

Christian Monthly Review

WEST GORE, HANTS CO., N. S.

Vol. XI.

MAY, 1926.

No. 5.

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OUR DIRECTORY

(Charge for Directory Notices per Church, One Dollar a year.)

CALGARY.—221 Eighth Avenue East (Wright Block) is the meeting place of the Church of Christ, in Calgary. The Lord's Day—Breaking Bread, 11 a. m.; Preaching the Gospel, 7.30 p. m. Friday, 8 p. m.—Bible Study. Secretary, W. W. Scott, 323 32nd Ave., N. E.

Church of Christ, 517-15th Ave., W. Calgary. Lord's Day meetings: Bible Study, 10 a. m.; Breaking of Bread, 11 a. m.; Preaching the Gospel, 7.30 p. m. Wednesday evening, 8 p. m., Bible Study and Prayer. Secretary, A. T. Wadlow.

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

VANCOUVER, B. C.—Church meets at 604-12 Ave. E. Lord's Day for Breaking of Bread at 11 a. m.; Lord's Day for Gospel Service at 7.30 p. m.; Wednesday at 8 p. m. for Prayer and Bible Study. School at close of Lord's Day morning meeting. Secty.-Treas., F. E. Lucas, 2637 Patterson Ave., Burnaby, B. C.

WOODGREEN, ONT.—Church meets on Lord's Day at 11 a. m. for Bible Study. At 7 p. m. for preaching and worship. J. C. Bailey Evangelist.

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

BLACKWELL, ONT.—Church meets in private house on Lord's Day, at 11 a. m. for Bible Study and worship.

FOREST, ONT.—Church meets in private house on Lord's Day, at 2.30 p. m., for preaching and worship.

ST. CATHARINES, ONT.—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. Wednesday at 8 p. m., Bible Study.

REGINA, SASK.—Church of Christ meets in Sons of England Hall, 1459 Retallick St., near Dewdney Ave., each Lord's Day at 11 a. m. for worship, and at 7 p. m. for preaching. Cecil Seed, 1555 Garnet St., Sec.-Treas.; H. E. Forman, 1231 Pasquaw St., Evangelist.

JURA, ONT.—Church meets on Lord's Day at 10.30 a. m., for preaching and worship.

MONTREAL, QUE.—Church meets at home of P. L. Pratley, 469 Clarke Ave., Westmount, Que. Phone 6200.

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; W. H. Burgess, Clerk.

CARMAN, MAN.—Church meets on Lord's Day at 10 a. m., for Bible School. At 11 a. m. for worship. At 7 p. m. for Gospel preaching. Wednesday, 8 p. m., Bible Study.

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

(Continued on Page 27.)

Christian Monthly Review

Organ of the Churches of Christ in Canada.

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D. McDOUGALL, Editor and Publisher.

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Vol. XI.

West Gore, N. S., May, 1926.

No. 5.

SPRING.

(BY ALBERT BURGESS.)

The balmy breeze sweeps o'er the fields,

The vernal flowers are scattered o'er the lea;

Nature in all her loveliness again

Brings forth the grass and beautifies each tree.

How sweet to wander by the mountain stream,

To mark their wanderings as they gently glide;

While the sun is sinking behind some hill,

As we wander forth at eventide.

How sweet to listen to the song of birds

That oft we hear from some near grove;
How gay their plumage, how sweet their song,
They hymn the praise of God the God of love.

Though much there be on earth to please the eye,
To charm the ear and tune the heart to praise;
It cannot fit a soul to die,—
Or give us peace when sin that heart dismays.

Great God though poor an offering I would bring,
Deign on a worm to lift thy smiling face,
Filled with thy love with cheerful heart, I'd sing
To God the God of Nature and of grace.

2 Wallis Court,
Lexington, Mass.

THE SOCIAL PRAYER.

Matthew 6:9-13.

(BY HOWARD A. WALTER.)

Our Father—ours, yes, theirs and mine,
And while men spurn the Word divine,
My task, to win their hearts to love
His name as 'tis revered above.

Thy Kingdom come—my part, dear Lord,
With words and works in brave accord,
To bring thy will to pass on earth;
Else praise and prayer are little worth.

Give us our needful bread this day.
Shall poor men starve while rich men pray?
Help us, despite inhuman greed,
The hunger of the world to feed.

Our foul transgressions, Lord, forgive,
As we, of those with whom we live,
So deeply wronged by social sin
That naught but love their hearts shall win.

Lead us not in temptation's way,
Nor let us lure weak steps astray.

*Redeem our souls from guilt and shame;
And make us saviours in Thy Name.*

*Thy glory through Thy power must be,
A world from sin and wrong set free,
Where love is lord from shore to shore;
Then Thine the Kingdom evermore.*

EDITORIAL

SPECIAL.

Attention is called to the article, "Our Responsibility," by Bro. Rogers, our Missionary to the Great West, and to his report of the Radville, Sask. meeting, which resulted in 26 additions and a new church of, I believe, some 30 members, in a new and sectarian community. It is not often that the best of workers can obtain such results in such a place without long and persistent effort. Such immediate response at the first effort, in a sectarian community, marks the missionary as a man of eminent fitness for that work. Brethren, we have some responsibility in this matter. There is an almost boundless and ripe missionary field, right at our doors, in our own land, and peopled largely with our own kindred. There is not on earth a more promising field. When we have met our responsibility to them, we may then turn our attention to the Patagonian or the Siamese. We should cast our Gospel net "on the right side of the ship," where there are fish in abundance that may be readily caught. We do not well to ignore these while we toil all night fishing and catching nothing in barren waters. One beauty of the work in this great field is, that we have the workers right under our own eyes, and where we can conveniently send our contributions *direct to the workers*, just as we desire, instead of the unscriptural method and wasteful practice of sending abroad to the manipulators of some society, or committee, to be administered by them at their discretion. Brethren, we are not true to our responsibility in doing thus, while we have remaining with us the opportunity to do *better*. Bro. Rogers—to plant, and those two godly young men, J. C. Bailey and Wil-

ford Or, to water and help, should be kept constantly in that great and fruitful field.

Send contributions for Our Great West Missions *direct* to H. A. Rogers, Box 192, Carman, Man. Address of others later.

* * * * *

What is to be done with the millions who do not go to church?

How are they to be reached?

Not by making church services a circus.

Not by diluting and destroying Christian Doctrine.

Not by compromises between the church and the world.

Not by the leadership of wealth and fashion.

Not by importing novelties in methods or doctrines.

Not by waiting for Providential upheavals in the irreligious community.

Not by paying the "Pastor" to stay at home and preach the gospel to the saved.

Not by the adulteration of spiritual things with carnal.

Not by appealing to carnality can we develop spirituality.

Not by catering to the lust of the eyes, the lust of the ears or the pride of life.

The masses can never be reached and drawn to the Saviour by any of these means.

Where then is the magnet to find and draw the lost millions?

Hearken! "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). The magnet of the Gospel is *Christ lifted up*. The Gospel, in which Christ is lifted up, and God's love to us supremely manifested, is "The Power of God unto Salvation, to every one that believeth." The lost millions can be reached and saved only by "God's power unto Salvation," the Gospel. Any other power is not "God's power unto salvation," and will not save the lost. The lost must be reached and saved by God's power unto salvation, or they will never be saved. They who reject or neglect God's power unto salvation cannot otherwise be saved.

The world was lost in sin and under condemnation, for all had sinned." Christ came "to seek and to save that which was lost." He came to save the world. But while the Gospel is God's power, or the power that God uses to save there must be application of this power to the lost, or contact with it, in order to have the desired effect, the salvation of the lost. The question then is simply, How can this contact, this application of God's saving power be effected? The

live wire has power in it. But we are not affected by it unless we come in contact with it. When we come into contact with it we will realize that it has power, not to save, but to kill. Now it is a matter of woeful regret that the contact of the lost millions with God's saving live wire, the Gospel is not being more rapidly facilitated. This contact was much more rapidly made during the first ages of the Christian era, when the work was much more difficult and dangerous than in our times. How was it done in those times? The answer is the only solution to the question at the head of this article: "What is to be done with the millions who do not go to church; how are they to be reached?" How were they reached, and whole continents won to Christianity in those first centuries? Their success has never since been duplicated, nor their methods improved upon. Do likewise now, and like results will follow. Humanity is the same, its needs the same; God's power, the Gospel the same; and its same application will produce the same results. But how was the contact effected in those early days? Not by waiting for the lost millions to "go to church." There were no churches to go to—in the modern and popular sense. The disciples assembled for worship, wherever they conveniently could, on the first day of the week. Not by the "Pastor" staying at home, entertaining his supporters, while the Bishops, whose function and duty is to feed the flock, do nothing—and have nothing to think about. The disciples in those days "sound-ed out the word," and went everywhere preaching it. Let the disciples now do likewise, and like results will follow. Let the Bishops exercise their divinely given functions. Let no "Pastor," Evangelist or preacher usurp or intrude upon their work; but send them out to carry the Bread of life to the starving millions. And the church that "sounds out the Word," is invariably the one that "maketh increase of the body, to the edifying of *itself* in love."

* * * * *

ANNUAL MEETING.

Remember the Annual June Meeting to be held at Meaford over Lord's Day, June 13. Not only "Remember," but *prepare* for it. The great Annual Meeting of the oldtime people of God was preceded by a time of special preparation for it, which is certainly a good example for us. Preparation is the cost of anything good. At this writing we are hoping that the program will be on hand in time for this issue; but if not, we may safely depend upon it, that it will be

good. Hope, Work, Pray,

[Since receipt of announcement relating to Annual Meeting the program has come to hand and appears elsewhere in this number.—Publisher.]

INDIA ECHOES.

INDIA, MY INDIA.

(Adapted by Mrs. W. L. Ferguson of Madras, from *America the Beautiful*, by permission of the author, KATHERINE LEE BATES.)

Tune: Materna.

O, beautiful for azure skies,
For golden waves of grain,
For snow-capped mountain majesties
Above the palm-strewn plain.
O, India, my India,
God shed His grace on thee
And crown thy good with brotherhood
From sea to shining sea.

O, beautiful for pilgrim feet
Which suffer mortal pain,
Who strive to find the way to God,
That way so clear and plain.
O, India, our India,
God mend thine every flaw,
Make strong thy soul in self-control,
Thy liberty in law.

O, beautiful for patriot dream
That sees beyond the years,
Thine alabaster cities gleam
O, India, our India,
God shed His grace on thee
And crown thy good with brotherhood
From sea to shining sea.

Come to the Annual June Meeting, Meaford, June 13th

OUR ASSOCIATE EDITORS

OUR RESPONSIBILITY.

"Go spread the Gospel" Jesus said. The things which thou hast heard from me among many witnesses, the *same* commit *thou* (does that mean you?) to faithful men, who shall be able to teach *others* also. (Paul.)

There is no doubt that many church members are too self-satisfied. Satisfied with what they are doing; this no doubt applies to many congregations today, as well as to individuals.

INJUNCTION STILL HOLDS.

Go ye; teach others; suffer hardship; be a good soldier; preach the Word, and, etc. These things are still enjoined. Do you feel responsible? There is no evading by saying: why don't the church do more? Who is the Church? You are a part if you are a Christian. I am now writing to Canadian brethren especially.

WHAT IS BEING DONE?

How much have Canadian brethren done to convert Canadian people in the last twenty years? How long will it take to have all Canadians hear the pure unadulterated Gospel of Jesus Christ, at the same speed as has been made in the past?

NOT THROWING STONES.

I beg your good nature and kindness while in humility, I try to set down a few things, which, I trust, may not be like the water on the duck's back, but may soak in and cause sprouts numerously.

This letter has been in my mind a long time, and now I wish to transfer it to your mind.

The writer is quite well known among the brotherhood of Canada, and to some extent, in U. S. A few years ago (about three) many appeals were made for help to support evangelistic work in Western Canada, and while the drum was being beaten considerable response resulted, but when it came to pass that there was no more vibration there were no results from Eastern Canada save from two places. Don't pre-judge me, but wait till I have finished with remarks.

FINANCIAL STRAITS.

Most of you remember that while I was away from home most of the time in past years, my bank account increased beyond my ability to meet it, on account of not having sufficient—I remember of one year's report when my expenses showed seventy-five dollars more than my receipts. Well, I change the story: I saw some shift had to be made in order to keep on top. My son and I went into beekeeping, along with the growing of some potatoes and keeping a few cattle as we had done, and, by the blessings of God things are in a different state today. The old bank account is gone, and things generally are different.

MUST CONTINUE.

Now the fix is this:

I cannot go out and preach during the summer months and at the same time be a partner in this enterprise. It takes work, and lots of it, and, moreover, to handle bees, experience is required in order to obtain success.

Was away and preached from Nov. 28th till March 31st every day, save while travelling, etc., and on Sundays twice and three times, with one week at home for recess—the Western brethren helped to hold up my hands, and from two places of the East did help come. At present, there is no hope in view for the writer to get away during the summer time, save for a two or three days meeting once in the season. I have, as intimated already, been forced to be at home most of the summer for the last two years.

OBJECT OF WRITING.

Object of writing is not to make known what has been said, so much, but to lead up to what would like to say.

OPPORTUNITIES—DOORS OPEN.

Before God I feel obliged, brethren, to set some things before you—it has been bearing down upon me for a long while—it will be your privilege to act as seems prudently before God.

The fields in Saskatchewan alone are ripe, ripe unto the harvest. Where are the laborers? Are we praying that they may be sent? Some of my readers have nothing to give, it may be, but it is not true of most of them.

I feel that if all the brethren in Saskatchewan did all they would, that they could well support an evangelist all the time. Perhaps they have not been taught enough along this line. May God help them to

see the great importance of doing more for the souls of men.

FREE PRESS NEWS.

About two months ago the writer read from the Free Press, Winnipeg that there were 1,123 school districts in Saskatchewan alone, where no preaching of any kind is being done, and that the Methodist Church intended to supply as many of these fields as possible this summer. Shall we sit by and see doctrines of men infused into the souls of men? We have the truth. We may boast of it, but how will God look upon us if we do not do what we can to break the bread of life to those starving for the truth? There are thousands waiting for the Gospel.

Should it take all the ability a Church has to feed itself? What missionary work are we doing in our homeland?

WATERING THE CHURCHES.

Last summer Bro. Wilfrid Orr was encouraged to go around among the churches in Sask., and N. D., and assist them. Bro. Orr received some help from Sask. and Carman, but not enough to keep his hands up, so he was obliged to turn out.

Bro. Orr is well known by the writer. He is very humble and desirous of honoring God and our Saviour. Has a sacrificing spirit, and ambition to get out and go, instead of looking for the loaves and fishes.

Bro. W. Orr began evangelistic work with the writer, and is now able to teach the church efficiently. Loyal brethren of Carman are contributing to help Bro. Orr to the amount of ten dollars a month at present, but unless he gets sufficient to go on he will have to do as he did last year. If you wish to assist Bro. Orr, send to him at Radville, Sask.

This letter is growing all the time and I have much I'd like to say yet.

SASKATCHEWAN.

I feel sure that there are more open doors for the Gospel in Sask. than any province in Western Canada. Bro. W. Orr is not yet a church planter, but a waterer. The watering is needed as well as the planting, and may God stir your soul to help to water through Bro. W. Orr—he is worthy, and no spendthrift. Any of the brethren in Sask., N. D. and Montana would verify this, I feel sure. All contributions would be reported.

A PLANTER.

Past labors have demonstrated that if the writer were on the

fields the year round, that from four to six new churches would be established—the doors are open. Shall the blood of these people who have not heard the Gospel cry against us in the last and great day? This is a grave question, brethren. Do we really believe the Bible? Do we believe that souls are lost? Are we willing to save them? Are we at ease in Zion? Are we *willing* to send a planter into this field. I say willing at some cost! As one who ought to know, I can explain why Sask. offers the greatest opportunities for the Gospel of Christ.

Here I am alone at the midnight hour, and I still have more to say.

TEN EQUAL RESPONSIBILITIES.

Are there nine churches or individuals east of here, willing to agree with the writer, as the tenth, in sharing equally the responsibility of seeing the right kind of a man, full of snap and zeal for the cause of Christ, willing to suffer hardship if need be, fully supported in planting churches in this Western country? The Evangelist would, of course, necessarily have to be clean cut and no wabblers, as well as being able to mix with strangers and plant churches from such material.

Brethren, do we wish to go to heaven? Are we willing to go without these strangers? Was Christ willing to remain with the Father and leave the world in darkness? Shall we rouse out of sleep?

I have felt duty bound to come to you with this appeal, and, before God I'll feel relieved some when it gets to you.

By God's help I will continue to spend all the time I can during the winters to sound out the truth, but ask you to come along that we may put a real planter on this field for 365 days a year.

Brother, Sister, go to God in prayer over this matter and let's see what results will be.

H. A. R.

* * * * *

THE SCRIPTURAL-MEASURE LIFE.

(By E. GASTON COLLINS, *Meaford, Ont.*)

Jesus said, "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again."

He gave the highest ideals of life known to man. Here He is

giving the changeless principle, "Whatsoever a man soweth, that shall he also reap." He is telling us how some get so much out of life, and why others get so little, and that is because some use a big, full measure in measuring what they do, and others a small, scant measure.

He put it in another way when he said to turn the other cheek; to give our cloak also if they take away our coat; or if they compel us to go one mile, go another. He says the ordinary man loves and salutes those who love and salute him—sinners do that. But if we would be perfect and order our lives by the principle of our text, we must "love our enemies (to say nothing of our brethren) and pray for them that persecute us." Fill the measure full.

The ideal life is the Christian life, for the Christian will do this. Only the Christian can live the fullest, best possible life, howsoever full and good one's life might be out of Christ. "Thou shalt love the Lord thy God with all thy heart, all thy soul, all thy mind, and thy neighbor as thyself," is the way to love by the scriptural measure.

Peter once asked Jesus how often he should forgive his brother in sinning against him. "Seven times?" Jesus said, "No, but, until seventy times seven." Peter, don't limit it—keep on forgiving till the measure is full, then press it down, shake it together, and even run it over—thus you will be forgiven—"Give, and it shall be given unto you." How foolish then it appears when we begin to argue about whose place it is to confess, and to hesitate in forgiving. See James 5:16.

So with giving of our means, (rather the Lord's, for the earth is the Lord's, He lets us use it, we are but stewards) if we should give by the above principle, our treasures would be in a healthier condition, our souls would be too, and we could do more commendably the work of the church.

"He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto good work," and God "shall supply and multiply your seed for sowing, and increase the fruits of your righteousness; ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God." Solomon adds, "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want. And he that watereth shall be watered, also himself." "Give, and it shall be given."

We should "seek for the fruit that increases to your (our) ac-

count" for, "He that seeketh shall find" grace, mercy and refreshing from God.

If in obeying God, to become Christians, we should measure our obedience by the above measure, we would not question any of God's commands. For instance, it is contended that baptism is not essential to salvation. The scriptural-measure life will rather say, "Lord, I'll believe, and gladly repent of my sins, and if you say so, and if it takes that to show my faith and to complete my obedience, I'll gladly be baptized—I'll go the second mile—I'll fill the measure full—and—and—what more, Lord? I want to do it all." It seems strange that the only thing that is really a test of the sinner's faith, and only an act of faith, the majority refuse to do. Baptism is not connected with salvation, only by faith. How can one be "saved by faith" and refuse to do the first act of faith he is asked to do?

So, with prayer—the full-measured prayer is "fervent" and "earnest" and "without ceasing" in "everything."

So, with the Lord's Day worship—we'll be glad to "do this in memory of" Him. When the day comes, we'll not make excuses, nor other plans, but rather, gladly attend "our own assembling together, as the custom of "the faithful is. So, we'll do everything with our might, for, "things done by halves are never done right." Let us "work heartily, as unto the Lord." I pray we may shake off our indifference and neglect, by being "hot" instead of "lukewarm;" by filling the measure full. For, there is no satisfaction like that which comes from doing one's duty gracefully, generously and well.

CHURCH-GOERS PHASED.

(From the Glasgow Herald.)

When the Church goes in for advertising it has to be very careful. A city church had recently the evening service given as "Hell," with underneath "Visitors Cordially Invited." This compares with a similar notice in a neighboring town: Subject, "What is Hell?" and underneath, "Tip up seats. Everybody made comfortable. All invited."

Come to the Annual June Meeting, Meaford, June 13th

NEWS AND CORRESPONDENCE

WINTER'S WORK.

Carman, Man., April 24, 1926.

Winter's work was as follows:

Began meeting at Goodwin, Montana, Nov. 29, preached twenty-seven times; conducted four meetings with Fairview Church, Montana; held twelve meetings with Long Creek, N. Dak., from Dec. 31 to Jan. 10; Estevan, four meetings; Harptree, ten meetings, ending Feb. 2; Regina, five, closing Feb. 10; Macrorie, three services; Macrorie, four nights debate, and Radville thirty-three and one funeral service—one hundred and three meetings, besides the visiting and private work which was not a little. During the four months I visited home one week, and the other days were spent in moving, etc.

H. A. R.

* * * * *

Wardsville, Ont., April 24, 1926.

DEAR BRO. McDOUGALL:

I was with the church at Sarnia last week and two nights of this week. We had three baptisms.

I preached at Blackwell Wednesday evening to an attentive audience.

In His Name,

J. C. BAILEY.

* * * * *

Box 3618, Clearwater, Florida, April 16, 1926

DEAR BRO. McDOUGALL:

Am enclosing one dollar to pay for Review for another year. The church is beginning a spring drive next week. We intend holding two or three tent meetings in and near Clearwater. The work throughout South Florida is taking on new life. Several congregations are building new church houses and some good brethren are now looking for a good location for a good school in which the Bible will be taught daily. We enjoyed having mother with us several months this winter. She left this week for New York City, where

she will spend a week before returning to the old home.

O. H. TALLMAN.

* * * * *

CHARLES VERNON WISEMER.

Bro. Wismer died on Mar. 28th in the Township of Gorden on the same farm on which he was born on Feb. 3rd, 1897.

He was married on Sept. 11th, 1918 to Louise Cornelia Morden. There was born to them one son Orland, age 6, and one daughter Merle, age 4. Besides he leaves to mourn for him a widowed mother (the Father died very suddenly while visiting in Meaford on Nov. 7th, 1923) two brothers, Lawrence, now in Toronto, and Cecil at home.

Bro. Wismer was an affectionate and devoted husband and father, and a member of the body of Christ.

His presence will be greatly missed by the entire community, whose sympathy goes out to the loved ones in their deep sorrow.

The writer conducted the service. We laid his mortal remains in Gorden Cemetery, there to wait the final summons, come forth. Then we will be all caught up to meet the Lord in the air, and so will we ever be with the Lord.

ANDREW A. ROBERTSON.

* * * * *

Vera P. O., Sask., April 5th, 1926.

D. McDougall.

DEAR BRO. IN CHRIST:

Please find enclosed Post Office Order for five dollars for Miss Clara E. Kennedy to help her in the grand work she is doing amongst the poor Japanese. Sorry indeed I can't make it double, and more sorry that I can't promise to send her a help every month, as we are only two families here that belong to the Church, with family and all we are 6, but only 2 heads, but we shall do our best to send a little help as often as we can. We are not wealthy in the world's goods or we might do better. We sincerely hope many more will find it in their hearts to help this poor Sister. Thanking you, dear brother, for your readiness to forward the little we can send to this dear young sister. May God reward you for all the good you are doing for all of us.

Oh how sorry I am to learn of R. G. Schell's departure from the Church of God and going with the Baptist—what will not some

men do for worldly honor. How sorry I feel for his poor parents—it will break their poor hearts. I know his parents almost as well as I know my own family. A truer pair I don't believe could be found. May God have mercy upon their dear boy and open his eyes before it is too late, and may God help his dear mother and father to bear up under their hard trial, is my prayer. With Christian love I am

Your Brother in Christ,

WM. JOHNSON.

* * * * *

Ice Lake, April 5th, 1926.

DEAR BRO. McDougall:

West Gore.

I am enclosing \$1.00 renewal for the C. M. R., also an Obituary to print. I notice a marked improvement in the little paper, may it continue.

Your Brother in Christ,

ANDREW A. ROBERTSON.

* * * * *

Jordan, May 13, 1926.

To the Churches of Christ everywhere.

GREETING:

Be it known that in the year of our Lord 1914, the Church of Christ at College Hill, West Gore, N. S., with O. E. Tallman and L. F. Keffer Evangelists, did duly ordain Donald McDougall, of West Gore, Nova Scotia, to the office of Bishop, for the ministry of the Word.

O. E. TALLMAN, *Evangelist*.

Minister at St. Catharines, Ont., and Jordan, Ont.

* * * * *

THE RADVILLE, SASK. MEETING.

Left Weyburn and reached Radville February 25th, 1926. Went direct from the station to see what would be done by way of renting a hall for a meeting. Looked at one priced at \$3.00 a night—too high! Went to look at another, more out of the way and inferior location, priced at \$25.00 for three weeks.

I told the owner I'd use his hall but did not know whether I would use the hall for three days or three weeks. I realized it would be up to the preacher to make up for the difference in the location

to get the crowd.

Had posters printed next morning, and around with them I went. I left one at almost every house in Radville. Had extra seating provided on Saturday, and at 8.45 p. m. Sunday we began. Had meeting late so that the other churches would be dismissed in time to come.

Well, I forgot the exact number we had the first meeting, but think it was towards forty, perhaps. In two weeks time the number was near one hundred and fifty—lots of gossip by this time. Some saying that he don't believe in Christ, the resurrection and the Bible—I don't know how many other things the accused was accused of. However, on we went with questions of all kinds coming to the box most every night.

Our audience consisted of Pentecostals, Union Church, no Church, Anglicans, two by two, and perhaps some three by fours, for all we know.

The talk ran high, and the writer deferred first principles and the Holy Spirit question as long as he thought he had time to.

GOOD FEELINGS.

Most everyone seemed to be in finest spirits as long as the corns we untouched, and God and the Saviour being held up in praise, with the power of their word.

CHANGE OF FEELINGS.

When obedience and the work of the Holy Spirit were put before the people with all the power of command, some began to balk and snort about the false teaching; and so, to some extent at least, there was dissention.

OBEDIENCE.

When the invitation was extended, men and women began to obey, and twenty were baptized. Six others took membership. I think the major part who were baptized had been Anglicans, some two and two and Lutherans. The church is working fine.

My expenses for the Radville meeting, which began February 28th and closed March 30th, were one hundred and twenty-eight dollars. Received liberal contribution from some which made the burden smaller.

H. A. R.

* * * * *

Enclosed please find receipt for the \$10.00 sent April 10th. I

thank you very much for the help.

You can judge how far I am behind with correspondence. Simply threw up the job for other work. During the last week of the seventeen my throat almost collapsed. It objected to working day and night—work for the night IS coming—it is quite rested now.

Your in Christ,

H. A. R.

* * * * *

JUNE MEETING AT MEAFORD, ONT.

Date, June 12th and 13th. A fellowship meeting, Sat. at 3 p. m. Missionary Meeting, 7. Gospel Preaching 8; "Inspiration of the Scriptures, by C. B. Clifton, Beamsville. Speeches to the Bible Classes at 10 a. m. Lord's Day. Worship at 11. Bro. H. McKerlie (Toronto) will speak on "The Goodness of God." Basket dinner. Preaching at 3 p. m. by F. T. Rowe, of Cincinnati, on "Practical Christianity." Possibly others. Preaching at 8 p. m. by Earl C. Smith (Toronto) on "The Mission of the Church." Meetings will continue each night through week following. As some time during the meeting those interested in the Christian Monthly Review will meet. We anticipate a good meeting. May it be just such a meeting as will please God.

Meaford, Ont., 5-5'26.

E. G. C.

* * * * *

Bro. W. F. Cox writes that on last Lord's Day (May 2) 12 fine young people responded to the invitation at Tintern, and were baptized at Beamsville at night.—E. G. C.



Come to the Annual June Meeting, Meaford, June 13th

OUR EXCHANGES.

SOME BIRDS.

(From the Tara Leader.)

The wife of a Unitarian minister in West Virginia has been married three times. Her maiden name was "Partridge." Her first husband's name was "Robins." Her second husband's name was "Sparrow," and the present one "Quail." There are now two young "Robins," one "Sparrow" and three "Quails." In the family one grandfather was a "Swan," and another a "Jay," but he is dead and now a "bird of paradise." They live on "Hawk Avenue, Eagleville, Canary Islands," and the fellow who wrote this is a "Lyre," and a member of the family.

* * * * *

THE INTERESTED PARTY.

A Methodist divine was asked one day to conduct an "exposé meeting" at a colored church in the South.

A colored woman arose and bore witness to the preciousness of her religion as light-bringer and comfort-giver.

"That's good, sister," commented the divine. "But how about the practical side? Does your religion make you strive to prepare your husband a good dinner? Does it make you look after him in every way?"

Just then the divine felt a yank at his coat tails by the colored preacher, who whispered ardently: "Press dem questions, doctor, press dem questions. Dat's my wife!"

* * * * *

HOW WE SPEND THE LORD'S MONEY.

"We hear daily about the enormous income of the United States. To what is it applied?" Answer:—"According to the 'American Educational Digest' 24½ cents go for actual living expenses, and 22 cents for luxuries.

Waste accounts for 14 cents, investments for 11 cents, and un-

classified expenditures for $13\frac{1}{2}$ cents. Crime costs $8\frac{1}{2}$ cents, and government $4\frac{1}{2}$. Churches and schools are lowest in the list, out of every dollar the former gets just three quarters of a cent, the latter $1\frac{1}{2}$ cents. We waste six times as much as we spend on schools and churches. Crime costs nearly twice as much as the government which exists to repress it. And our luxuries demand almost as much of the dollar as our living expenses.

These statistics, which seem fairly accurate, should silence our loud complaints about being badgered for money by various philanthropic, educational and religious organizations. They warn us that we must reduce luxuries, repress crime and encourage thrift. Let us wipe out the scandal that our nation wastes more than it saves and spends for religion, education and government put together than it does to detect and punish crime." Let Canadian Christians ponder these facts.

* * * * *

SUPPRESSION OF LIQUOR TRAFFIC.

STUDENTS OF PINE HILL COLLEGE FAVOR STRICT ENFORCEMENT OF LAW.

A special meeting of the students residing at Pine Hill College was held recently to discuss the liquor traffic, and the following resolution was passed:

"Being firmly convinced that the experience of the past has shown that the Liquor Traffic is an unmixed evil, resulting in drunkenness, poverty, disease and crime, and that its total abolition is the only safe course for any people to pursue;

"Being further convinced that as a result of the present law, there has been a marked decrease in drunkenness, and that a still more rigorous enforcement of the existing law (and not a policy of moderation) is in the best interests of the entire Province;

"We, students in Arts, Medicine, Law, Dentistry, Engineering, and Theology at Pine Hill Residence, Halifax, place ourselves on record as being in favor of the most vigorous enforcement of the existing law and to that end herewith pledge our loyal adherence and hearty support."

(Signed) J. A. FORBES, *President of Students' Council.*

H. A. FRAME, *Secretary of Students' Council.*

WITHOUT FOUNDATION.

(From the Sydney Record.)

During a discussion of the Nova Scotia Temperance Act in the House of Assembly on Thursday one of the members said that he resented any suggestion that there is more drinking among young people in Nova Scotia today than there was before Prohibition became the law of the Province. Suggestions of that kind are without the slightest foundation, and the people who make them know that as well as anybody else. Here, as wherever else that Prohibition has been made the law, there has been a great lessening in drinking, greatly to the material advantage of the Province, to say nothing else.

* * * * *

A clergyman taught an old man in his parish to read. After his lessons were finished he was unable to call on him for some time, and when at last he did, found only the wife at home.

"How is John?" said he. "And how does he progress with his reading?"

"O, nicely, sir."

"I suppose he can read his Bible quite comfortably now?"

"Bible, sir!" exclaimed the woman. "Lor' bless your soul, why John was out o' the Bible and into the newspapers long ago!"

* * * * *

If our circle of amusements and acquaintances can be all carried without leaving a spot or stain, well and good. If they do not lessen our Christian influence or sear our conscience, we are on safe ground. If they do, for our own and others' sake, they should be dropped and shunned, and our pleasures should be sought along safer paths.—*James H. Bryce.*

* * * * *

Oh, linger a bit at the wayside,

And let your heart be heard,

As it bids you pause by your brotherman

And give him a cheerful word.

For the life that loves is lovely,

And the soul that gives expands,

And the heart that warms to a brother's need

Is like the Son of Man's.

And the meed will be quite royal,

When He says to you and me,
 "Inasmuch as ye did for the least of these,
 Ye have done it unto me."

—F. C. Wellman.

* * * * *

VICTOR HUGO'S PROPHECY.

A day will come when you, France—you, Russia—you, Italy—you, England—you, Germany—all of you nations of the continent—shall, without losing your distinctive qualities and your glorious individuality, blend in a higher unity and form a European fraternity, even as Normandy, Brittany, Burgundy, Lorraine, Alsace, all the French provinces, have become blended.

A day will come when war shall seem as absurd and impossible between Paris and London, between St. Petersburg and Berlin, as between Rouen and Amiens, between Boston and Philadelphia. A day will come when bullets and bombs shall be replaced by ballots by the universal suffrage of the people, by the sacred arbitrament of a great sovereign senate, which shall be to Europe what the Parliament is to England, what the Diet is to Germany, what the Legislative Assembly is to France.

A day will come when a cannon ball shall be exhibited in our museums as an instrument of torture is now, and men shall marvel that such things could be. A day will come when shall be seen those two immense groups, the United States of America and the United States of Europe, in face of each other, extending hand to hand over the ocean, exchanging their products, their commerce, their industry, their arts, their genius—clearing the earth, colonizing deserts, and ameliorating creation, under the eye of the Creator.—(*In his Presidential Address at the Peace Congress in 1849.*)

We today see this prophecy, which is based on the Bible, being fulfilled. This is the Lord's doing, and is wondrous in our eyes.—Ed.

* * * * *

Professor Thomas H. Huxley, F. R. S., writing to a friend in 1899, said: "If a man cannot do brain work without stimulants of any kind, he had better turn to hand work. It is an indication on Nature's part that she had not meant him to be a head worker."

Come to the Annual June Meeting, Meaford, June 13th

PROGRAM

— FOR —

Meaford, Ont., June Meeting.

Saturday, June 12th, fellowship meeting at 3 p. m. Greetings and News Reports; at 7 p. m., Missionary Meeting; at 8 p. m., preaching by C. B. Clifton, (Beamsville) on "The Inspiration of the Scriptures."

Lord's Day (13th) at 10 a. m., speeches to the Bible School; Worship at 11 a. m., with preaching by H. Mckerlie (Toronto) on "The Goodness of God." Then Basket Dinner for all. At 3 p. m., preaching by F. L. Rowe (editor of "The Christian Leader," Cincinnati, O.) on "Practical Christianity." Lunch for all at Supper Time. At 8 p. m., preaching by Earl C. Smith, (Toronto) on "The Mission of the Church." There will be other speakers present, whom we should like to hear; and we shall possibly have opportunity to hear others as well as these listed above. The meetings will continue through the week.

There will also be a meeting of those interested in the furtherance and expansion of our Canadian paper, the C. M. R.

Those motoring to Meaford may easily get the directions; coming, according to place of residence, either through Owen Sound, or Barrie and Collingwood. Those coming by rail will have to come via Hamilton and Allandale, or Toronto and Allandale. Those coming from the north may change at Allandale.

But whatever the method of transportation, come, and come early, and stay till it's over, and stay in good humor. Come, bringing a blessing and seeking one. Let us pray for a good meeting.

E. G. C.

Meaford, May 14th.

P. S.—Work here encouraging. Good audiences. One baptism last Lord's Day.—E. G. C.

Come---

to the

Annual June Meeting,

Meaford,

June 13th

INTENTIONALLY

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CHURCH DIRECTORY--Continued from Page 2.

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

BEAMSVILLE, ONT.—Church meets on Lord's Day at 10 a. m. for Bible Study. At 11 a. m. for Worship. At 7 p. m. for Preaching. Wednesday at 8 p. m., Bible Study.

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. Wednesday at 8 p. m., for Prayer and Bible Study. First Lord's Day in each month Business Meeting at 8 p. m. E. Gaston Collins, Evangelist.

THORNBURY.—Church at Thornbury meets in the home of W. A. Whitfield, Lord's Day at 10 a. m. for Bible Class, and 11 a. m. for Communion; also every Tuesday at 8 p. m. for Bible Study.

LIVINGSTONE NORTH, ALGOMA, near Thessalon.—Bible Class Lord's Day at 1.30 p. m. Preaching and Breaking of Bread at 2.30 p. m. T. W. Bailey, Evangelist.

McRORIE, SASK.—Church meets in Monmawala School-house, at 3 p. m. each Lord's Day. T. W. Banting, Sec.-Treas.

GLENORA, MAN.—Church meets in the Private House of Bro. C. Johnson, on Lord's Day at 3 p. m. for Worship and Breaking of Bread. Sec., Bro. W. W. Adams.

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.

SELKIRK, ONT.—Church meets Lord's Day at 11 a. m. for Worship and public teaching. 7.30 p. m. for preaching the gospel. H. M. Evans, Evangelist; W. M. Hoover, Clerk.

ESTEVAN, SASK.—Church meets at 1014 Second St., on Lord's Day at 11 a. m., for Bible Study and Worship. At 7.30 p. m. for preaching. Wednesday at 8 p. m. for Bible Study. H. A. Rogers, Evangelist; Thos. Orr, P. O. Box 422, Elder.

SEATTLE, WASHINGTON, U. S. A.—Church meets at 4073 First Avenue N. E. Lord's Day 10 a. m., Bible Study. 11 a. m., Breaking of Bread and Worship. 7.30 p. m., Gospel Service. Thursday at 8 p. m., Prayer and Bible Study. A. B. Gardner, Elder, 4132 Eastern 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; 3 p. m., Bible School; 7 p. m., Preaching of the Gospel; Wednesday, 8 p. m., Prayer and Bible Study. Secretary, Bro. W. Eatough, 529 Toronto St., Winnipeg.

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