slides of the work being done there. We were glad to hear of the progress being made and of opportunity of having New Testaments placed in the homes in their own language.

On Sept. 23rd, Bro. and Sister Benson from

in the Bathurst St. School and Prayer Meeting being manifested.

Looking forward to Nov. 1st, the 29th anniversary in Bathurst St. meeting house. Would be glad to have any former members with us on that day.

ALEX. M. STEWART

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A WEEK IN CANADA

GEORGE S. BENSON

Mrs. Benson, Ruth and I have just closed a one week's visit among churches in Ontario, Canada. We were very kindly received everywhere and enjoyed the visit very much. If the Canadian brethren in Toronto, Meaford, Hamilton, Beamsville, and St. Catharines have any "coldness" it was certainly away on vacation. We could not have been more warmly

received. The Ontario churches have a very live interest in the preaching of the gospel in foreign lands. Every congregation in that province is said to be doing regular foreign missionary work. This is a record our churches in the States would do well to imitate. I do not believe that a church can be loyal to the program Jesus gave and fail to do something to help preach the gospel beyond its own community. The outstanding work of the church

Lord greatly bless the
their loyalty to the great

EWAN

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house this evening
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Fall and Winter.

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along very nicely.

to entertain fair audiences. A
tough witem interested. I verily
believe more people are beginning to real-
ize, and in a way that they never did before,
that only through Christ and the Church can a
satisfying cure be found for their many ills.

The church here has recently had very pleas-
ant and profitable visits from the following
speaking brethren: W. Horrocks, of Windsor;
G. W. Adkins, of Meaford; and Allan Killam,
of Pontiac, Michigan.

During the past month, besides speaking for
the congregation here, I have had the privilege
of being with and addressing the churches as-
sembled at the following places: Sarnia, Forest,
and Windsor. At the two former places I
found the work in better shape than on any
previous visit, and I was greatly encouraged by
the progress that was being made.

I was very favourably impressed with the
work that is being done at Windsor. The
brethren there never grow weary of attempting
in their old fearless way to proclaim the Gospel
of the Lord Jesus Christ in its fullness. But
the church there is passing through a financial
crisis as a number of the members seem to be
out of work. They need our prayers. Brethren,
let us not forget them when we come before the
throne of grace.

Brotherly—J. S. WHITFIELD.

❖ ❖ ❖

Ogema, Sask.

I received your letter of some few days ago
and was pleased that you were considering the
publication of my article in the C.M.R.

Carlos asked me to give a report for the
C.M.R. of an average Sunday meeting here in
the West, so that people in the East could have
an understanding of the work we are doing.
Here is the report.

Dear Brethren of the East:

It might interest some of you to have an
understanding of the work that is being carried

on here in Southern Saskatchewan by Carlos
and myself. So I will send you a copy of my
diary for Lord's day, Sept. 13.

Leaving home (Ogema) about 9.30 a.m.
Lord's day morning we went to Lambton
school-house for service at 10.30 a.m. Carlos
spoke on the subject of "The Ressurrection of
Jesus". This is the new congregation which
he started as a result of his public speaking and
debates last winter. Thence we went to "Glen
Current" (some six miles south of where our
Summer Bible school was held). Where I
spoke to the brethren there on "Sin". Leaving
there at 4.30 p.m. we crossed the border into
Old Montana. After reporting to Customs,
Carlos took me a few miles north of Doolay
where he left me, while he went on to Comer-
town. I preached to an audience of about fifty
persons in all.

Dooley is an entirely new place, where one
lady was baptized some few weeks ago. They
are all anxious for us to come back some time
for a series of meetings; this we plan on doing
this coming winter.

This is a great field and people call for the
gospel. Times are hard and people as a rule
are discouraged, but the joy of soul-winning
urges and drives us onward.

CECIL P. BAILEY.

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WINDSOR, ONT.

The church here is doing very well taking
all things in consideration. Everyone seems to
be working in harmony. We held our Seventh
Anniversary on Sept. 26th and 27th. We had
a nice gathering on Saturday, Sept. 26th, when
we had talks from several brethren from
Detroit. On the Sunday we had an all-day
gathering, with a great attendance all day. It
was a great encouragement to everyone who
attended to carry on with the work, and we
listened to two of the finest sermons ever
preached in this church. Bro. Horrocks
preached in the morning and Bro. Wearing at
night.

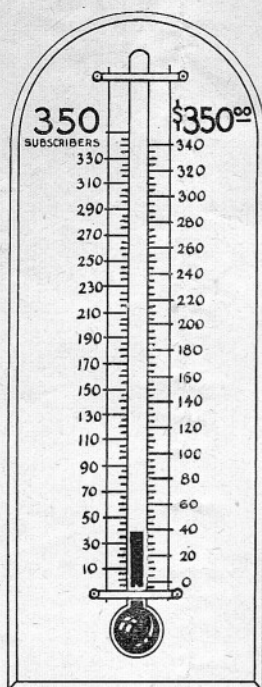
The work of the brethren here has met with
some success, as in the seven years as a church
we have had about 120 additions, the majority
through baptism; but through the industrial
conditions of this district many have moved
away from time to time.

During the last two months we have carried
on a Sunday Bible school in Sandwich,
amongst the children—and hope to start Gospel
services as soon as the Hall is avai'able on Sun-
day evenings.

We were sorry to hear of Bro. McKerlie
going away, but hope his position as Editor is
ably filled.

Yours sincerely, A. FARGHER, Sec.

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August and Sept. 38 50

FOR CHRISTMAS

One hundred and fifty-five new names have been added to our subscribers' list during the last year.

In order to be on a sound base for the following year we need three hundred more subscribers by January 1st, 1932.

BEAMSVILLE BITS

On September 18, 1931, I came to Beamsville to act as evangelist for the brethren. Since I came I have found the services quite well attended and the interest good. As this is my first visit it will take some little time before I get acquainted with the work here and in adjoining vicinities. My charge has proved to be very pleasing and delightful thus far. God willing, the Cause will progress at this place.

Bro. George A. Benson gave the brethren a very interesting, inspirational lecture on China and the Chinese, September 29, 1931.

May the peace of God rest upon all of the churches of Jesus Christ.

—E. ALLEN KILLOM.

For the past few months the Brethren here enjoyed the Lord's Day visits of Evangelist Alex. M. Stewart, who filled the vacancy left by Bro. C. G. McPhee until it was possible to obtain the services of a residential evangelist.

His lessons were well
ing. Brethren who
Lord's Day meetings
worker and excellent

SMITHVILLE

On Lord's Day
the many nearby
ville to hear Bro.
the sweet fellows
a gathering of the

Bro. Tallman
courses, both taking

"Dare to
Dare to stand
Dare to have
Dare to make it known"

Many references were made by Bro. Tallman, Bro. Claus and Bro. Keffer to bygone days and those who have passed on to their reward, whose lives are an inspiration to those now striving for the faith of the Gospel.

The meeting room was filled to capacity at both services. After the morning service an excellent lunch was provided by the Smithville brethren which was enjoyed by all.

The following remarks are not intended as a criticism but rather the making use of an opportune time to call to remembrance a suggestion made at the Saturday afternoon meeting held in June at Beamsville.

I always notice that at any of our special meetings where we have a gathering larger than usual, that there is a great lack of Hymn Books.

It is true that at our June and Fall meetings we have printed sheets, but these, although helpful, are not what is really needed. Bro. E. L. Jorgenson, compiler of "Great Songs of the Church" has advised me that he has had in mind for a number of years the publication of a paper covered book containing approximately one hundred hymns with notes which would be suitable for such occasions. These books would sell for fifteen or twenty cents per copy. Surplus copies of several hundred could be maintained at very small cost and expressed to any congregation holding a special service and who did not have sufficient copies of their own.

Bro. Jorgenson is willing to submit his index of selections, if the brethren are at all interested. Two Hundred Dollars would likely be necessary for a book of this kind. I would be glad to read other comments on this suggestion.

LLOYD G. SNURE.

BOULEVARD

KESEY

port that the Lord's is progressing. This ing, we have rejoiced to return to the Lord in Praise the Lord!

ting held on Wednesday, and is a time of have just finished Romans, and as a become more and day nights, we a. and the fellow-most inspiring. so well attended.

Sunday afternoon e to enting people, has been dis- a. ough w summer months, but at present is becoming more promising. The monthly meeting of the Sunday School teachers for helpful suggestions, talks, readings and prayers, is held for the purpose of quickening the interest among the young people, and we hope, ultimately leading to their Salvation.

In addition to the Sunday afternoon meeting, a Monday evening class is being held this winter, for young people and others. Brother Cauble, an evangelist, is the leader and the study for this winter deals with various Scriptural subjects. It has been suggested that the benefits of this study class could be enlarged to include an adult as well as a young people's class; not only for those interested who live in Toronto and vicinity, but for many who could come into the city for the winter. If this suggestion meets with a willing response, classes may be held on two or more evenings, as well as some afternoons. Bible study is a pressing need of today. Modernism is rampant; and to meet this insidious monster, we need to be well armed with the "sword of the Spirit."

Any out-of-town brothers and sisters, or even those who live in the city, who are interested in the above suggestion, are invited to write the Secretary, Bro. A. E. Firth at 659 Pape Avenue, Toronto. We hope this will be but the beginning of some really helpful Bible Study classes that will have a far-reaching effect.

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On Monday and Thursday evening Brother Petch conducts a Bible Study class for the young men, taking up the book of Revelations. On Tuesday evening a study for all the congregation in private homes in the Patrotic district, taking for study the book of I. Cor. And on Friday evening a study in the homes in the

on here in Southern Saskatchewan by Carlos and myself. So I will send you a copy of my diary for Lord's day, Sept. 13.

Leaving home (Ogema) about 9.30 a.m. Lord's day morning we went to Lambton school-house for service at 10.30 a.m. Carlos spoke on the subject of "The Ressurrection of Jesus". This is the new congregation which he started as a result of his public speaking and debates last winter. Thence we went to "Glen Current" (some six miles south of where our Summer Bible school was held). Where I spoke to the brethren there on "Sin". Leaving there at 4.30 p.m. we crossed the border into Old Montana. After reporting to Customs, Carlos took me a few miles north of Doolay where he left me, while he went on to Comer-town. I preached to an audience of about fifty persons in all.

Dooley is an entirely new place, where one lady was baptized some few weeks ago. They are all anxious for us to come back some time for a series of meetings; this we plan on doing this coming winter.

This is a great field and people call for the gospel. Times are hard and people as a rule are discouraged, but the joy of soul-winning urges and drives us onward.

CECIL P. BAILEY.

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WINDSOR, ONT.

The church here is doing very well taking all things in consideration. Everyone seems to be working in harmony. We held our Seventh Anniversary on Sept. 26th and 27th. We had a nice gathering on Saturday, Sept. 26th, when we had a service at 11th. Good interest is manifest at Jordan, Rosedene and Niagara Street, St. Catharines.

Bro. Lloyd Snure, of Hamilton, is conducting a Singing School at Jordan, Beamsville and St. Catharines are also taking part. An invitation is extended to everyone to attend.

—C. G. McPHEE.

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DO YOU KNOW—

One Cent a week from each subscriber will give us \$350 per year.

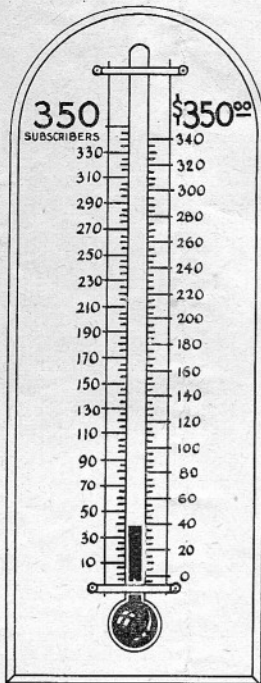
Two Cents a week from half of our subscribers will give \$350 a year.

Five Cents a week from 140 subscribers will give \$350 per year.

Ten Cents a week from 70 subscribers will give \$350 per year.

Let each one of us do a little and the burden will be light on us all. Do it NOW!

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August and Sept. 38 50

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FOR CHRISTMAS

One hundred and fifty-five new names have been added to our subscribers' list during the last year.

In order to be on a sound base for the following year we need three hundred more subscribers, or \$300.00 by January 1st, 1932.

Why not every one of us send a Christmas gift to the C.M.R. of fifty cents or one dollar.

❖ ❖ ❖

SEPTEMBER REPORT

Some moneys reported in this month should have been in the August report. Letters addressed to Bro. M. McKerlie went to him in England and afterwards were returned to the writer.

If there is any mistake in your amount for August and September will you kindly write to me at once.

—A. E. FIRTH.

❖ ❖ ❖

OBITUARIES

Died at London

The death of Mary Neal, beloved wife of Harford Abbott, of London, formerly of Meaford, occurred at the London General Hospital on Sunday, after an operation for stomach trouble. Deceased was a daughter of the late

Evangelist W. F. Neal here, and spent some mains were brought day afternoon, inter view Cemetery, serv Church of Christ b ceased is survived he Ralph, besides thr Deep sympathy go many Meaford fr

The death of morning last can friends. For the conducted a ser streets, and on from which l Deceased came his parents some a blacksmith by worked as such at the factory and the Georgian Foundry. He was a good worker, and was forced to give up his trade some three years ago when he opened up a service station which he followed until his death. He also took an active interest in the Meaford Citizens' Band for a number of years and was a member of the Church of Christ.

In 1900 he was married to Miss Sarah Bramley, also of Hamilton, who survives with a family of two daughters: Miss Violet, at home, and Mrs. R. Sanderson, of Toronto. He is also survived by his father and two brothers, Arthur W., and Charles, both of Toronto.

The funeral was held on Monday afternoon to Lakeview Cemetery. In the absence of Evangelist G. W. Adkins, the service was performed by Evangelist Cauble, of Toronto.

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Vancouver, B.C.

We regret to announce our ranks have been broken in the passing away of our Bro. David Hughes at the age of 52, on August 29th.

He leaves to mourn his loss his wife and son, both members of the church in Vancouver.

Bro. Hughes was a member of the Church for 22 years, was baptized at Winnipeg by the late Bro. Knight.

He was of a quiet, unostentatious disposition, always willing to help to further the work of the Church. His was the glory of the commonplace.

Funeral services were conducted by Bro. Geo. Weston of Nooksack, Wash., with a large gathering of brethren and friends.

—S. WILSON,
Secretary.

CHURCH DIRECTORY

Dry Notices, 1 inch and under, per Church, Two Dollars a Year)

meets in private house
Preaching and Worship.

meets on Lord's Day at
a.m. for Worship. 7
8 p.m. Bible Study.
Killom, Evangelist.

and, near Vancouver)
and 8 p.m. Thurs-
day. For informa-
tion, 1828-West 35th.

a. 3 at 1 p.m. each
day.—C. F. Joseph-

501, 517—15th Ave.,
Bread, 11 a.m.
Service, 7.30 p.m.
Bible Study. Sec-

to entering peo-
ple. Christ meets in private
house, for Bible study and
worship. Phone 3409 Centre St., N.
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.

COLLINGWOOD, ONT.—Church of Christ meets each
Lord's Day in the "Maple Leaf Hall", Hurontario Street,
at 11 a.m. for worship. Alex. Fisher, Secretary, Box 165.

ESTEVAN, SASK.—Church meets Lord's Day at 11
a.m. at 826 4th Street East 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, Secre-
tary, 223 Cumberland Ave.

HORSE CREEK, SASK.—Church meets in Lark Hill
Schoolhouse (15 miles south and 3 miles west of McCord)
at 2 o'clock for Bible study; at 3 o'clock for Worship.
followed by preaching. Rasmus Laursen, Secretary.

JORDAN, ONT.—Church meets on Lord's Day at 10
a.m. for Bible School. At 11 a.m. for Worship. C. G.
McPhee, 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 in The Legion
Memorial Hall, 4536 Verdun Ave., Verdun. Lord's Day
Services, 10.30 a.m., Bible School; 11.30 a.m., Worship;
7.30 p.m., Gospel Preaching. Secretary, P. L. Pratley,
5 Thornhill Ave., Westmount, Telephone West. 6200.

PEKIN, N.Y.—14 miles from Niagara Falls. Church
meets every Lord's Day at 11 a.m. for Bible Study.
12 a.m. for Breaking of Bread. Wednesday, 8 p.m.,
Bible Study. Harry M. Dart, Secretary, 229 71st Street,
Niagara Falls, N.Y.

RADVILLE, 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, 545 Queen St., Secy.;
H. E. Forman, 1231 Pasquaw St., Evangelist.

SARNIA, ONT.—Church meets in Moose Hall near
Wellington St. on Milton St. Bible Study 10 a.m.,
Breaking of Bread and Worship 10.30 a.m. each Lord's
Day. Visitors welcome. Write to Mrs. Wm. H. Welsh,
Treasurer, 216 Wellington St.

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 Ray-
mond 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.

ST. CATHARINES, ONT.—Manning and Niagara Sts.
Sunday School, 10 a.m.; Communion Service, 11 a.m.;
Preaching at 7 p.m.; Monday at 8 p.m., Young Peoples'
Meeting; Wednesday at 8 p.m., Prayer Meeting and
Bible Study. Mr. E. P. Wallace, Secretary, 3 Gerrard
St. St. Catharines. C. G. McPhee, Evangelist.

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

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

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 Bible Study. 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.

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.
C. E. Hellyer, 10 Wright Ave., Secretary.

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. Frith, 659 Pape
Ave., Secretary.

TORONTO (WYCHWOOD)—Church of Christ, Maple-
wood Ave. at Vaughan Rd., north of St. Clair Ave.
Lord's Day: 11 a.m., Worship and Communion; 3 p.m.,
Bible School; 7 p.m., Gospel Service. Thursday, 8 p.m.,
Prayer and Bible Study. R. Slater, Secretary, 367 Bal-
liol 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. S. Wilson, 4248 Windsor Street,
Secretary.

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., Thurs-
day, 7.30 p.m., Meeting for Prayer, Praise and Bible
Study. Send all communications to A. Fargher, Secre-
tary, 547 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 Gos-
pel. 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.