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Ernest A. Perry

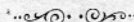
The World of 1931 and Christmas



Prisoned through use of its freedom—
Bogged in morass of success—
Starved by the glut of its harvests—
Cursed by good things that should bless—
Fooled by its own cherished wisdom—
Blinded by seeing so much—
Poor through the wealth it possesses—
The world, with God, out of touch.

Down through the gloom of its sadness,
Pierces the gleam of His star.
Above the moans of its madness,
The angel song rises far.
Into earth's Marah-like lifesprings,
Heaven's sweet tree of love is hurl'd.
Wild fears, calm hope is subduing.
God again touches the world.

—H. McK.



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.

CHRISTIAN MONTHLY REVIEW

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EDITORIAL**WHOSE SON IS HE ?****A TIMELY QUESTION**

this, since all around the world, this month, there will echo the glad song of the angels, proclaiming the old sweet story, *"Unto you is born this day, in the city of David, a Saviour who is Christ the Lord."*

AN IMPORTANT QUESTION

also, is this; one on which the deepest thought should be bestowed; for on its answer depends much that affects the peace and unity of the people of God. It divided men when Christ propounded it. It divided men when the Apostles debated it. It divided the Church in the early centuries. It divided Churches of Christ in America and in Britain about the middle of the last century. It is dividing brethren now.

When Dr. Campbell, of New Theology fame, changed his mind as to what the answer to this question should be, for something like thirty years after he preached a human Christ; then, reverting to his former belief, he preached Jesus as the Son of God. Faith that had been generated under his preaching a Divine Lord was destroyed by his presentation of the merely human Jesus. As with him, so with others. And the vital importance of correctly answering the question must be apparent to every thoughtful student.

WHERE DO WE GET THE ANSWER?

We would naturally expect that in deciding the parentage of any person of today reliable information could be had from the parties immediately concerned. If they were honest folks, surely the son, and his mother and father,

would be most likely to furnish indisputable proof on the subject. And this question as to the parentage of Jesus is just one to be settled in that very way—by evidence from those most intimately and immediately concerned.

Of such evidence there is no lack. And the first thing we have to do in approaching it is to make sure that

WE CAN TRUST THE RECORDS

No documents on any subject of historical fact have been subjected to a more critical series of tests as to their reliability than have the records that make up the New Testament; and no documents have better maintained their claims to be regarded as trustworthy. Their integrity is established beyond all reasonable doubt. They are in every way entitled to our respect, on whatever subject they speak.

"BACK TO JESUS"

is a cry frequently heard from those whose teaching is shown to be out of harmony with the teaching of some of the Apostles. Such persons make a pretence of having such a love for Jesus that His Word is to be taken in preference to anything said by any of the writers of the New Testament. They assume, of course, there is some difference between what Jesus taught and what these writers have written.

We agree with the statement made by an able brother in addressing the church in Montreal recently, *"There is no more wanton form of criticism than that which tries to make Paul or any other of the Apostles appear to be at variance with Jesus."*

It is regretted that it seems necessary to point out to those who say, "Let us go back to Jesus", that

THE ONLY BRIDGE

by which we can cross the broad stream of time that separates us from Jesus is the testimonies of those very men on whose veracity or competent knowledge they would cast doubt. Their attitude is surely pitiful or ludicrous—calling on us to cross the bridge, when their very invitation to do so is inspired by the belief that the bridge is not trustworthy.

To all such critics we would respectfully suggest that, if they have any inside information that enables them to discriminate between the statements of the New Testament writers, and by which they can infallibly class some as reliable and others as not to be trusted, they publish such knowledge; and so save from error those for whose ignorance they pretend to have such charitable feelings. If they have no such knowledge, but just simply do not believe certain parts of these writings, we suggest they

be honest, confess their infidelity, and be manly enough to quit the Church of Christ, which was founded upon and is characterized and maintained by its acceptance of these testimonies.

Another point that needs re-stating is that, when we do go back to Jesus, and listen to Him, He sends us to learn from the Apostles, and takes full responsibility for what they teach: "*Go make disciples . . . teaching them to observe all things whatsoever I have commanded*"; again, "*Whatsoever ye shall bind on earth shall be bound in heaven*"; and yet again, "*When he, the Spirit of Truth is come, he shall guide you into all the truth*", etc. So we see that, when we do go "back to Jesus", He reinforces every bit of apostolic material in that bridge of testimony with His own authority. And we cannot deny that every feature in the portrait, every characteristic of the personality of Jesus in the pen-pictures of His disciples contained in the Scriptures has His sanction and approval. Nevertheless, we shall "go back" to Him, and from His own lips hear

THE CLAIM OF JESUS

No teacher ever came from God and made the claim that Jesus of Nazareth made. No good man can be imagined as making the claim He did. He claimed to exercise the very prerogatives of God—*To forgive sin* (Mark 11:5-10; John 8:35-36). *To answer prayer* (John 14:13-14). *To be the Lord of the Sabbath* (Matt. 12:8). *To be the Giver of life* (John 5:21-29; 6:38-40; 10:18; 11:25). *To control the Holy Spirit* (John 16:7). *To administer judgment* (Matt. 7:22; 16:27; 24:30; John 5:22-27; 8:15-16).

When acclaimed as "*the Son of the Living God*", by Peter, Jesus declared Him blessed for having perceived the fact.

To the man He cured of blindness, Jesus said, "*Dost thou believe on the Son of God?*" and when the man, in reply, inquired, "*Who is he, Lord, that I might believe?*" He answered, "*. . . He it is that speaketh with thee.*" Here is a definite assertion that He was the Son of God. And that this claim was well and widely known among His contemporaries is evidenced by the taunt thrown at the foot of the cross on which Jesus was crucified—"He trusted on God; let Him deliver Him now, if He desireth him; for he said, I am the Son of God."

Jesus claimed God to be His Father in a sense in which no good man ever dared to do so. And when enemies were intent on killing Him for making that claim, He did nothing to modify it, nor to correct them, if they had misunderstood Him. He said, "*Many good works have I showed you from the Father: for which*

of those works do ye stone me?" The Jews answered, "*For a good work we stone thee not, but for blasphemy: and because that thou, being a man, makest thyself God*" (John 10:33).

If the extraordinary sense in which this claim is to be understood can be made plainer, it is made so in John 5:18, "*For this cause the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his OWN Father, MAKING HIMSELF EQUAL WITH GOD.*"

Of course a son might make a mistake about who his father was. In this respect Jesus is different to all men. None of these can of himself advance proof of parentage. Jesus could, and did do so: "*If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works; that ye may know that the Father is in me and I in the Father*" (John 10:37-38).

So we "go back to Jesus", and hear Him claim to exercise the prerogatives of Divinity, call God His OWN Father, see Him work miracles in attestation of the truth of that claim, sanction the interpretation of it as making Himself equal with God, hear Him admit it to be true when being tried for His life, and see Him seal it as fact with His crimson blood.

THE TESTIMONY OF THE MOTHER

If any human testimony is to be accepted as to the parentage of a son, surely it is that of his mother.

In any British court the evidence that would overthrow the testimony of any woman on a question of parentage would indeed be extraordinarily strong and conclusive. Unless the character of the witness is absolutely bad, the mother's is the last word in the matter. Now, what has Mary to say about the parentage of Jesus? Here is her story:

"*. . . the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And he came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee. . . . Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.*"

"*And Mary said unto the angel, How shall this be seeing I know not a man? And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of*

the Most High shall overshadow thee: wherefore the holy thing which is begotten shall be called the Son of God. . . And Mary said, Behold the hand of the Lord: be it unto me according to thy word. And the angel departed from her" (Luke 1:26-28).

Remember that Mary was reared in a religion that would regard such a story, if not true, the vilest blasphemy; remember, also, that she lived out to the end all the implications of that story; that, when standing in front of that cross on which her Son was crucified because He believed it, she did not attempt to take it back to save Him, and the testimony of the mother of Jesus assumes a character that forbids human intelligence to doubt it.

THE TESTIMONY OF JOSEPH

The word of Joseph is of much weight on this question, because of the excellent character of the man. His must have been a most perplexing position; and the manner in which his problem was solved could not have been adopted by him, a "righteous man", unless it was just absolutely true, as he related it.

"An angel of the Lord appeared unto him in a dream saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son; and thou shalt call his name Jesus, for it is he that shall save his people from their sins."

"And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; and knew her not till she had brought forth a son: and he called his name Jesus" (Matt. 1:18-24).

THE TESTIMONY OF THE FATHER

Here is the Chief Party in this controversy. We ask those who so flippantly say "Oh, let us get back to Jesus", to come just a little bit further back and listen to Jesus' Father. No,

we will not begin to cite prophecies and predictions from the Old Testament. There are plenty of these bearing on this subject, but to a certain class of disputer these would mean nothing, as they question the reliability of the books in which they are written. But since we are writing for men who profess to believe the New Testament, we confine our investigation to the evidence there.

God has spoken on this matter. His pronouncements are on record. Twice, He proclaimed Jesus to be His Son (Matt. 3:17; 17:5).

Surely no one will suggest that God was unaware of the claim being made for the Divine parentage of Jesus! Nor, if there was anything in that claim that was improper or in any degree inconsistent with truth, can we imagine God professing to be "well pleased" with Him who made it; nor, by directing the people to "Hear Him", lending His aid to perpetuate error, cause contention, bitterness, and the death of Him whom He Himself announced as "My beloved Son".

It may be contended that this evidence demands a miracle in the conception of the Babe of Bethlehem. It is not only frankly admitted that that is so, but at once affirmed that this evidence relates, and proves that miracle. Christianity began with miracle, persists on miracle, will be consummated by miracle. "Religion" of a kind you may have, but Christianity you cannot have, without miracle.

And, if the above testimonies can be strengthened in any degree whatever, if the startling claim of Jesus, that God was His OWN Father, can be further vindicated, that is done by their being endorsed with the sign-manual of the Eternal God, by which Jesus is "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."

HE IS GOD'S ONLY BEGOTTEN SON.

OUR ASSOCIATE EDITORS

SUFFERING FOR CHRIST

By C. T. BAILEY.

I firmly believe this is one of the themes of the Bible which is much overlooked and misrepresented by the followers of Jesus.

Oft times people expect when they become children of God, that their earthly troubles, temptations, and sorrows will be much decreased. This, however, is a false conception of God's divine purpose and Word.

The story is told of a certain farmer, who prospered in wealth, comfort, and pleasures,

merely because he had one hired man who was a true Christian. Why then, (if righteousness is a surety of prosperity) did Jesus the unspotted Son of God, say (Luke 9:58): "The foxes have holes and the birds of the heaven nests, but, the Son of Man hath not where to lay his head"?

Again many of us are ignorant concerning God's love. We cannot understand why the wicked prosper while we are suffering almost beyond endurance, but let us do even as He did, "Go into the sanctuary of God and consider their latter end." (Verse 17).

Our Lord said (Matt. 16:24) "If any man would come after me let him deny himself and take up his cross and follow me." So friends and brethren if in truth we are following Him, we must continue suffering for and with Him. Christ himself, was made perfect through suffering and thus became our salvation (Heb. 5: 8 and 9).

Again in II. Timothy, 2, 12. If we suffer with Him we shall also reign with Him. Now, consider the negative of this. If we refuse to suffer with Him He will refuse to let us reign with Him.

Peter tells us (I. Peter 2:5 and 6). We are living stones built up a spiritual house Christ being the chief corner-stone. Isaiah adds that our Messiah must be a tried stone; (Isaiah 28: 16). So I ask you: How is the great master-builder going to use us in his wonderful building until it can be said of each of us that we are tried stones, meet for the Master's use?

This may not sound good to those who teach death-bed repentance, nevertheless I believe it is God's eternal Truth.

Take now, for our example the great smelting industries. Of how much value is the raw material until it has been refined by that intense heat? Then after all the waste material has been thoroughly removed it can be used in the service of man, and not till then. And even as man is very careful in not allowing the true metal to be heated beyond its strength so God is even more zealous in not allowing us to be tempted and tried beyond our ability. (I. Cor. 10:13).

Christ said to Paul, "I will show thee what things thou must suffer for my name's sake." (Acts 9:16).

Psalm 51:17. The sacrifices of God, are a broken spirit, a broken and a contrite heart. O God, thou wilt not despise. What will soften the hard heart and break that proud spirit of man as suffering will?

For another example; consider our father Abraham. How he must have suffered when God told him to offer up his only son as a burnt offering unto Him. Yet because he was willing to suffer in the service of God he was crowned as friend of God, and Father of all the faithful.

Remember also Christ's message to the Seven Churches". The promise of reward was given only to those who overcame.

In Heb. 12:8. The writer says, if ye are without chastening, whereof all have been made partakers, then are ye bastards and not sons. Suffering for and with Christ is the test of our Son-ship.

"Count it all joy, my brethren, when ye fall

into manifold temptations, knowing that the proving of your faith worketh patience, and let patience have its perfect work, that ye may be whole and entire lacking in nothing." (James 1:2-5).

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ARE WE SAVED BY GRACE?

By L. J. Keffer

This question is rising continually, and the unsound mind and imperfect vision of sectarianism is being reflected in the asking as well as in the answering.

The question as stated above is unscriptural and thus neither true nor fair. So if I should be called upon to answer the question as stated, I would answer, That we are saved by Grace apart from works, as much as we are saved by the Grace of God apart from the Atoning work of the Lord Jesus Christ.

He who says that we are saved by the Grace of God apart from works, for that is what the question of the caption implies, is as untrue to the Word of God, and does as much violence to that same Word, as the sectarian who says that we are saved by faith alone.

This is most evident from the wording of the Scriptures they use to support their false doctrine, i.e., Eph. 2:8, 9, and Rom. 11:6. The former of these two passages reads: "For by grace have ye been saved through faith, etc". If the inspired writer had said, "For by grace have ye been saved, without faith or without works", then we could conclude justly, the doctrine of *salvation by grace only*. Then we would have "Universalism" in all its glory? or else Calvinism in all its reprehensibleness.

But Inspiration said, "For we have been saved by grace through faith, etc.", clearly indicating a qualification or condition to this salvation by Grace. The said condition which man is capable of accomplishing is "through faith".

Therefore "faith" and everything that it embraces has *SOMETHING* to do with our salvation, and without which we cannot be saved (Heb. 11:6). Since "faith" then plays a part and a vital part, in our salvation, we ask, Does this saving faith *work* or does it not? Read James 2:17-26 and you will conclude that a faith that does not *work* is dead.

We clearly see that nothing short of a working faith is a saving faith. So that works of some sort is inseparately connected with our salvation by Grace.

Was Abraham a man of faith without works? No! Was Rahab saved without hiding the spies? No! Then under the Gospel of God's Grace are we saved without the effort of "repentance"? No! See Luke 24:47; Acts 2:38.

Again, can we hope to be saved even in the face of God's Grace so sublimely wonderful and good, without working to obey His command to be baptized? (Matt. 28:19; Mark 16:16; Acts 2:38; Gal. 3:27; 1 Peter 3:21). No! No!

It is most evident, from the foregoing, that works of a definite sort, are a factor in the salvation of our souls. It follows then that if there is a peculiar sort of works required for our salvation, there is also a sort of works that has no part or lot in the matter, which in reality is the thought the Apostle is expressing in both Ephes. 2 and Rom. 11.

Mankind for 4,000 years of the world's history tried in untold numbers of ways to work and thus earn the salvation of his soul. But, did he succeed? No!!

Then even after the Saviour came, with healing in His blood, all the righteousness that the wisdom of man could devise was of no avail. Listen as Paul speaks in Phil. 3:9—"And be found in him not having a righteousness (right-doing or works) of mine own, even that which is of the law, but that (righteousness or works) WHICH IS THROUGH FAITH IN CHRIST, the RIGHTEOUSNESS (works) WHICH IS FROM GOD BY FAITH."

Again, in Titus 3:4, 5: "But when the kindness (grace) of God our Saviour and His love toward man appeared, *not by works done in righteousness, WHICH WE DID OURSELVES*, but according to His mercy He saved us THROUGH THE WASHING OF REGENERATION and renewing of the Holy Spirit, etc."

How clearly it is here stated that there is a righteousness (works) "of our own", or "which we did ourselves", of our own devising, which are of no avail. The which also, if there was virtue in them, God would be compelled to recognize and reward them. Then, to be sure, THE REWARD WOULD BE OF DEBT, and NOT OF GRACE.

But on the other hand, there is also clearly seen a righteousness (works), which can in no wise be called "our own", or "which we did ourselves", but *this righteousness* is part of God's Grace; for the devising is of God, from God's heart, NOT OURS. Man did not think of it, and has nothing to boast of in doing these righteous acts.

These works, "righteousness", are the obeying the commands that come from God, and obeying by faith, and are a part of His Grace. So, if we accept God's Grace, and we should be only too glad to do so, we are compelled to accept of the WORKS, that are works of faith according to His gracious Will.

Let us then accept God's Grace, which is so

divinely wonderful, and because of which our forgiveness and salvation is primarily made possible. Also may the privileges of this salvation BY GRACE THROUGH FAITH, inspire us all to to yield obedience, to not only, faith, repentance, confession and baptism, which is necessary, but also to keep on working the works of faith, that brings us its unmerited reward, i.e., Life with God in Eternity.



OUR SUNDAY SCHOOL WORK

By Ruth Porter

When I first began to teach a Sunday School Class, I thought it was a very little thing to do (and so it is by comparison), but I have certainly come to the conclusion that in anything, no matter how small, our success in accomplishing any good whatever depends on the faith which we have and the interest which we take in it. This, I might add, must be an active interest, not that which stops before action sets in.

This causes us to think that perhaps that is one reason why our school dropped off. We had been thinking—oh my, yes—but thinking with action behind it, coupled with faith enough to know that God will give us whatsoever we ask for His Name's sake, is so much better.

This is proven by the fact that our Sunday School improved in attendance and interest as soon as our thoughts became concrete. Let us carry on then with that which we have begun, with more and more prayer, and let us not slacken up or lose that interest, because after all we must look to ourselves first when anything seems to be out of harmony with what we believe is God's Will.

There is one thing which I would like to mention, and which might not meet with approval, but I think when looked at from all angles and taken in the proper spirit would help lay a foundation in the minds of our Sunday School scholars which our Lord Jesus Christ taught us, and that is "that it is more blessed to give than to receive".

I am sure you all remember Brother Cauble mentioning about our children at Christmas time; what we have taught them to expect and I might say what we have neglected to teach them to want to do.

My suggestion is that we have our Christmas concert as usual, only instead of *giving* each child a gift, we should have each one of them *bring* a gift for the poor folks "which we have always with us". We could arrange this in some unique way by which to catch their fancy and get them into the spirit of the thing.

I might mention here that any child who couldn't afford to do this, we teachers could do

their part for them, so that they wouldn't feel out of it. These gifts which they bring must be very small, of course, so no one would feel embarrassed.

When Christ gave all for us, surely on this day in memory of His birth, we should instill in the minds of the younger generation the thought of giving and unselfishness rather than the extreme opposite. Does this deserve a thought then?

Another thing—the thought was well brought out in our first meeting that the Sunday School is a great field for home missionary work, we having many opportunities to reach the scholars' families. In this connection we must bear in mind that not only is this true, but also that these little folk (and some of them rather big folk), are our future church. With this thought before us, surely no expenditure of our time and efforts is too great. How wonderful it would be to see these pupils as they get older gradually come into the church. Surely this is what we should expect because we know

that it is always God's Will to have His Kingdom increased. Organization is certainly a great thing if we look to God for leadership.

To get anywhere with children, I believe you will all agree with me when I say that we must get and keep them interested. So what we must do is get their minds focussed in the right direction and then keep them there. We all know these things so well, but sometimes a little repetition is good for us.

We haven't very much time really—just one hour a week—in which to tell these children of Jesus, so we should condense our thoughts to the very minimum and pray that every word we utter might be sure and to the point.

As for future suggestions, I rather think I am not very imaginative, but shall I simply say that we should trust, press on, fight the good fight, and watch our Sunday School grow.

Let us then all stand behind Brother Firth and give him the co-operation he needs in everything.



MISSIONS

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 Department**, 679 Allard Avenue, Veraun, Montreal, Quebec.



GREETINGS TO MISSIONARIES FROM FALL MEETING

"Resolved, that this meeting of Churches of Christ in Ontario, held in Toronto on October 24th and 25th, 1931, send fraternal greetings to the missionaries in foreign fields who are associated with the churches here represented, assuring them of our Christian sympathy with them in their labour for the Lord, of our prayers to God to help and uphold them, and for a speedy improvement in conditions in general; and that, in the sincere hope that the universal depression in industry will not be allowed to interfere too seriously with their mission to extend the Kingdom of Christ throughout the world, we shall still continue to support them to the extent of our ability."

Unanimously and heartily agreed to.

❖ ❖ ❖ Home Fields

The following demands and deserves the serious consideration of everyone interested in the Gospel of Christ and the development of Canada.

Ogema, Sask., Nov. 10, 1931.

Dear Brethren in Christ—It seems that the churches in Ontario take but little interest in the work in these dried out areas. Now it is not a lack of zeal for missionary work for it has been said that the churches

there all support foreign work in no uncertain terms. Their giving amounts to hundreds of dollars per month! The support to Western work amounts to possibly fifty dollars per month. Now I would not have one cent turned from foreign work, but are we not also worthy of support?

We would make no appeal. We wouldn't need to if there hadn't been such unfortunate climatic conditions. Brethren here have to have hay shipped in, feed shipped in, potatoes shipped in, vegetables, etc. Never such a failure visited this country. God has a purpose in all this and we shall not regard lightly the chastening of the Lord.

However we shall go back to our first question: Why do the churches in Ontario take so little interest in this work? I spent four months of 1927, eight months of 1928, 1929, 1930, 1931 in the West. There have been one hundred and thirty baptized by my hands during that time. Yet I have spent the greater part of my time nourishing young congregations. Has your work prospered so well? Shall Bro. Petch (I do not know how many he has baptized) not be supported? Shall the work be hampered because of lack of support?

Now dear brother or sister, just sit right down and write me a letter and tell me why there has been so little interest in this Western work. Are we doing our duty? Should we forsake this field for greener pasture?

Thanking you, brethren, for your attention. If you are interested, will tell you more. Brotherly,

J. C. BAILEY.

Our Indian Road

Our Indian Road has been a much used road recently. For over two months Bro. Trindle has been on the long lane, carrying the message of God's saving grace. Blood Vein Reserve, Loan Creek Settlement, Rice River Settlement, Hall River Reserve, Black River Reserve, Fort Alexander Reserve, and Pine Fall Settlement. The map shows these wide apart places, to be not less than 300 miles, and with a boat along Lake Winnipeg both a task and a joy to accomplish. Everywhere there was a readiness to hear, hungering and thirsting for the Water of Life describes the spiritual conditions encountered.

Bro. Trindle is anxious to enlarge his home to better accommodate his preaching services and the Sunday School.

Bro. Prince is busy with his enlarged opportunity and faithful preaching is being maintained among our Indian brethren.

Soon it will be the season of giving. Please remember our native brethren. Could old givers who have had to discontinue, kindly for once remember this work?

WALTER EATOUGH.

529 Toronto Street, Winnipeg, Man.

♦ ♦ ♦

Africa

Mayville, Cape Town, 8/9/31.

I must try and keep up the interest to help Bro. Short financially to carry on "Huyuyu" till he gets in touch with supporters. There are a lot of things to care for on a Mission outside of personal support, which the Brethren lose sight of sometimes. The small building we have put up in Salisbury and two rooms for the native teachers have cost us over £100, and Bros. Short and Garrett did the labour on them. Fifty natives attended the first meeting in the new building, 25'x16', not very large, but better than the old room, 12'x10'. Yours in Christ,

JOHN SHERRIFF.

The above extract from his recent letter testifies to the generous unselfishness of one of the greatest missionaries on the African continent today. Brother John Sherriff is a great soul. Let us not forget him in his enforced retirement from the firing line.

♦ ♦ ♦

MISS BANNISTER ON VACATION

While in Rhodesia, Sister Bannister wrote, "I wish you could see the work here at Shabani mines. The houses on the compounds are like so many mushrooms, thousands and thousands of them. Isaac, one of our Namiwawa boys, is the Evangelist. I was so burdened with the need I saw that I was too miserable for anything until I persuaded Mr. Bowen to try and get me a room in the town and let me work among the women and children for the two weeks before I had to leave. There are hundreds of women and children, and no one doing anything for them; for as usual, what mission work is being done is amongst the boys. (Which means men, in Africa.)"

The New Zealand brethren have a fine work here and plenty of scope for extension. I spent four weeks with the Sherriffs out at Huyuyu and feel much the better for it, so am thankful I ventured forth from Gowa. I wrote home from there telling the kind of houses they have at Huyuyu and of their having a motor car and waggon so that they can do their own

transportation. We have a much larger work and have nothing at all; and in one year, up at Gowa, have paid £100 for transportation. Here too at Dadaya, the missionary has a car and can run into Bulawayo and buy so much cheaper than we can. Then the out-schools can be visited at a much cheaper rate and more efficient work done and so a larger grant can be obtained from the government. Here, too, they have an electric plant that gives them all the light they need in homes and schools for about 60c a month. The houses at Huyuyu are beautifully finished, proper ceilings, floors laid with lino, water laid on too, and such conveniences as we know nothing about. I wonder why it is we are always so far behind?"

BACK AT GOWA.

Sister Bannister writes, "I have now thirty-one girls. Mr. Smith has built a nice three-roomed house while I was away. With the one we already had, the girls are much more comfortable and lessons on cleanliness and tidiness can be much more effectively taught. I was very sorry to do so, but I had to turn many away last week. If I had supporters I could bring the number up to thirty-six."

Who will be next to volunteer support for one of these young women? Remember that it needs only \$1.25 a month to provide all necessities and give a girl a chance to learn of Christ and be taught how to make a home.

♦ ♦ ♦

WANTED—A WAGON-LOAD OLD LINEN FOR MEDICAL WORK.

Gather what clean linen and cotton rags you can, cut off hems, and send to Miss M. Bannister, Malangeni, P.C., Nyasaland, B. C. Africa; or to Mrs. E. Gray, Gowa, P.C., Nyasaland, B. C. Africa.

♦ ♦ ♦

Namiwawa Mission

I have just been to the Government Medical Department to enquire about some medicines, etc., which we had ordered, and learned that the Government is ceasing to supply missions with medicine. This is one of the results of an economy campaign. We have previously been able to buy medicine quite cheaply from the Government. Now we shall, I suppose, have to send home for it, which will cost us much more, besides the unavoidable delay.

The teachers and evangelists supported by our good brethren of Bathurst Street are all working at Namiwawa, or at places round about. Some of them, Yekonia, for instance, are at quite a distance, but their work is controlled from Namiwawa and not from Gowa.

My wife and I are glad that the trouble which threatened our work at first now seems to be quite settled, and the African brethren are working quite harmoniously together with ourselves.

Mrs. Gray is kept quite busy. Just now she is getting out our balance sheet for the past two weeks, a job which I do not like at all. I often say to her jokingly that if I had known how much "clerical work" there was in missionary routine, I should have thought twice about coming to Africa. Mrs. Gray is engaged in medical work every morning (except Sun-

day of course) from, say, 8.30 to about 12 o'clock. After the patients are all attended to she has the next day's supplies of bandages, lotions, etc., to prepare. In the afternoons (three times a week) she has girls from the school for sewing, and some of them are now doing quite well although they had not done anything of the kind before. They have asked if they may come during school holidays, they are so keen. Miss B. was to return to Gowa on the 25th so I suppose she will be back again now. Bro. Sherriff wrote us saying that she was thoroughly enjoying herself and looking much better for the change. The troubles and anxieties of the past year have tried her a good deal.

I shall be only too glad to send you snaps from time to time. I know how much you will be interested in the work which you have helped so much and will do all I can to keep you well posted.

The list of teachers supported by members at Bathurst Street, as given me by Miss Bannister, was as follows:

Frederick—Miss Mae Millan.
Yekonia—Miss Morris.
Joshua—Miss Stuttaford.
Rayment—Messrs. J. Paterson and W. Hammond.
Not allotted—Miss B. Riddell.

I will put Nelson, our youngest, and a very promising teacher, down to Miss Riddell.

Today Frederick is off to Cheveni, our out-station near the Portuguese East African border, to interview candidates for baptism. From there he goes to Melanje to superintend the roofing of our new brick church there. Last Sunday I had the joy of baptizing and receiving into the church here ten men and eight women. On Saturday I am going to Palombe to interview more candidates who are enquiring the way of life.

E. GRAY.

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Brazil

Crato, Ceara, Oct. 5, 9131.

Dear Brethren in the Lord:

May this little note express to you our heartfelt appreciation of your co-operation with us in the great work of our Lord and Master.

Srs. Victor and Manoel returned Sept. 15th from a six weeks' colportage trip. They were not able to reach the State of Piahy because their supply of Bibles did not hold out. All the books except two Testaments and a few gospels were sold. They had the privilege of meeting quite a few isolated Christians and a number of others who manifested interest in hearing the gospel.

Mr. Smith and Sr. Victor left three days ago to visit

some of these same places and follow up the Bible selling with personal work and public preaching. It is our desire to open up our work in as many places as possible so that the gospel may spread throughout the entire field. As soon as this territory around Crato is evangelized we hope to move on to a new field and leave this work with the native Christians. We are seeing more and more the need of planting self-supporting, self-extending churches as the apostle Paul did.

The Lord has given us opportunity to do a great deal of personal work during the past month. Some seem to be really interested in their salvation; others do not yet feel their need of a Saviour. We believe that personal work is of great importance and trust that God will use it to bring forth much fruit.

"Yet a little while, and he that shall come will come, and will not tarry." Yours in Christ,

MRS. VIRGIL F. SMITH

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Received During October

For Bro. C. W. Petch, Saskatchewan.

Church at Jordan, Ont.....	\$5.00
Church at Woodgreen, Ont.....	3.50
Church at Winnipeg, Man.....	5.00

For Sister M. Bannister, Nyasaland.

Church at Woodgreen, Ont.....	\$ 2.50
Bible School, Windsor, Ont.....	10.50
Sisters at Windsor, Ont.....	1.25
A Sister, West Gore, Nova Scotia.....	3.75
Church at Sarnia, Ont.....	2.50
Sister T. E. Harris, Toronto, Ont.....	5.00

For Our Indian Road, Manitoba.

Sisters at Hamilton, Ont.....	\$4.00
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For Bro. J. Sherriff, South Africa.

A Sister, West Gore, N.S.....	\$1.50
A Brother	2.00
Church at Selkirk, Ont.....	5.00

For Bro. V. Smith and Helper, Brazil.

Church at Strathmore Blvd., Toronto, Ont.....	\$35.00
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For Bro. L. T. Oldham, China.

Church at Strathmore Blvd., Toronto, Ont.....	20.00
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For Bro. J. D. Merritt, N. Rhodesia.

Church at Strathmore Blvd., Toronto, Ont.....	\$50.00
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Forwarded as desired.....	\$156.50
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A. E. FIRTH.

FROM MISS J. S. MACMILLAN'S REPORT

For Native Teachers, Africa

Ind. members at Bathurst St., Toronto.....	\$30.00
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Ind. member at Wychwood, Toronto.....	5.00
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For Girls at Daltonganj, India

Bathurst St. Bible School.....	\$73.00
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NEWS AND CORRESPONDENCE

PINE ORCHARD

For nearly a year Pine Orchard congregation has been carrying on without assistance from outside speakers. We have three members who take the morning meeting alternately. The attendance at the 11 o'clock meeting is good. We have Sunday School at 10 o'clock,

but the attention is not as good as it ought to, or might be. We have a Bible study at 7.30 p.m. which is very good, with an attendance of about thirty who come quite regularly and take a lively interest. We are now studying the Acts of Apostles.

AMOS BEEVERS.

350 New Subscribers by January 1st, 1932

STRATHMORE BLVD., TORONTO

Interest continues as usual. For the month of November, Bro. Cauble, our evangelist, prepared a series of prophetic messages which he is giving on Sunday evenings. There appears to be good interest in these meetings, both by members as well as non-members.

The Sunday School work is also encouraging. The teachers' monthly meeting for helpful suggestions is proving to be fruitful. At the last meeting, papers were read by two of the sisters which were considered to be of such a helpful nature that it is suggested they be printed

GRAND RIVER AVE., DETROIT

The Grand River Ave. Christian Church, meeting at Grand River and Allendale Ave., was established in the year 1911 by F. P. Arthur, under the direction of the Central Christian Church and the Woodward Ave. Christian Church.

Later on the Central Christian Church and the Woodward Ave. Church merged and formed the Central-Woodward Christian Church. In time this church became one of the most liberal Christian churches in the United States, and the Grand River-Allendale church became one of the more conservative congregations. For more than a year I was of the opinion that things might work out so that the Grand River Ave. Church would consider uniting with the West Side Central Church if an understanding could be reached on certain matters, as they were both located on Grand River Avenue only a dozen blocks apart, and financial conditions were such that some changes needed to be made, so I took the matter up with some of the members of that church, and they invited me to go before the entire congregation and submit the plan that had been worked out and also state the points of agreement and the points of difference in the practice of the two congregations. I not only did this but I answered a number of questions that were submitted by those present. The Grand River Ave. Church was then invited to be the guests of the West Side Central Church for a period of three months, during which time they were to carefully examine the teaching and practice of the congregation and at the end of the set time decide if they could whole-heartedly unite with them in the work and worship of the church.

At the end of the three months the Grand River Ave. Church held a business meeting and decided that they were ready to take membership with the West Side Central congregation and expressed themselves as delighted with the fellowship that they had enjoyed and wished it to continue permanently.

To make sure, however, that no person would be received into the congregation that was not in full sympathy with its teaching and practice, each member of the Grand River Ave. Church was given a regular letter of transfer and requested to do with it as they saw fit.

A day was then set, two weeks in the future, when the letters were to be presented and the union to take place.

On Sunday, October 25th, a sermon was preached on the subject, "Behold how good and how pleasant it is for brethren to dwell together in unity."

After the regular invitation had been sung those in the front of the auditorium retired to the rear and the Grand River Ave. congregation was seated in their places. The ushers then collected the letters, and as each letter was read the owner of the same arose and was introduced to the audience.

During the three months' period the Bible classes of the Grand River Ave. congregation were continued, but they have now all been dissolved and passed into the other classes with one class excepted, and that will likely make the transfer next Sunday.

It is needless to say that we are all very happy and feel that the West Side Central Church, which is on one of the most important streets in the world, and occupies one of the best buildings in the brotherhood, will now be able to do a great work for the Lord.

CLAUD F. WITTY.

BATHURST STREET, TORONTO

November 1st was a red-letter day, being our 29th anniversary. We had rally day at school, with open session. Bro. Herron, superintendent, was chairman. A letter was read from Bro. James Stewart. Addresses were made by Bro. W. Hammond, Bro. W. G. Malcomson, Fred Smart, and A. M. Stewart, with reading and a good programme. The service at 11 a.m. was well attended, with many visitors—five from Detroit. Bro. A. L. Whitelaw presided at table and Bro. W. G. Malcomson of Detroit was the speaker.

The evening service was well attended, and Bro. Fred Smart gave a splendid address on "Looking Unto Jesus."

Tuesday evening the social gathering was held, Bro. Scott in the chair. Several of the brethren made short talks. Some good numbers were rendered by the Jackson Quartette and a solo by Bro. McClure. The sisters provided refreshments and a good evening was spent.

On Saturday evening, November 7th, Bro. A. L. Whitelaw's class had a re-union. A very enjoyable evening was spent at the home of one

of the former members. Then about twenty of them came to morning service. November 8th we were glad to welcome them. At the close of the service the daughter of Sister McDonald made the good confession and was baptized.

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ST. CATHARINES, JORDAN, ROSEDENE

The work of the Lord moves on nicely in St. Catharines, Jordan and Rosedene. The brethren in this district have been especially interested in assisting the poor, by distributing clothes, vegetables and fruit. A large bale of clothing is being shipped to the Indian brethren in the West.

C. G. McPHEE.

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BEAMSVILLE

The work moves on peacefully here. Interest and audiences are gradually increasing. The outlook is good.

In the mid-week service there is marked improvement, as the young people are working as well as the older brethren. We are taking up a topical study of the plan of Salvation in these meetings.

The singing practice at Jordan, ably lead by Lloyd Snure, each Monday evening, is very beneficial and inspiring.

Looking forward to better things.

—E. ALLEN KILLOM.

Brother W. F. Cox, who has undergone two operations recently at the St. Catharines General Hospital, is gradually improving. Pray for his recovery, brethren.—E.A.K.

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SARNIA

Sunday School grows in numbers.

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MONTREAL

Growing interest among members. Started a mid-week Prayer and Bible Study Meeting. Members willing to work.

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JOY IN THE SOUTH

M. Keeble: "On September 13th I began a tent meeting at Muskogee, Oklahoma. The white church which Brother J. W. Brents labors with called me to do this work. I have never been called by better people in my life. They did everything they could to aid me in the meeting. The crowds increased each night, and a loud speaker was installed so that all could hear. Brother James E. Laird, Dr. Billingsley, and Brother G. P. Bowser came from Fort Smith, Arkansas, and made very encouraging talks. This was my greatest meeting. There were 204 confessions among my race, one Indian, and a number of white people converted.

To God be all the praise, honor and glory. Brother L. G. Penny, of Fort Smith, Arkansas, led the singing and did all of the baptizing. He did his part well."

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HARPTREE, SASK.

There are about thirty of us in the Church of Christ at Harptree, of which half are children, young men and ladies.

We meet every Lord's Day at 2 p.m. for the breaking of bread, etc., in the Harptree School. Four of the Brethren take turns in giving a talk on a chapter in the Bible, every Lord's Day, and I must say they do very well, not having been to Bible School. All are farmers and have no money; are all in the same boat, but *no water to sail on*, in this droughty area.

Brother Carlos Bailey, who is the Evangelist at Ogema, Sask., comes over to refresh us occasionally. He is a fine speaker and interpreter of the Bible. We all love to hear him.

With best wishes for the future,

MRS. M. E. BRADISH.

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HORSE CREEK, SASK.

Nov. 6, 1931.

The Lord's work here moves on. The prejudice which has existed against the Church is gradually breaking down.

The services each Lord's Day at Patrolic school house started by Bro. Petch about a month ago still continue with a full house at every service, and good interest. People are hearing the pure Gospel, who have heard very little of it before.

The interest in the Bible studies, four evenings a week, still continues. Many people, both in the church and out of it, are getting a better insight into what the Bible teaches.

Bro. Petch met a representative of the Bible Students in a discussion on the afternoon of Oct. 4th. A goodly number were present to hear it. Bro. Petch conducted himself in a loving Christian manner throughout the discussion, and was able to place truths before some people who had never heard a pure Gospel sermon, while his opponent conducted himself in a manner entirely opposite to one having the Spirit of Christ. And he left the meeting before the discussion ended.

The cause of Bible Students received a death-blow as far as those who heard the discussion are concerned.

Bro. D. A. Sinclair and his son, Bro. Gordon Sinclair, left here to hold a meeting at Punnichy, starting November 8th. At present there are five members keeping house for the Lord at this place. Truly the West is a great missionary field.

RASMUS LAURSEN, Sec'y.

WINNIPEG

We had the joy of the confession and baptism of Sister Ettie Smith, Wednesday Oct. 29th. Glad to report sustained interest in all our meetings.

W.E.

* * *

Wiwa Hill, Sask.,

Dear Bro. McKerlie:

My meeting at Eaton closed Sunday night with one lady baptized. Others were interested and the few members there were encouraged to "hold fast till He comes". The debate with the United Church preacher came off on the evenings of the 23rd and 24th, and was to have continued the 25th, but Mr. Graham suggested a change and called off the debate, asking me to preach that night instead. The attendance at the debate was only from 50 to 70. The townspeople would not attend even to hear their own preacher defend their practice. We discussed the question of "Infant Baptism" the first night, and "The Action Required in Baptism" the second night. We were to discuss "The Design of Baptism" the third night.

Mr. Graham did not present any new arguments on the questions, and what he gave were easily met. His main points on infant baptism were: baptism in the room of circumcision; Acts 2:39, the promise to your children; and the household baptisms. I could not get him to notice the Commission, and I called on him to show one command or example of an infant being baptized in the New Testament record. He went into late Church history to find it, which was getting off the proposition. On the second night I gave the usual arguments to show that baptism required an immersion or burial. Mr. Graham went off to the Old Testament sprinklings to prove baptism by sprinkling, and to the Holy Spirit baptism of the New Testament to prove pouring as a mode. He worried a long time over Rom. 6:3, 4 and Col. 2:12; but he did not refute what I gave from the Scriptures nor overthrow the meaning of the word "baptizo". I asked him what word Jesus should have used to express "dip or immerse". He replied "embapto". This was a clear admission that I was right, as "bapto" is the root word, and "baptizo" the derivative from it. The more I hear these men, the more I realize the weakness of their position on these questions. People can see this when they hear both sides.

Yours in the one faith,

CHAS. W. PETCH.

* * *

Comertown, Montana,

We have started another mission meeting at the Coolidge schoolhouse south of this town.

The crowd was about twenty in number the first night and over thirty the second night so we hope to win some souls to Christ.

A very light crop and a very poor price makes the financial outlook very bad indeed. Here at Comertown where I am laboring at present, there will be no wheat crop, not even feed to winter the stock.

Substantial gains have been made in the work during this year and I am sure that brethren more fortunately situated will not see the workers suffer.

The field is white unto the harvest. Where are the reapers? More anon.

Brotherly,

—J. C. BAILEY.

* * *

Selkirk, Ont.

Word comes to us that a fine meeting was held recently with the result that five were added to the Lord.

A. E. FIRTH.

The Review:

The first week in July was pleasantly and profitably spent with the saints in British Columbia. The Review was read with great pleasure in the hospitable home of Bro. and Sis. John L. Saunders. A joyful note in my heart was touched when I saw the name of Bro. C. G. McPhee, whom I met in Waco, Texas, 1926.

The writer spoke to an earnest audience one evening in the new building on 12th Street, Vancouver. The remainder of the week was spent at Blundell, Lulu Island. Bro. Chas. Bailey, a lovable character, is their efficient minister. His youngest daughter was baptized.

The noble spirit of co-operation was manifest among the saints. The spiritual status commendable. Their reverence, for God and His Word, edifying. Here is an open door for some real evangelistic work among several hundred thousand.

Noble saints were located in Idaho, Washington and Oregon. It is possible the writer will return to this wonderful field and there spend the afternoon and evening of his life.

Fraternally and sincerely,

J. EMMETT WAINWRIGHT.

* * *

A VISIT TO THE "OLD LAND"

By The Editor

After an absence of over seven years it was a pleasure to again visit some of the scenes of happy, bygone days. Being without any definite engagement, we made arrangement to make a prolonged stay in the Homeland, should we find that we liked the conditions and work offered there. However, like most folks who stay in Canada for a few years, we found we

had grown to like the land of the maple leaf too well to again settle in the land of the thistle, or even that of the rose. So here we are back again, and at the request of the Brethren once more taking on the work of the C.M.R., which seems to have prospered in our absence.

In some ways, Scotland has made considerable progress during those seven years. New towns have grown up around the cities, towns that are remarkable for their extensive lay-out, the improved type of housing, in villas, detached and semi-detached, the beautiful gardens and fine roads.

In the cities there has been much accomplished in slum-clearing. In some of the worst districts the visitor, knowing the conditions of years ago, was astonished at the better clothing of the children, the total absence of the bare-footed waif, and the generally well-nourished appearance of the little folk.

The increasing number of automobiles has had a marked effect in improving the highways. Two of these which we saw are very far in advance of anything we have seen in Ontario. And the speeded up transportation was another mark of advancement claiming the attention. Busses run everywhere. Fares are reasonable. They all seem to be well patronized. And even the street cars run at a speed that is not to be grumbled at.

Thousands of unemployed are in evidence wherever one goes. And the benefits of the much maligned Unemployment Insurance become very evident to anyone who knows human nature and gives thought to what the conditions would be without such provision.

Of course our greatest joy was in visiting some of the churches with which we had labored in the past. We managed to get to five of these. And it was good to feel the hearty handclasp of many friends and brethren in the Lord. The old "home church" at Whiteinch, Glasgow, claimed some service which was gladly rendered and amply repaid in the frank appreciation of the congregation. There we were gladdened by having the largest audiences coming together for some time. And the regular proportion of men in the meetings was a sight to rejoice one's heart. Another source of happiness was the number of young men and women in active seervice in this congregation. Perhaps no church suffered more from the exodus of its youth after the war than did Whiteinch. These went out over the seas to Canada, the United States and Australia; and they went to stay. But their room has been filled by the boys and girls of that time; and the number of serving young men has not been greater at any previous time than it is today, nor do we think

that the talent and devotion have ever been of a higher standard.

The Whiteinch district is a "Dry Area". Some years ago the population took advantage of the Local Option Bill to vote the Drink Traffic out of its midst. It has been a blessing to the whole community, as evidenced in many ways. One of these is the substitute for the public house as a place of social intercourse and recreation. This is a large suite of halls with ample accommodation for large and small meetings of all kinds, and reading and recreation rooms, for the use of the men in the district, provided by a local "Citizens Council".

The writer had the privilege of addressing a meeting of "The Men's Own", in this hall. Two hundred and twenty were present and the proceedings were of a decidedly evangelical character, and much appreciated by all. One could not but thank God for the change that had taken most of these men from their old haunts of the public house to find enjoyment in that place where the atmosphere was charged with the Gospel's power and perfume.

At the dispersal of this gathering, at which the writer had preached on, "*I am not ashamed of the Gospel of Christ*", he was somewhat surprised to receive an invitation to become applicant for the ministry of a Free Church in the neighbourhood. The big inducement held out being a liberal salary and a fine manse, with full control of a very energetic body of workers. There was evident disappointment when it was known that he could not baptize babies.

Another place to which we made our way on three occasions was a Mission on the South side of Glasgow, in a slummy district. At this place much good work has been done in the years since it was opened. There, Sister Bannister showed many church members that the love of God is a redeeming force when brought into contact with fallen humanity. The place is the same as when we last saw it; but few of the old workers remain at their posts. The locality around seemed to promise much fruit, if only more labour were bestowed. A few young men are to be commended for the faithful self-sacrifice they are making in keeping the work going, but one could not but recognize the impossibility of securing any marked degree of success by the methods being used.

A visit to the fishing town of Peterhead placed us among staunch friends and warm supporters of the Lord's work. How these hardy sons-of-the-sea keep on at a calling that gives so little in return is nothing short of marvellous. They impressed one as being the most sturdy and faithful Christians we have yet met. An incident in the life of one recently promoted to higher service is characteristic of the faith of

most of these fine men. Bro. W. B—— and his crew had been fishing for some time without taking much. Then the weather came on so bad that day after day passed until almost two weeks had gone and they had been unable to put to sea; or, having gone, had to turn back. The men began to grumble; but the skipper said, "Just wait a wee. This is Foreign Mission week and we have nothing for the funds. The Lord will give enough for us and His work." And so the Lord did. Before the week ended they had quite a good catch, and the Foreign Mission had its share.

Yes, it was good to see friends and kinsfolk and Bonnie Scotland again, but it is also good to be back. And wife and family are likely to be fonder of Canada by the trip to the "Old Land".

As representing those brethren who comprise the Foreign Missions Committee for the churches in Britain and Ireland, Bro. David Drummond, of Glasgow, desired that the sincere Christian regards of himself and his colleagues, and their grateful appreciation of the practical help and fellowship of so many members of the Canadian congregations be conveyed to all who have had a part with them in the work of the Master in other lands.

We gladly take this opportunity and medium to thus convey the brotherly message.



TO A BOY AT HIGH SCHOOL God is—Love

Dear Nephew:

Your infidel schoolmates are not the only kind of people who find difficulty in seeing how there can be a God of Love who allows, even is the Author of, so many tragedies in His creation. There are many who are on the verge of infidelity, yet by a marvellous effort, retain some faith and resign themselves to what seems repelling, yet to be borne without question—an enigma—dark mystery incapable of solution, but the unquestionable prerogative of supreme Divinity.

Nor are such perplexed minds without intelligence. Reverential thought of the highest order characterizes the meditations of some to whom God's providences are inexplicable. And often they show a resignation to the workings of God that shames many of those who believe they have no such difficulty to trouble them.

What is known of the working of some of Nature's laws (which is only another name for God's laws), goes far to reconcile His providences with His love. God's laws are constant and unchanging, and human-kind is subject to them. Moreover, they are no respecters of persons. Neither ignorance, nor innocence, claims exemption from, or minimizes the con-

sequences of transgression. Now, all this seems to the surface thinker very harsh and unlike what might be expected from a God of Love; but could it be otherwise? And, before concluding that God acts in an austere, arbitrary, and often cruel manner, it would be well to give attention to the two following considerations.

(1) *The impartial constant working of God's laws is essential to physical being.*

Sometimes a storm of wind is disastrous, but sometimes its absence is no less so. During last Summer large tracts of fertile Canadian farmland were turned into barren deserts for want of rain. Over the Atlantic Ocean there hung great clouds—millions of tons of water suspended in the air—waiting the winds to drive them to where creation was withering for want of their refreshing showers.

A wall collapses and buries some unfortunate pedestrians beneath its debris. Should we expect the suspension of the law of gravitation because it is so? Not for a moment. We all know that whatever strange force is described by that name "gravitation", it is a force or power whose constant operation is essential to our present physical existence. It is up to man to find out what the laws of God require of him and to put his life into harmony with those requirements. Finding his solid, laying his level, raising his perpendicular true to level and plumb-line, gravitation enables him to build with security. Neglecting the proper use of these, the same law destroys his labour.

Every act is like a seed, in that it will bring forth after its kind. Because this must bring an evil harvest from evil deeds is no reason for desiring the law be altered, since only its immutability ensures the harvest of good results from good actions.

That man has been so largely left to find out what God's laws require of him is in all probability one of the results of his departure from his first close fellowship with his Maker. And since he is so much left to himself in this respect is surely evidence that, in his Maker's estimation, he has intellect enough, if properly applied, to find out all that is required of him in order to enjoy his life and present environment and to take full possession of his heritage.

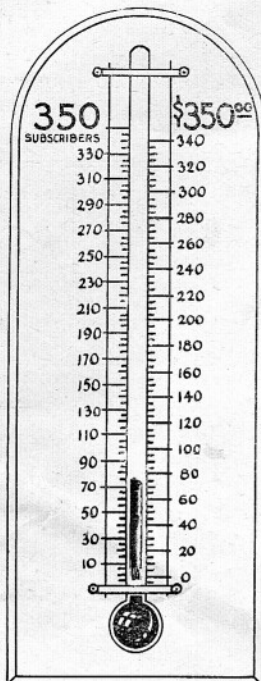
(2) *The greatest mistake made by those who see God's providences as cruel and revolting in their severity is usually the result of their thinking of man's existence as if it all began and ended with this present earthly life.*

It should ever be remembered that it is within the ability of every man to enter upon that stage of existence where all the unavoidable accidents of the present will be seen as but so many incidents in the pilgrimage that has

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OCTOBER—\$32.50

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A WARNING

Winnipeg, ourselves and some other churches have been imposed upon by an imposter. He knows the names of the brethren and uses them freely. Giving the name of Thompson, Matheson, and Otto Mattison, he is middle-aged, speaks with a strong Danish accent, claims London, England, as his native place, fluent, nervy, and meets your questions with ready answers. Every credential he has given has been proved false.

Brethren, beware!

As we go to press we learn the person referred to has come to Toronto and "touched" some brethren to the tune of over \$10.

* * *

IN MEMORY

We are glad to give space to the following splendid verse, submitted in "sweet and sacred memory of Ozro Ellis Tallman, who passed to the great beyond on November 5, 1930":

DISAPPOINTMENT; HIS APPOINTMENT

Disappointment; His appointment.
Change one letter, then I see
That the thwarting of my purpose
Is God's better choice for me.

His appointment must be blessing,
Though it may come in disguise,
For the end from the beginning
Open to His vision lies.

Disappointment; His appointment.
Whose? The Lord who loves me best,
Understands and knows me fully,
Who my faith and love would test.

For, like loving earthly parents,
He rejoices when He knows
That His child accepts unquestioned
All that from His wisdom flows.

Disappointment; His appointment.
Lord, I take it, then, as such,
Like the clay in hands of potter,
Yielding wholly to Thy touch.

All my life's plan in Thy moulding,
Not one single choice be mine;
Let me answer unrepining:
"Father, not my will, but Thine."

—WIFE AND FAMILY.

Port Dalhousie, Ontario, Canada.

* * *
OBITUARY
BARCLAY

On October 31st Frank Barclay was laid away to rest. He was the eldest son of the late George Barclay, and is survived by his wife Emily Barclay.

WILSON

On Saturday morning, at the residence, 48 Douglas Drive, Mrs. Wilson, widow of the late John T. Wilson, died after a long period of failing health. The funeral service was held on Monday afternoon at 3.30. The service was conducted by Bro. Fred Cowin, assisted by A. M. Stewart. Sister Wilson was perhaps the oldest surviving member of the Louisa Street congregation, of which her husband was for many years an officer.

—ALEX. M. STEWART.

UNCLE ART.

* * *
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* * *
SPECIAL EVANGELISTIC NUMBER

January, 1932, the contents will all be of an evangelistic character, suitable for distribution in any community in the interests of New Testament teaching.

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CHURCH DIRECTORY

(Charge for Directory Notices, 1 inch and under, per Church, Two Dollars a Year)

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. E. Allen Killom, 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.

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.

ESTEVEAN, 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, Secretary, 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 8 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, F. L. Pratlley, 5 Thornhill Ave., Westmount, Telephone West. 6200.

OMAGH, ONT.—Church meets on Lord's Day at 10.30 a.m. for Bible Study. At 11 a.m. for Worship. Ray McCartney, Secretary, R. 4, Milton.

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, 845 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. Weish, 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 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.

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. Couble, Evangelist, 480 Strathmore Blvd. A. E. Firth, 659 Pape Ave., Secretary.

TORONTO (WYCHWOOD)—Church of Christ, Maplewood 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 Balholl 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. Thursday, 7.30 p.m., Meeting for Prayer, Praise and Bible Study. Send all communications to A. Fargher, Secretary, 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 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.