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FREEDOM

*M*EN! whose boast is that ye
Come of fathers brave and free,
If there breathe on earth a slave,
Are ye truly free and brave?
If ye do not feel the chain
When it works a brother's pain,
Are ye not base slaves indeed,
Slaves unworthy to be freed!

Is true Freedom but to break
Fetters for your own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?
No! True Freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free!

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think:
They are slaves who dare not be
In the right with two or three.

—James Russell Lowell.

"All authority hath been given unto me in heaven and on earth.

Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

Matt. 28: 18-20

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EDITORIAL**THE TRIAL OF OUR FAITH**

By P. L. Pratley

(1 Peter 1:3-9)

The trial of faith has been one of the phenomena that have persisted throughout the history of the Church, and indeed seems to be the one certain experience which will not only continue to mark the career of Christ's kingdom on earth until its consummation, but will just as surely enter into the life of every individual who sincerely professes Christianity.

Our faith, both as Christians and as the Church, has been tested from many angles and by many means. Physically and psychologically, morally and intellectually, materially and spiritually, Christians in all ages have been beset by trials from without or within. From the foundation of Christ's Church, His disciples have been tempted to desert Him and to depart from the faith, that the work of the Son of God might be undone. The Adversary has used all his powers of persuasion and persecution to seduce them from their loyalty and to detach them from the sure foundations. He has enlisted many instruments, during the centuries, in his attacks upon the Faith itself. It has been ridiculed, it has been counterfeited; every conceivable effort has been made to upset it, but praise be to God, the "common faith" as Paul styles it, has been preserved and has proven indeed to be that "victorious principle that overcometh the world" (1 John 5:4). Countless Christians, strengthened by His might, have endured hardness, have kept the faith, have withstood the Tempter, and in consequence "have been found unto praise and honour and glory" in the cause of Jesus Christ.

At the beginning of the Church's experience,

in New Testament times, as in all succeeding years, the faith of the Christian, individually and collectively, was being tried, and the apostles, both from personal observation and from inspirational sources, were moved to warn their brethren of the certainty of trial, to exhort them to steadfastness, and to encourage them by pointing out the divine purposes and the subjective values of the difficult experiences through which they were being, and would still be, called to pass. So, Peter, in the verses of our lesson, and again later in his letter (4:12), joins with James, (1:3, 12, 13), and Paul (Rom. 5:3), in referring to the fact that such trials are to be expected, must be endured for their cleansing and perfecting values, must even be accepted joyfully because of the end to which God can turn them and because of the victory which by His aid may be gained over and through them. And, in view of the very persistence of trial, and the ever-recurring experience of Christian people in this respect, the words of consolation, encouragement and hope which Peter delivers here, are of equal interest, equal value and equal application to us today. We all meet with trials, we all suffer temptations, we all encounter difficult situations, we are all subject to doubts and fears, we are all faced with the apparent inconsistencies and tragedies of life, we all see the ungodly prosper and the righteous seemingly thrust down; evil seemingly triumphant and holiness cast aside. Let us then take the consolation and the encouragement provided for us by the Spirit of God in His Holy Word; let us look again at this teaching left us by the apostle of our Lord, who although weak and human like ourselves, and surrounded by essentially similar circumstances, was yet able to pass through trials to victories, through tribulations to joy, through periods of testing to a Spirit-filled life of wondrous service.

In the 3rd and 4th verses he reminds us of the foundations of our faith—the abundant mercy of God and the resurrection of the crucified Saviour. He speaks to us too, of the promises of our Faith—the inheritance incorruptible and the eternal home, while in the 5th and 9th verses we read of the object and end of our Faith—the salvation of our souls. Thus, surrounding it, as it were, with the glories that originate, motivate and reward our Faith, he sets down the needed reminder that a Faith endured with such precious characteristics must needs be subjected to rigid testing and purifying trial.

Our Faith is worth trying. It is worth testing. If it is to be effective in its purposes it must, moreover, stand up to the trials and tests. If it does stand the test, then besides accomplishing our own salvation, it will bring honour, praise and glory to our Lord and Master. This

seems to be the essence of Peter's teaching, and in these three theses we can see the three thoughts of encouragement to the believer, of the precious nature of the Faith we possess, and of the fact that by its successful issue, by its own perfection and purification, by its service as the foundation upon which our Christian character is to be built, our faith may minister to the greater glory of God and His Christ.

Only the things that are worth while are tested. Peter refers, by way of illustration, to gold. In his day, as now, gold was precious, gold was valuable, gold was useful and powerful. Gold could achieve great things in the world, therefore gold had to be tried, had to be refined, even by fire. Yet its ends were only earthly, its value perishable and its possession ephemeral. How much more precious, valuable and useful is our faith! How much more it can achieve! How imperishable its accomplishment and how eternal its triumph! Today, perhaps, other things beside gold suggest themselves as equally apt illustrations. Many, and continually more, of our useful commodities, our building materials, our foodstuffs and our machines are tested and tried. The more valuable they are, either intrinsically or effectively, the more searching are the tests we impose upon them before we allow them to enter into their appointed functions or perform their appointed duties in the service of mankind. Probably steel is the best modern article to consider in this connection. Who can estimate the time and effort and capital invested in the mere testing of steel, or over-estimate the value of such testing, whether measured in the increased capacity of the metal or the increased confidence in its performance on the part of its users and consumers? Hundreds of varieties of steel have been prepared by engineers, chemists and metallurgists to meet hundreds of different sets of requirements, and millions of tons are pressed into the service of the human race year by year. It is all, or virtually all, tested. Why? How? It is tested in order that we may know that it is good, uniform, true, capable of performing its function in the service to which it is destined by God's greatest creature, man. It is tested analytically, that is chemically, and it is tested experimentally, that is physically. The analytical test is to inform us as to what it is; what elements it contains, and in what proportions, from whence to draw its strength, its durability, its powers of resistance. The physical test is to show us what it can do, what it can stand, and what it can be expected to accomplish for us.

So it is with our faith. It, too, must all be tested. Why? In order that it may be proved efficient, capable, strong and true. How? Analytically and experimentally; the former in

order that its true content may be known, shown or discovered, that its elements may be identified, that its nature, its basis and its origin may be examined and compared; the latter in order that its capacity may be determined, that its ability to withstand strain may be established, that its reliability under stress may be demonstrated, that its character-building potentialities may be developed, and that its power to continue effective even under conditions of fatigue may be assured.

Tests are not always successfully met. Steel is sometimes found to be analytically impure and imperfect. The essentials are sometimes lacking. Sometimes useless and harmful ingredients are discerned. Experimentally, failure may occur under too easy a stress or too light a load. Some desired property may be absent, or some disqualifying characteristic present. Again the analogy holds, for often, yea, only too often in life, we find a faith that is unable to meet the trial or endure the load, or produce the standard of character required. And, as with our steel, we must often seek an analytical reason for the experimental failure. Is our faith properly founded? Does it possess those elements which can produce and maintain the desired strength and capacity. Sometimes an analysis after the failure shows that something essential was indeed missing. What are some of these elements from which a true and satisfying faith draws its permanent values. Surely, our faith must be founded upon the eternal verities, must be built on the Rock of Ages. Surely it must contain the recognition of God and His rights as well as His abundant mercy. Surely it must include in its make-up an acknowledgment of sin, a realization of our helplessness, our dependence on God's grace. There must be the acceptance of the Atoning Sacrifice, the humble surrender to the Wisdom and Power of the Eternal, and the sincere struggle after holiness, without which none shall see the Lord. From each of these elements in faith some strength is drawn, and if one or more be missing in the day of adversity and trial, what shall the outcome be? Shall we try to build up a faith on the vanity of human knowledge or human power, without God and without humility before Him? Shall we agree to forget the disastrous guilt of unforgiven sin, shall we accept the moral teaching but not the divine authority of Jesus? Shall we give Him lip-service but withhold allegiance, shall we neglect His standard of values, shall we disregard the exhortation to clean hands and a pure heart? Where will such a faith lead us? What will such a faith do for us in the testing times. What can such a faith accomplish for us in the difficult places of this life, to say nothing of the day when we must appear before the Judgment throne clothed either in our own righteousness

or in His? What may we expect to receive as an end of such a faith?

Let us welcome the little trials then, or even the greater ones, if by our experience or even by our failures we may rid ourselves of the impurities or the burden of non-essentials; if we can find what we still lack and can lay hold of it, drawing on the unfailing resources of our God. Truly the apostles are eloquent on the subject. "We glory in trials knowing that trials work patience, and patience experience, and experience hope" (Paul); "The trying of our faith worketh patience, and let patience perfect the work that ye may become perfect" (James); "Think it not strange concerning trials, as by purging, that come to test you, but rejoice" (Peter); and "Blessed is the man that endureth testing for when he is tried" (that is, at the Judgment) "he shall receive the crown of life" (James).

Our experimental trials, these testings that we experience throughout life will teach us and help us, will purge us and perfect us, if we permit them so to do. Why then, say the apostles, should we not rejoice in them? We may not enjoy them, we may indeed be in heaviness as Peter tells us; they must be burdensome or they would not be trials, but let us thank God for that most sweet and precious promise, that if we are but true to Him, He will not suffer us to be tried beyond what we can withstand. Let us face the trials and tribulations, let us endure the hardness and heaviness, that our victories, gained in Christ's strength may redound the more to His praise and glory, both here and hereafter. This is what Peter offers us, as one of the reasons, not simply for the actual trial of faith, but for the spirit of rejoicing with which the trial should be encountered. By our steadfastness, by our conquest

(always by His Spirit let us not forget), by the upbuilding of the Christly character upon the foundation of faith we shall increase His glory, we shall enlarge His victory over Satan, we shall do a little something for Him who has done so much for us.

Thus, both subjectively and objectively our "manifold trials" may minister to our spiritual welfare, and as the faith of the Church is not different from the faith of the Christian, nor is the experience of the Church more than the sum of the experiences of the believers who compose it, so we find it only reasonable that tribulation has ever been for the Church's greater good. It is the indifference of the world rather than its persecution that weakens the Church, for it can hardly be doubted that even today the Church would be purified and strengthened were liberty of belief and worship rudely threatened from without. Our protestantism is weak in its better features today because it is undisturbed, and for this very reason we may be justified in doubting whether that Old Serpent will ever again raise up the Apostate Church to where it can suppress freedom of conscience or openly prevent the circulation of the Book. Rather will he seek to distract men's thoughts, and to interpose all the shallow allurements and vain conceits of this world, in his efforts to prevent man from considering the deep things of God.

Finally, brethren, if we may so paraphrase the words of Paul to the Ephesian Christians, take all that God has provided for your faith, that ye may be able to withstand the trials of these difficult days, and having overcome them all, to stand before Him in that great day, washed in the blood of the Lamb, clothed in His righteousness, and ready to receive the crown of Life, the end of your faith.

OUR ASSOCIATE EDITORS

MARKS OF THE LOVE OF GOD

No. III

By C. W. Petch

"And hope putteth not to shame, because the love of God hath been shed abroad in our hearts by the Holy Spirit which was given unto us" (Rom. 5:5).

Since this is true, then a mark of the love of God will be the indwelling of the Spirit, with its fruit manifested in the life. And such "walk not after the flesh, but after the Spirit". "For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. . . . And "they that are in the flesh cannot please God". "But ye are not in the flesh but in the Spirit, if so be that

the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ he is none of his" (Rom. 8:4-9). And of course the love of God is not in him.

But "the fruit of the Spirit (which shows its indwelling) is love to God and man; joy in the Lord always; peace in a perfected conscience through sins forgiven; longsuffering toward the weak and erring; kindness to all men, even our enemies; goodness, having a benevolent disposition; faithfulness in all our obligations; meekness, not resenting injuries and insults; self-control, in keeping oneself pure; against such there is no law" (Gal. 5:22, 23). Such are the characteristics of those in whose hearts the love of God abides.

"So then, brethren (if the love of God is in

us), we are debtors, not to the flesh, to live after the flesh; for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are the sons of God" (Rom. 8:12-14). But "who-soever is begotten of God doeth no sin, because his seed abideth in him; and he cannot sin because he is begotten of God. In this the children of God are manifest, and the children of the devil" (1 John 3:9, 10). Paul in Romans, chapter 6, discusses the Christian's relation to and attitude toward sin. He asks, "Shall we continue in sin that grace may abound? God forbid. We who died to sin, how shall we any longer live therein?" Knowing that "we who were baptized into Christ were baptized into His death" and "were buried with him through baptism unto death"; that we might, "being raised with him"; "walk in newness of life". "Knowing this, that our old man was crucified with him, that the body of sin might be done away, that we should no longer be in bondage to sin". . . . "Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus". "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof; neither present your members unto sin, as instruments of unrighteousness; but present yourselves unto God as alive from the dead, and your members as instruments of righteousness unto God." "But whereas ye were servants of sin, ye became obedient from the heart, to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness". "What fruit then had ye at that time in the things whereof ye are now ashamed, for the end of those things is death? But now being made free from sin, and become servants of God ye have your fruit unto sanctification and the end eternal life." So they who serve sin, no matter what they profess, have not the love of God in them.

To summarize our study, the works of the love of God in us are:

1. That we "believe in all that the prophets have spoken" as the word of God. Also what God hath spoken through His only-begotten Son—in fact, to believe the whole Bible as God's word to man, revealing His Son as the only Saviour.

2. That we "obey from the heart" his commandments, without doubting or questioning, thus showing that we love Him.

3. That we love one another as He loved us, and gave Himself for us.

4. That we show the fruit of the Spirit in our lives, evidencing that the love of God hath been shed abroad in our hearts.

5. That we let not sin reign in our bodies,

but that we "keep ourselves unspotted from the world".

Thus we will have Christ's approval in that day when He comes to call His own. But "if any man loveth not the Lord, let him be anathema" (accursed). Maranatha (our Lord cometh).

OUR SUNDAY SCHOOL WORK

By Sister H. H. Sherriff

The first thing to consider when accepting a position as teacher in a Sunday School is the responsibility one assumes in doing so. If we were undertaking to teach in a secular school we would expect to do our very best, if not from a sense of duty, for the reward which we expect to get for our efforts. Should we not then try even harder to be successful in doing the Lord's work, as our sense of duty should be more keen and if we are faithful is not our reward far greater than can be computed in dollars and cents?

It may seem a little disheartening at times to see scholars whom we think should be taking the lesson seriously, to appear quite indifferent, but then comes the test of our patience and perseverance without which it is quite useless to try to make a successful teacher. We should remember at all times that we are playing an important part in forming the destiny of the children entrusted to us to teach, as, during that one hour each Sunday may be the only time many of them ever hear of the loving Saviour who gave his life for them.

Then when they are old enough to realize their duty and come out and are baptized and become members of the Church we must still use a great deal of tact in continuing to teach them the way, as these young Christians must surely be the ones Paul referred to in Heb. 5:12-13, as babes in Christ who cannot be fed upon the meat but require the milk of the word until they understand more thoroughly their duties as Christians. We should remember what Christ said in Matt. 18:6 about "Whoso shall offend one of these little ones who believe in me".

I think it was Francis Bacon who said, "He that gives good advice builds with one hand; he that gives good counsel and example builds with both; but he that gives good admonition and bad example builds with one hand and pulls down with the other". Is this not particularly true in Sunday School work? Let us then be careful to build with both hands and not be like the preacher who told his congregation to do as he said, not as he did. Fortunately we haven't that sort of ministers, but we have heard of them.

The poet who wrote, "Alas for the rarity of

Christian charity" must have had reference to the charity mentioned in 1 Cor. 13, which means Christian love which is best shown by the Christian's attitude one to another which in the Sunday School is also an example for the scholars with whom we come in contact, and upon whom we are always exerting more or less influence though perhaps unconsciously. Let us pray that our influence in this way will always be in the right direction and remember at all times that our efforts will be of no avail without prayer behind them and faith in God that our prayers will be answered if we ask aright.

I have a little piece of poetry which I think fits in here very well but I do not know who is the author. It is entitled, "If the Sheep Go Wrong".

'Twas a sheep, not a lamb, that strayed away,
In the parable Jesus told;
O grown-up sheep, that had gone astray
From the ninety and nine in the fold.

Out on the hillside, out in the cold,
'Twas a sheep the good Shepherd sought,
And back to the flock, safe into the fold
'Twas a sheep the Good Shepherd brought.

And why for the sheep should we earnestly
long,
And so earnestly hope and pray?
Because there is danger if they go wrong
They will lead the lambs astray.

For the lambs will follow the sheep, you know,
Wherever the sheep may stray;
When the sheep go wrong it will not be long
'Till the lambs are as wrong as they.

And so with the sheep we earnestly plead
For the sake of the lambs today;
If the lambs are lost, what terrible cost
Some sheep will have to pay!

"THIS ONE THING I DO"

By G. L. G.

"Brethren, I count not myself to have laid hold: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press on with the goal in view, for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded" (Phil. 3:13-15).

We should live only for one thing. A letter in the Globe "Homemaker" calls to mind the great many things mother has to manage, all at one time. We admire her ability to carry on amid so many tasks. Yet we are reminded

that one cannot give best thought to too many matters. We may spread our interest over much ground. We may be familiar with many of the arts and services, may be able to converse on a good number of subjects, may be active in many social organizations, may consider ourselves big fellows in business circles, and may go through an enormous amount of work. But sooner or later our days on earth shorten to the point where the things we do in life narrow down in importance to only one thing—doing His will, and eagerly preparing ourselves for His coming. From the proper viewpoint only one thing counts.

Emerson has said, "If you would never be known to do anything, never do it." Most of us would be glad to be known by others as faithful Christians, contending for the faith, exhorting others, tenderly publishing the gospel, enduring hardship as good soldiers of Jesus Christ. We feel an inclination to do the right thing, but yet there is a great lack when we consider what we actually do. Though belief and conviction have a very great part in life, the actions arising from these are essential. In fact, these actions are the test of the real thing. The evidence, to others, is in our deeds. Most of us, as we should, think much before we act, but our doing is sadly small in proportion to the thought. There is a great deal of talking and planning usually, but very little practice of what we consider the Lord would have us do. Many of us think of some great work that should be done, but are impeded and bound by lack of unity and co-operation among the Lord's people. Still we cannot afford to stand aside and do nothing. "This one thing I do" says Paul. It was not the forty things he was trying to do.

There is need among us, as the bride making herself ready, of setting more purpose in our lives, living more to some definite end, rather than merely for anything or everything in general. May we ply our energy in some one direction rather than in all directions. Let us push into the Background some things of life, all right in themselves, and bring the "one thing" into the foreground. Let us choose the direction in which to bend our energy, talent, and time. If we walk with aimless feet, we gain nothing to ourselves, or to others. "This one thing I do" seems to be the ideal. It is a great life thought.

EVANGELISTIC SERVICES

As the Editor will be free in April, he will be glad to learn of congregations that can make use of his services as Evangelist, from that date.

THE ROMAN AND THE HEBREW

Years, yea, many years ago,
Far across the ocean foam,
Lived a vast and mighty Power,
Called the Power of Ancient Rome.
All the nations bowed before her,
Made obeisance one and all;
Anyone that would not serve her,
By the sword and spear they'd fall.

If a man were just a Roman,
He could say to one, "Come here!
Bear my burden for me, servant—
One whole mile"—and he must fear.
So one day, as trudged a Roman
With a load of heavy fare,
Walking on, he spied a Hebrew;
Bade him help his burden bear.

So the Jew complied with pleasure;
Walked, and talked so cheerfully,
While the Gentile, struck with wonder,
Asked, "What can the meaning be?
Ne'er before I've seen such conduct,
All before have scowled and frowned,
When they reached their limitation,
Cast the burden on the ground."

"But thou goest on with pleasure.
Tell me, Hebrew, tell me true,
I would fain believe you love me,
Can it be you really do?"
"Hearken, then," the Jew made answer,
"Listen, while I make reply:
My own Master dearly loves you,
And for you He once did die.

"Years ago, our prophets told us
Of the One who'd come to save.
He has come and proved His power
By arising from the grave.
And He's promised all who love Him,
If they keep His precepts true,
That He'll give them life eternal,
Both the Gentile and the Jew.

"That is why I am so happy;
He has saved me by His grace;
Now my life is in His service,
Till I rise to see His face.
Do you now see why I love you?
I would bring to you God's Son,
Then you'll taste the joy and sweetness
Of the life I have begun."

"Now I know", replied the Roman,
"That the Christ of which I've heard
Is the Hope, and only Saviour,
Tell me more, of Jesus' word.
How may I become His servant?
How may I salvation claim?"
"Repent, confess, and then be buried
In the blessed Saviour's name.

"Follow then your Lord and Master,
Faithful be, until you die.
He will take you to His mansions
Which He's building there on high."
Thus the Roman was converted
Through the Hebrew's word and deed,
So, we all can spread the Gospel,
And the hungry nations feed.

How the Hebrew saved his master,
Matthew, five and forty-one,
Is a fitting, apt example
Of the good that can be done.
Do you keep your Master's wishes?
Do you love Him until death?
Do you thank Him for His blessings,
Even for your daily breath?

—C. D. Bailey.

WHAT CAN WE KNOW ABOUT HEAVEN ?

III—The Life

In what does its blessedness consist? Much has been anticipated in what has already been said, but we can go a little further into detail concerning the life, the felicity of Heaven. Speaking generally, it will be threefold.

1. *Seeing God.* This is the supreme joy of Heaven, "they shall see His face". Here below we only see footprints of God in His works, in creation, providence, and redemption, but there we shall behold the unveiled God in Christ. Our Lord will be then to us by sight that which He is now to us by faith, the image and manifestation of God, and this will be our transcendent privilege, to see "the King in His beauty". We may quietly ponder and try to imagine what it will be to see Christ for the first time. We know how the heart kindles at the sight of the dearest one of earth; we know how the whole nature is stirred by the fellowship therefrom resulting; we know how feelings long pent up are suddenly poured out to one concerning whom absence has made the heart grow fonder. If these are so in earthly friendship, what must it be, what will it be, to see Him of whom we have so long read, in whom we have so long believed, to whom we have so long prayed, for whom we have so long labored, whom we have so long loved, "this same Jesus", whom we shall see for ourselves and our eyes shall behold and not a stranger, whose friendship is beyond comparison, whose fellowship is imperishable, whose love is eternal!

But God has other things in store to form part of Heaven's life and happiness. There will be

2. *Recognition of and re-union with the loved ones of earth.* This idea is questioned by

some, but we must not hesitate to say, though with all reverence, that it is impossible to conceive of Heaven without it. Holy Scripture also is clear upon this point. What does it mean when it is said of Abraham that he died and was "gathered to his people"? (Gen. 25: 8). How could this be when (with the exception of Sarah) they were all buried hundreds of miles away? What did Jacob mean when, mourning the supposed loss of Joseph, he said he should "go down into the grave unto my son mourning"? (Gen. 37:35). He could not have meant the grave literally, inasmuch as Joseph was thought by him to have been torn by wild beasts, and further, the word "grave" means "the invisible world". What did David mean when he said of his dead child, "I shall go to him"? (2 Sam. 12:23). Is not recognition implied in these passages? Then, what could our Lord have meant when He said, "When ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out"? (Luke 13:28).

In 1 Thessalonians 2:19 Paul clearly speaks of his converts as his hope, his crown, and joy at our Lord's coming, and in 1 Thessalonians 4:17 he tells his people not to sorrow as those without hope concerning those who are asleep, and assures them of resurrection and eternal re-union with Christ and each other. Is not recognition clearly implied here? Then, mark how our Lord speaks of Lazarus even after his death as "our friend Lazarus", and also bear in mind Paul's phrase, "the whole family in heaven and earth". What can these mean except that in the recognition of Him who is the Head of the family, we shall also recognize the members? We cannot love those who are unknown to us, but we can love those who are unseen by us, and it was the realization of the imperishable union between all those who are in Christ that made the early Church mistakenly insert prayers for the dead at the time of Holy Communion. They were wrong in praying for them, but they were not wrong in expressing their sense of the oneness between them.

All this points to the deep, heartfelt conviction of recognition and re-union above because of the inseparable bond of union in Christ. Is the husband never again to recognize her who has been the light of his earthly life? Is the mother never to know her child who has been the stay of her widowed heart? Our whole nature cries out against such an idea, and we turn most assuredly to Him who has implanted the imperishable yearning in us and who will not suffer it to miss reaching its full consummation.

Then, again, Heaven will have

3. *Employment.* On this, also, God's Word tells us something. We are so accustomed to regard Heaven as a place of rest that often the idea suggests a life of absolute inertia and idleness. But we need to remember that happiness is consistent with much labor. When Adam and Eve were placed in Eden, they were none the less happy because they had to work. When we call our Sabbath the day of rest we do not exclude all possible work. On the contrary, to many Christians it is as hard as any week day, and yet it is regarded by them as the happiest day of the week. So Heaven will have its perfect rest and its holy service, and both will combine and conduce toward our perfect happiness in body, mind, and soul.

In what will the employment of Heaven consist? Shall we not have converse as to God's goodness to us in the past? Will not the Old Testament worthies and the New Testament saints recount to us their stories in all their fulness? From Adam we shall hear the story of Eden; from Enoch, of that walk with God; from Samuel, of the early call in the stillness of the morning; from Daniel, of his life at Babylon; from Peter, of the wonders of the Day of Pentecost; from Paul of his labors for God; from John, of Patmos' lonely isle. Will there not be contemplation of God in creation, providence, and redemption, and the celebration in that "new song" which will be always new because we shall be continually finding out something new concerning which to praise? Then will there not be the constant adoration of Him who is King of kings and Lord of lords, and the continual service of regenerated body, restored mind, and purified soul at the bidding of Him who is over all, God blessed forever? Most assuredly there will be all this and much more, as the means of our happiness, the subject of our praise, the reason of our wonder, and the object of our life in the Home, the City, the Kingdom, the World, above.

Such is a necessarily brief and inadequate outline of what we may gather from Holy Scripture Heaven will be. Now we must consider

(To be continued.)

WHERE THE ELDER PLACED PRAYER

From "Cheat the Boys", by E. Philpotts.

"It's the Sabbath, Jimmy, and so perhaps a word can be spoke on the subject, though I'm always shy of it," answered the elder. "There's the story I might have told you, or I might not, showing what my old father in his time thought of God. He gave me a little cantle of land in

his garden, all for my own—five yards square, I dare say—and I was to grow cabbages and roots, and my mother was to buy 'em off me if they were up to the mark. And in them days, at ten years old, I was a very good little lad indeed, being brought up by a most religious parent.

"In truth my mother overdid it, and made me a bit queer, and it was over my garden patch that my father found out how deep religion had got into me. Because, after the ground was mine, I went out and knelt down in the middle of it and thanked God for the gift and asked Him to bless it and make it yield the fruits of the earth after their seasons; and then my father called me and wanted to know what I was playing at. I told him it weren't no game, and explained; and he said, 'Well, Paul, what you have got to do be this:

" 'You mustn't drag God into it yet awhile. First you'll cleanse off the weeds; then you'll trench two feet deep all over; then you'll dig in a barrow of stable manure, which you can gather off the roads yourself; and then you'll plant your seeds and dust 'em over with soot; then you'll watch the seedlings and fight for 'em against birds and vermin, and thin out in due season; and then you'll tend and water and watch, and be quick to slay an enemy, and fight for the life of each young cabbage as if it were your own; and then—then, Paul, you can ask God to be on your side also. Work and watchin', ' said my father, 'did ought to come first and prayer afterwards.

" 'First, you've got to do your very best and cleverest, and then go afore God when your part be done. But there's a lot of people put all their strength into prayer, while they scamp the work, or else pay others to do what they should be doing; and the prayer of such people falls on a stone-deaf God, in my opinion.' "

OUTLINE OF PROPOSED PROGRAM FOR OUR WORK IN SOUTH CHINA

Morrilton Church of Christ, Morrilton, Arkansas

In addition to Brother and Sister Benson and Brother and Sister Oldham, who are sponsored by this church, five other missionaries, sponsored by other congregations of the Church of Christ, have gone to China since Brother Benson went out. They are entering other parts of that great country. Brother and Sister Broadus and Miss Mattley have been working in the interior Province of Kwong Sai. Brother N. B. Wright and Brother Charles

Gruver are located in the City of Peking, which is about 1,200 miles from our brethren in South China.

The present progress of the work has inspired Brother Benson and Brother Oldham to desire to undertake a bigger program for the work in South China—a program more in keeping with the immense task that confronts them there.

1. LITERATURE WORK

If you could imagine our own work in America with none of the many books, none of the good Christian magazines, and none of the numerous tracts and booklets published by our brethren, then you would have a picture of the problem our missionaries have had to cope with in China.

However, they have already made an effective beginning in solving this problem. With the help of a Chinese Christian who is educated in both Chinese and English they have already published a series of tracts on about twenty different vital subjects; have translated and published one volume of Sound Doctrine by Nichol and Whiteside; first two (now four, L.T.O.) numbers of a forty to sixty-page Chinese Christian magazine, and have already translated the whole of McGarvey's *Commentary on Acts* (one of the very best Bible commentaries available), which is now ready for publication in Chinese. This line of work needs to be continued and enlarged.

Brother Oldham has charge of the publication work in Chinese. According to his estimate it is possible to pay the salary of the Chinese translator and publisher who helps in that work; to publish one large book each year; to publish two smaller books each year; to maintain a constant supply of tracts and booklets, and to publish a Chinese monthly magazine with a budget of \$75.00 a month, in addition to what will be received on the field from the sale of literature. It is the cheapness of labor in China that makes it possible to do such a volume of work with such a small sum of money.

The magazine mentioned now has a circulation of 2,000 copies, and Brother Oldham wishes to increase it to at least 5,000 soon. Tracts are now going into the hands of thousands, but should reach more. The books and the Christian magazine in Chinese have a value that corresponds to the value of such literature in America. Such publication work is an essential part of an effective program in China. It is our earnest desire to see the necessary budget furnished for this work.

(More Anon.)



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, Verdun, Montreal, Quebec.



HOME FIELDS

"Five New Churches in 1932"

I was very much pleased at the very favorable response to my article in the December issue of the C.M.R. Truly a great door is open if we only have faith to enter in.

In the early part of 1931 I called attention to the programme sponsored by Bro. Sheppard to establish five hundred new congregations in United States in 1931. I suggested that we set as our goal a new congregation for every evangelist in Canada. Apparently few took any interest in such a scheme for I heard not one word of enthusiasm in regard to such a project. Brethren, it could have been done but it wasn't.

Brethren, we are capable of greater things. When I appealed to you for clothing you responded in a royal fashion. Your answer was above my highest hope. You remembered me personally so that I was able to distribute quite a lot of clothing. This time I appeal to you to help start five new congregations in 1932. "Where there is no vision the people perish." Brother evangelist, is there not an opportunity near you to start a new congregation? Do not be afraid to step out on the promise of God. Do you know that the new congregation at "Lambton" has given more to my support than any other church?

If there is no opportunity to start five congregations near you there is here. Many times that many. What do you say brethren, to a zealous campaign to win Canada for Christ. In September there were 4,700 baptisms reported in one Southern paper published by our brethren.

We put them to shame in our work in regard to foreign missions per member. They have not made the splendid response to provide clothing for the brethren in Montana that you have in Saskatchewan, but we are not doing our part to win to Christ our brethren in the flesh.

Keep up your work in the foreign field; feed the poor and clothe them. Let us go on to greater things. Canada for Christ, Christ for Canada. Brother Preacher, speak of it next Lord's Day. You Elders, exhort brethren to a greater effort in soul winning. Every one take up the story of salvation till the whole Church in Canada is revived.

If we double our efforts at home we will soon be able to double our efforts abroad.

We will not set the goal quite so high as last year. Let us see if we cannot go over the top.

—J. C. BAILEY.

Our Indian Road

The winter months on the Reserve present a real opportunity for good work. Indians come in from long distances for various reasons, maybe mostly to deal with the Government Agent. Brethren Trindle and Prince take advantage of these opportunities, and both with faithful preaching and personal conversation present the claims of Christ and the necessity for a Church of Christ is pressed upon their consideration.

These men need our prayers to be equal to these responsibilities. Crowded meetings reported from all points.

Bro. Trindle wishes me to thank all Ontario brethren who helped so finely this year end. We gratefully acknowledge all moneys received through C.M.R., Fern Ave., Toronto \$7.50, C. B. Hotchkiss, Qu'Appelle, Sask., 35 cents.

—WALTER EATOUGH.

AFRICA

Mayville, Cape Town, S. Africa.

Dear Brethren:

Many and great are the blessings we have received of God during the past year, but still we read 1 Cor. 2:9: "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God has prepared for them that love Him." So that we may enter boldly into the New Year, and say, "The Lord is my helper, and I will not fear what man shall do unto me."

I also wish to acknowledge the love and faithfulness of our brethren to us through another year of service.

We esteem it a privilege to represent our Saviour and our Brethren, in this land of Africa. We thank you all for help received and encouragement received to continue in the good work, which we know, "is not in vain in the Lord".

On the 8th of December, my two "specialists", Drs. Bosman and Krone, discharged me again. They are very pleased with my recovery. I asked Dr. Bosman at once what I owed him. "You don't owe me anything," he said. "If you owe anybody anything, it is Dr. Krone. He has done all the work. If it comes back, come and see me at once."

I then saw Dr. Krone and told him what Dr. Bosman said. "You don't owe me anything either. Come and see me if it gives you any more trouble." I asked him if I couldn't come and clean his boots for him. He laughed. My eyes filled with tears of thankfulness, and I just told him I couldn't find words to thank them for their great kindness to me. I have never met with such kindness—four months consultations, injections, X-rays, etc., etc., and this is the second time. Brethren, isn't this one of the results of prayer? My desire is, to use returning health in every way for God's glory, and the extension of Christ's Kingdom.

Now you will be glad to know that one result of the cottage meetings held at Mayville is, that the two churches mentioned in my last have held special meetings to discuss a union, resulting in a special united meeting last evening at the Bree St. Hall. It was a wonderful meeting. After seven or eight years separation the motion to unite as soon as possible was carried unanimously, and all stood up and sang the Doxology. Every proposition throughout the meeting was unanimous. We are to meet (D.V.) in the Oddfellows Hall, Loop St., (a hall twice as large as the Bree St., and more central). Several speakers have credited us with being responsible for bringing about the above, and the meeting last even-

ing insisted on your humble servant presiding at the first meeting for worship and Breaking of Bread in the New Year, which I reluctantly accepted, feeling there were others more capable and qualified to do it.

I can't say that the membership will be, probably fifty to sixty "live ones" consisting of native, colored and European. Our hearts are full of joy and thankfulness, and glad we are here, though we did come through the door of suffering, to get here. "Jesus hath done all things well."

I have received a wire, also a letter from Livingstone, saying Sis. Reese has successfully undergone the operation in the Livingstone Hospital, to have the fibrous tumour removed, and is recovering nicely.

More workers are needed, but it's no use sending them if they can't be supported.

South Africa, like the rest of the world, is in a terrible state at the present time and going from bad to worse.

White men, tradesmen too, as well as non-Europeans, are begging at the doors every day, genuine causes.

Mayville is full at present. Sis. Mrs. Hinde and two children from Bulawayo and Bro. and Sis. Day and daughter who have been visiting Rhodesia and return to New Zealand by next Saturday's boat.

We have had two hundred and twelve visitors at Mayville since August 1st, (not including children). A contrast from Huyuyu. I think I can claim at least one qualification for an elder, we love it. It will prepare us for the company of the Heavenly Home. Where we shall meet to part no more.

We shall be glad to have the prayers of the Brethren for the success of the Lord's work in Cape Town.

—JOHN SHERRIFF.

Kabanga Mission

I was called out into the yard to speak to an old native woman who asked me for food. I had to tell her that we were very short of food for the mission and had none to give, but I remembered that I had about a gallon of corn and offered her half of that. She had leprosy, with white patches and scabs on her face. As I was going away she asked me if I had medicine for the sore in her mouth. Nearly the half of the soft palate was eaten away by cancer. Hungry, leprosy, cancerous, but worst of all—without Christ. Not far from the grave and without Hope.

—J. D. MERRITT.

Interior Mission of North Brazil

Dear Friends:

The last six weeks have brought to us much joy in the work of the Lord. Even though Sister Johnson and Rachel have suffered from ear trouble, we do not cease to give thanks to our Father for all things, for He knows what is best for us.

I have been kept at home most of this time on account of sickness, stories of Lampeao, the bandit, and much work that needs to be done for Bible classes and other meetings. As Bro. Boyer has been gone, I have had to direct most of the work here in Matta Grande.

The last of September I made a ten-day trip with a colporteur into the by-ways and country districts. We had a fine visit with these country people! It is hard to find a better place to preach the Gospel than in these places. It is a great joy to preach the Gospel to these simple people!

The first night we preached in a Christian widow's house, who has accepted the Gospel in her old age. She is extremely poor, but always happy to serve us with the best she has. In order to have a change from beans and "farinha", and help her some, I

usually take some meat and bread with me. We had a good meeting with the Christians of that place and left the following day for a ranch of a Christian man not far away. We preached that night and left the next day to sell books in the market at San'tanna. About 3 p.m. we left the market and went to a Christian's home in the hills about six miles away. We had a good meeting that night and announced a baptismal service at 3 p.m. the next day. About one hundred attended the service; perhaps it was the first time they had ever seen a baptism by immersion. Another attraction was my motorcycle "bicho" (bug), as they called it. They were not satisfied until I rode it a little for them to see how that "bicho" performed.

That night we had a wonderful meeting! About two hundred were present, and as the house was not large enough to accommodate them, I preached in the front yard. Some came five or six miles on foot and stayed until 11 p.m. talking and buying books. After three days we left the Christian man and his wife happy and rejoicing in the Lord.

Our next meeting was in the house of a blacksmith, who has been interested in the Gospel for some time. I talked to him personally after meeting until midnight about the salvation of his soul.

We preached the next night in a little village where a Christian shoemaker lives. We were made glad by the faith and courage of five Christian girls and the widow referred to in the beginning; they walked about ten miles to attend the meeting and returned that night. A man who has been attending our meetings, asked me to return by his place and preach, as his wife wanted to hear one of the "americanos". I accepted the invitation and when meeting was over that night the man asked to be baptized. I asked him to come to Matta Grande. A few days later he arrived with another man and I baptized them both.

The Lord has blessed the teacher of our school with better health, and has inflamed his heart to preach the Gospel to his people in the interior of Brazil. He has decided to stay without a promise from anyone and trust the Lord for his daily bread. He is an excellent worker and may do a great work for the Lord in this part of the country.

While on this trip I went to a place where a marsh had been cleaned out and found great piles of bones of prehistoric animals. I have one tooth that weighs about three pounds. Some of the men who helped clean out the marsh claimed they took out teeth that weighed eight pounds, and bones that weighed thirty pounds.

Remember that we need you as our fellow-worker in the Lord.

Yours in His service,

GEO. R. JOHNSON.

JAPAN

Shioda Mura Mission

We receive the Review and are very thankful for it. It is kind of you to continue sending it.

Day after tomorrow finishes our 13th year in Japan. The Lord has been gracious to us. We have enjoyed the work. After three years in Tokyo we came to the country. Not long after Bro. Rhodes came. Then H. R. Fox, then H. J. Fox, and five years ago Bro. Morehead. From these various stations, congregations and mission points have been established. We have four here. Altogether tens of thousands of people have heard at least once a message of Christ. Hundreds have been baptized in the country and we believe many saved. Please continue to pray for us.

Sincerely,

ORVILLE BIXLER.

A Trip to Inner Mongolia

To the north of China proper lies Inner Mongolia, which is composed of the three provinces of Jehol, Chahar and Suiyuan. Fewer missionaries have gone to this section and the need there challenges faith.

I met a family in Peking who were from Suiyuan, the north-western province. I was glad that an opportunity was afforded to visit that part of the country. It was my privilege to speak to the church there and in the street chapel which was opened six days of the week. In addition to getting a much needed rest from excessive study and the hot weather of Peking, there was opportunity to study the needs of the northern field.

The friend and I made an inland journey of 50 miles on a topless bus. Because the driver tried to take too large a portion of the population plus an armed guard and a lot of baggage on a weak tire, we had three blow-outs. The last one occurred two or three miles from a certain village. We walked in and tried to keep within a safe distance of the mounted guard (the magistrate's wife was along, hence the guard). Hot water was plentiful in the inn. Our supper consisted of millet soup, in which, after eating a portion, we found a number of dead flies. The bed was a K'ang, made of brick. This bed was almost 'as hard as a brick', for we had very little bedding with us. The result of this first night in a Chinese inn was an upset stomach for two days.

The Charhar city of our visitation is a prosperous walled city. It lives, however, back in the middle ages. The population is said to be seven thousand souls. Between this place and Kalgan lies a larger city. It also is without a minister of the Word.

Impressions

While visiting a village, an overwhelming thought came over me. There, and numerous other places are people enduring their existence without one word of Life, unless we who believe in the Lord take it to them.

Again—it is a sad and solemn thought to realize that generation after generation of a whole city passes on without a gospel witness in their midst. *How long must this continue?*

And this—while passing along on the railroad, I saw clusters of houses here and there. Children were running about. This condition in sparsely populated districts makes it very difficult to reach all the people, yet the need is great just the same.

The Need

Soon after arriving in China I was surprised to learn of the great number of missionaries in this country. There seemed to be no place not covered (except those far back into the interior). That, however, is not the case. I know of opportunities where four or five families could be placed and their work would not overlap. I know definitely about these places and there are many others where the need is appalling.

"Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest."

After praying, can you come or go?

More about our present field, later.

N. B. Wright

NOTICE

Owing to the present depression and the fact that the Post Office now charges 3 cents for mailing receipt, we will discontinue acknowledging donations by mail. The insertion of all contributions in the reports published in the C.M.R. will be the only acknowledgment in future.—H. McKerlie.

THE GLORY OF MISSIONARY WORK

By Andrew Murray

Every friend of Jesus is a friend of Missions. Where there is a healthy spiritual life, there is a love for the missionary cause. When you consider the reason of this, you obtain an insight into the glory of missions, and into your calling to embrace this cause as a part of your soul's life. Come and hear how much there is to make missionary work more glorious and precious.

1. *It is the cause for which Jesus left the throne of heaven.* The heathen are His inheritance, given to Him by His Father. It is in heathendom that the power of Satan has been established. Jesus must have Himself vindicated as the Conqueror. His glory, the coming and manifestation of His kingdom depend on Missions.

2. *Missionary work is the principal aim of the Church on earth.* All the last words of the Lord Jesus teach us this. The Lord is the Head, and He has made Himself dependent upon His body, upon His members, by whom alone He can do His work. As a member of Christ, as a member of the Church, shall I not give myself to take part in the work, that this goal may be reached?

3. *It is the work for which the Holy Spirit was given.* See this in promise of the Spirit; in the leading of the Spirit vouchsafed to Peter and Barnabas and Saul. In the history of the Church we find that times of revival go hand in hand with new zeal for the missionary cause. The Holy Spirit is always a holy enthusiasm for the extension of the kingdom.

4. *Missionary work brings blessing on the Church.* It rouses to heroic deeds of faith and self-denial. It has furnished the most glorious instances of the wondrous power of the Lord. It gives heavenly joy over the conversion of sinners to those who watch for it with love and prayer. It cleanses the heart to understand God's great plans, and to await the fulfilment of them in supplication. Missionary work is a token of life in a Church and brings more life.

5. *What a blessing it is for the world!* What would we have been, had not missionaries come to our heathen forefathers in Europe? What a glorious blessing has not missionary work already won in some lands? What help is there for the hundred millions of heathen, if not in missions? Heaven and hell look upon missions as a battlefield where the powers of Satan and of Jesus Christ encounter one another. Alas! that the conflict should be carried on so feebly.

6. *There will be a blessing for your own soul in love for missionary work.* You will be exercised in faith. Missionary work is a cause for

faith, where everything goes on slowly, and not according to the fancy of men. You will learn to cleave to God and the Word. Love will be awakened. You will learn to go out of yourself and your little circle, and with an open eye and a large heart to live in the interests of your Lord and King; you will feel how little true love you have, and you will receive more love. *You will be drawn into prayer.* Your calling and power as an intercessor will become clearer to you, and therewith the blessedness of thus co-operating for the Kingdom. *You will discern how it is the highest conformity to Him who came to seek the lost, to give up your own ease and rest to fight in love of the heathen.*

Receipts for Foreign Missions

(From Churches and Individuals)

From February 8, 1931 to February 10, 1932

Receipts

Balance on hand	\$236.30
For Miss Bannister's Work, Nyasaland:	
Individual Members, Bathurst St.	174.37
Wychwood Bible School, per C.M.R.	15.00
Sister Churches, per C.M.R.	107.25
Sister in Fern Avenue	10.40
Postage collected on Baskets	1.75
For Native Preachers, Nyasaland:	
Sister in Bathurst Street Church	100.00
Individual members in Bathurst St. Church	395.55
Individual Member, Wychwood	60.00
	\$1,100.62

Disbursements

Support for Native Preachers	\$495.55
For work amongst girls and women	406.45
Exchange on Money Orders	9.80
Postage on three boxes	12.00
Medical supplies with postage	5.13
Balance on hand	171.69
	\$1,100.62

—J. S. MACMILLAN.

Received During January

For Miss M. Bannister, Nyasaland

Sisters at Windsor, Ont.	\$ 2.50
A Sister, Toronto, Ont.	15.00
Young People's Class, Windsor, Ont.	2.50
Chusch at Woodgreen, Ont.	2.50
Miss E. Burgess, Lexington, Mass.	3.00
Church at Sarnia, Ont.	1.25
Bible School, Windsor, Ont.	11.00
A Brother and Sister, Raymond St., St. Catharines	15.00

For Bro. J. Sherriff, South Africa

Bro. Beecroft, Collingwood, Ont.	6.00
Church at Hamilton, Ont.	25.00
Church at Wychwood, Ont.	20.00
Church at Selkirk, Ont.	5.00

For Bro. C. W. Petch, Saskatchewan

Church at Jordan, Ont.	5.00
Church at Woodgreen, Ont.	3.50
Church at Winnipeg, Manitoba	5.00

For Bro. H. C. Trindle, Manitoba

Sisters at Hamilton, Ont.	3.00
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For 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. D. Merritt, South Africa

A Brother, Strathmore Blvd., Church	50.00
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Forwarded as desired.....\$230.25

—H. McKERLIE.

HEROISM FOR GOD

An English college was once visited by a minister seeking volunteers for a mission field in India. He assured the students that the work was easy, the homes comfortable, the society pleasant. Not a man moved. A little later a mission worker came, seeking for volunteers for the Congo in Africa, to fill vacancies created by death, and he closed bluntly by saying: "It will most likely mean death to you, too." Six men immediately rose.—*Selected.*

NEWS AND CORRESPONDENCE

GOOD NEWS

A telegram to the Christian Leader states that M. Keeble (our colored preacher), closed a meeting at Bradenton, Florida, with two hundred and eighty-seven baptisms.

C. G. McPhee.

AUTHORIZED TO SOLEMNIZE MARRIAGES IN SASKATCHEWAN

- H. E. Forman, 1231 Pasqua St., Regina.
- H. A. Rogers, Manson, Manitoba.
- J. A. Sinclair, Horse Creek, Sask.
- C. W. Petch, Horse Creek, Sask.
- W. Orr, Minton, Sask.
- J. C. Bailey, Ogema, Sask.
- C. T. Bailey, Ogema, Sask.

NEW SOUTH WALES

Merrylands.

Dear Bro. Firth:

Kindest Christian greetings to you and your staff of writers, to The Christian Monthly Review.

You will kindly look over my neglect in not writing to you sooner to renew my subscription to your Paper, which is striving nobly for the old paths. It's an uphill fight. I received the Gospel Advocate and Christian Leader for some years and they are a help to keep one striving for "The Old Paths".

With every good wish for the success of the cause in Canada.

Yours sincerely in Christ,

J. McGREGOR.

WHERE WILL THE JUNE MEETING BE HELD ?

No Time Should Be Lost In Arranging

WARNING !

St. Catharines, Ont.

The Church at the corner of Beecher and Raymond Streets, feels it their duty to warn the Brotherhood against becoming victims of a man who wormed his way into the confidence of the Brethren here, and then disappeared.

He gave his name as James Patrick O'Connor, claimed he had been a monk of the Roman Catholic Order of Redemptive Fathers, having just left the Romish Church and the Monastery at London, Ont., because he could no longer continue with them on account of the false teachings and practices of said Church.

Some of the Brothers did all they could to teach and lead him to the simple New Testament Order, and finally he was baptized by the writer and given a certificate of baptism, which he may use to gain the confidence of others.

He claimed also to be of a well-to-do family, and that there was a large estate that had to be re-established to himself that would require some time.

He posed as a qualified teacher of Latin and Greek, Science and Chemistry, as well as being an Electrical Engineer and an Accountant.

He said he was engaging in some supply teaching and accountancy as well as lecturing to different clubs, etc., to make enough money to pay expenses until his estate was settled.

All these and many other claims have been proven to be false.

Through the above he was able to borrow a sum of money from a Sister, board and lodging from another Brother and Sister, as well as articles of minor value from others.

He issued worthless cheques, some for large amounts, in lieu of the settling of his supposed estate.

Brethren, he is smooth and has a ready answer for almost any question you put to him about the Bible, law or finance.

Signed in behalf of the congregation and the Elder.

—L. J. KEFFER.

WYCHWOOD, TORONTO

We are pleased to report an addition of one to our ranks, and the service of Christ. A young sister was immersed on January 24, and was received with joy. We have had some very enjoyable meetings lately, enjoyed a visit from Bro. Wicksey and some of the younger men.

In April, D.V., we shall have a two-weeks'

protracted meeting to continue into the Anniversary Services, May 1st., and expect our Bro. McPhee to be the visiting evangelist. The Church is looking forward to this, and hopes for a deeper spirituality and greater consecration to result.

—W. RICHARDSON.

STRATHMORE BLVD., TORONTO

(This arrived just too late for insertion in last issue.—Editor.)

The congregation here is still continuing to see the sown seed springing up and bearing fruit.

During the month of December, three confessed Christ and were baptized. Of these three, two were young people, members of the Bible School. We give God all the glory.

The Lord's Day attendance, both morning and evening, is on the increase. The evening service is especially gratifying. One week of December was devoted by the Bible School teachers to a systematic visitation of the homes of the scholars whose parents do not attend the services. The result was so encouraging that we plan to repeat the effort during February.

A watch-night service was held the last night of the old year, at which a good number were present. It was the occasion of a fuller consecration to the work of the kingdom.

—E. WICKSEY.

SARNIA, ONT.

Pleased to be able to write that we had one baptism. Bro. Wm. Yeates baptized Bro. Alex. Olemiuk at Woodrowe Beach, Sarnia.

Had Bro. Horrocks and Bro. Bruce and Bro. Russell of Windsor to meet with us. Expect Bro. Thos. Bateman of Detroit on to help us.

Greetings from Sarnia Church.

(Sis.) L. C. LaCOURSE.

MEAFORD

I am glad to report that the whole Church here has taken on new life since the first of the new year, and the prospects are very bright for the best year's work we have had since coming here.

The Bible School is doing better work, with an increased attendance.

Our Sunday evening meetings are very well attended by persons from the outside, which makes us very hopeful for the future.

We have a young people's Bible class of twenty studying the book of the Acts.

Also an adult Bible class ranging from twenty-five to thirty in attendance every Tuesday night. We are studying the book of Genesis.

Our Thursday night prayer meeting is the

best it has ever been, and very largely attended.

The Church at Cape-Rich is doing fine. I go there once a month. One addition, a young married lady coming from the Baptists to us, thus uniting husband and wife in the faith once for all delivered to the saints.

I go to Griersville once a month in the afternoon, and the work holds up very well there.

We are planning very extensive work here in this Meaford field this year. Pray for us that the Lord's work may be greatly blessed this year. We plan on going forward even in the face of this depression.

—G. W. ADKINS.

COOKEVILLE, TENN.

Feb. 1, 1932.

Two confessions and baptisms yesterday at our regular services. Attendance good at all services.

—O. H. TALLMAN.

PERRYVILLE, SASK.

The Lord's work at this place moves on with encouragement. The new members take an active interest in the service, each willing to do his part. We have started a Lord's Day school, followed by worship and preaching. Wednesday evening, Bible Study, is being well attended.

The Lord willing, my Father, D. A. Sinclair, and I, plan on holding a meeting here, also one at Round Plain School, before the spring work opens on the farm. Brethren, pray for the work here, and especially for those meetings. The opportunities here are great. But it means plenty of hard, steady work. The sectarians here preach just a good moral life, more than the necessity of the New Birth, and they do not keep the standard of Christianity high. Therefore it means a great change to become a member of the one body and live the Christian life.

—GORDON S. SINCLAIR.

VANCOUVER, B.C.

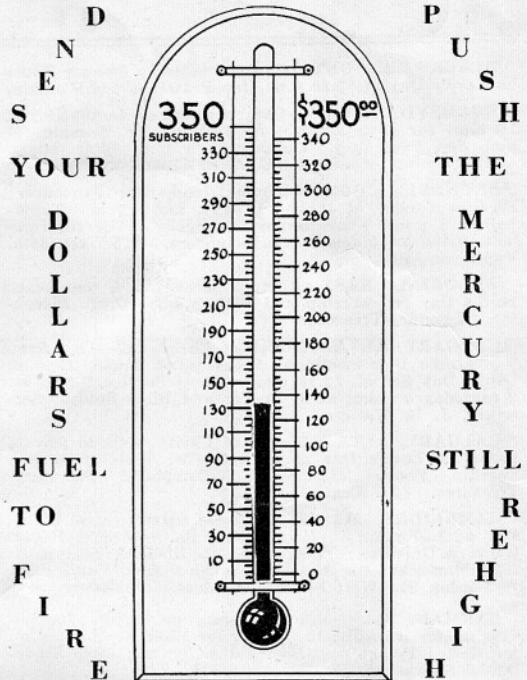
The Church here is still holding forth, standing to the plumb-line of Primitive Christianity. Our meetings on Lord's Day morning are bright and helpful, and add a stimulus to the spiritual life of all its members.

We are looking forward to a year of aggressive work for the Master, and have enlisted the aid of the young men of the congregation, and have planned them to give short addresses at our week-night meetings.

Bro J. Whitfield purposes to give two illustrated lectures on scenes in Palestine and the life of Christ.

—S. WILSON, *Secretary*.

GOING UP!



January—\$31.25

"A Sister" sends \$5.00 "to help to keep the temperature rising."

PRACTICAL APPRECIATION

Dear Sir:

I duly received the letter you sent in December last re *The Christian Monthly Review*. It has been coming here for some time, although I had not requested it to be sent. The object of the magazine is a worthy one and I should like to see its continuance. Times are very hard with us and we are unable to help in many ways we desire. I enclose Money Order to the value of five shillings which will cover cost of C.M.R. for a year.

JAMES WARDROP.

OBITUARY

SHAW

We report with sorrow the passing of our Brother, George E. Shaw. A young man of only twenty-eight he passed the last five years in hospital. He was a cheery, kindly chap, though he suffered a great deal. Those few who knew him intimately have pleasant memories. The end came quickly. Now he is At Rest. W.R.—(Wychwood, Toronto).

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. Daniel Stewart, 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, Secretary, 223 Cumberland Ave.

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. O. D. Wills, Sec.

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.

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

TORONTO (WYCHWOOD)—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 Balhol 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 1620 Fernwood 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. Evangelist D. H. Perkins, 1002 Banning St. Phone, 28,052.

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.