

CHRISTIAN MONTHLY REVIEW

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June Meeting at Selkirk, Ontario - June 4 - 5 - 6

EDITORIALS

A QUESTION

Bro. Burdette, of 105 Louisa St., St. Catherines, Ont., Mar. 6, writes as follows—

"I have always been impressed with the high calling to which God through Christ has called us. Even as Christ said, Mat. 5th. Chap. 'Be ye therefore perfect even as your Father in heaven is perfect'. In consideration of the high ideals of this command, I would like to ask a question— Could a disciple of Christ go to an entertainment held in a church building, such as an illustrated lecture or concert, where a regular charge is made; or even a collection taken?

If you thought well to do so, I would like this answered in the C.M.R. not for my benefit only, but others, as I realize we are all human. Therefore we are all confronted with such temptations as are common to man. And it seems that enjoyment and pleasure of the excess kind is the hideous monster that is driving the people away from God. For as the scripture says: 'That in the last days they shall be . . . lovers of pleasure more than lovers of God; having a form of Godliness, but denying the power thereof: from such turn away'. (2 Tim. 3: 4-5) May the Lord grant you every success."

Yes, a disciple of Christ could go to such an entertainment as above described. For that matter, a disciple could go to a dance, card party or

a picture show, or he could get drunk, or curse and deny Christ, as Peter once did, or he could swindle his fellowman, or refuse to pay an honest debt, or even take legal steps to prevent a seizure of his property as payment of his debt, or commit adultery, or any other sinful thing. But doing these things never will

identify one as a Christian. It seems some people can't live without doing some things which they shouldn't do. They can't rise up above that old depraved nature, and deny themselves, and make an honest effort to "keep themselves unspotted from the world". But Christians who purposely do these things, need not be surprised if they are among the goats in that great day.

With some things there is no question as to whether they are right or wrong—all concede them to be wrong. They are always wrong. There are a number of other things conceded by all to be right. Of these no one ever asks, "Is there any harm?". But of some other things, in between, much depends on the circumstances as to whether they are right or wrong. These things present a perplexing problem at times. We can't be indifferent to these things and do as we please, and allow our children to do the same, for we meet them everywhere, and the consequences of an indulgence in some of these things are too distressing to be treated lightly. Once a preacher was reminded that he had been going to a ques-

tionable place of amusement, and upon being asked if he thought he was doing right, replied, "It is nobody's business." Yes, Cain said, "Am I my brother's keeper?" but that didn't relieve him of the responsibility. One is headed in the wrong direction when he replies as the above two replied. We are respon-

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sible to and for others, and if what we are doing is causing offence to others or causing others to stumble, we should kindly desist, or at least be courteous enough to consider the matter. "But judge ye this rather that no man put a stumbling block in his brother's way, or an occasion of falling. For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died." We must remember that "none of us liveth to himself, and none dieth to himself."

Our education might have something to do as to whether we think a thing is right or wrong. But our education might be defective. If so it should be corrected. We all must follow our conscience, but be sure it is pure, and enlightened by God's word. Paul tells us that if we do that which to us would not be wrong, but which would cause offense to someone else we sin "against the brethren and wounding their conscience when it is weak, ye sin against Christ". We can't afford to let our liberty become a stumbling block to others. In matters of this kind much depends on what we want to do. If we give way to the whims of human nature, and disregard the good of others and the welfare of the church, we'll be

found doing things which we shouldn't do. But if we feel keenly our responsibility for the welfare of others, and are interested in the church, which is the biggest thing in the world, we'll be found doing fewer and fewer of some things, and more of those things which make for peace.

So, Bro. Burdette's question seems to fall in that category of things which come "in between", which depend on circumstances. It wouldn't matter much as to where the lecture was given—in a church building or any other respectable place. Something would depend upon the nature of the lecture, and of the illustrations used. To attend some lectures would be time wasted. But it would be difficult to see the wrong in attending, under the proper circumstances, an illustrated lecture on tuberculosis, for instance, showing its ravages, and how to combat it. I could see no wrong in attending lectures dealing with moral subjects. There are usually expenses attached to these, and a nominal charge is made to help pay expenses, which would seem to be alright. There would seem to be no wrong in attending a lecture pertaining to the general welfare of the public, and of helping bear the expenses, provided we don't forsake a meeting of the church to attend. That comes first.

There could be no wrong attached to a Christian interested in Missions giving an illustrated lecture on some missionary enterprise, for the purpose of encouraging the missionary spirit. While I wouldn't encourage a general collection at a meeting of this nature, yet if the brethren wanted to help, I would accept it.

Of course there might be pious souls who might object to lectures as described above, but I see not how they could reasonably. They should be reasoned with, and shown where they were obstructing progress. But I would say, where the objection to attendance at lectures or giving lectures in our church buildings, assumed such proportions as to mar the peace of the church, or even divide the congregation, the brethren thus engaged, should move cautiously, lest the work of the church be held up. There are brethren who object to almost everything. But by a tactful course, much of this can be overcome.

A goodly measure of the spirit of Christ, the proper exercise of common sense, a knowledge of the Bible, and brotherly love out of a pure heart, will go far in deciding many questions with which the Christian is confronted. —E.G.C.

ABSOLUTE PROOF THAT CHRISTIANS TODAY HAVE THE HOLY SPIRIT

By Earl C. Smith

There are a great many passages of scripture that teach that Christians are indwelt by the Holy Spirit to-day; but in nearly all of these cases the man who has learned to manipulate scripture rather than to preach it, is able some how to persuade unsuspecting brethren that they do not apply to us. But there is a passage bearing on this subject that I think even the skilled scripture manipulator will have a hard time handling. It is found in the thirteenth verse of the eleventh chapter of Luke. "If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly father give the Holy Spirit to them that ask Him".

Some one is at once ready to say, O, that was spoken in the personal life of Jesus on earth, and He lived under the law, therefore it does not apply to us. But have you failed to notice that this is an argument with two premises and a conclusion?. And don't you know that dispensations can have no effect on the force of a true argument? If a conclusion necessarily follows from two premises at one time, then it necessarily follows any time that those premises are true.

Now look at the Lord's argument.

First premise: Even you evil fathers give good gifts unto your children.

Second premise: But God is a heavenly Father.

Conclusion: How much more, therefore, shall He give the Holy Spirit to them that ask Him.

Now the first premise in this argument is still true. Even evil fathers give good gifts to their children. The second premise is also still true, God is our heavenly Father. It therefore follows that God still gives the Holy Spirit to them that ask Him, else the argument was a false argument to begin with; but Jesus did not make a false argument.

Now, you that are sure that Christians do not receive the Holy Spirit in any measure today answer Jesus' argument, please. When you have done this we may listen to you further. But until it is shown that Jesus' argument was false, we must rest in the promise based upon it that God gives the Holy Spirit to them that ask; and must continue to ask Him for the Holy Spirit, and continue to believe that He gives Him to us.

SOWER, SEED AND SOIL

By H. M. Evans

The Apostle John in his record of the Saviour's life, presents Him to a lost, dying and unbelieving world as the Word, or "Logos" who was "in the beginning with God" and co-eternal with the Father, the creator of all things, the very germ of His Father's unlimited and abounding love towards His rebellious creatures who were wandering from Him in hopeless ruin towards that "hell prepared for the devil and his angels."

Yes, God incarnate—"God manifest in the flesh"—God's only begotten Son, sent into the world as the "Light of the World", that this sinful world might behold, in Him, His Father's glory and be led from a path of sin and certain ruin to the abode of the redeemed and pardoned sons of men where His Father has promised to wipe away all tears from the eyes of the afflicted, sorrowing and bereaved, and give them a home in the mansions He has prepared for them in His Father's realm where joy and eternal felicity abounds throughout ages eternal.

In the thirteenth chapter of Matthew, we find the beautiful parable of the sower, and in verse thirty-seven we are told this sower is the "Son of Man", but as He sows, this "incorruptible seed—the word of God, that lives and abides forever (1 Peter, 1:23)" falls upon four different kinds of seed beds; (1) the "wayside", (2) "rocky places", (3) "among thorns", (4) "good ground", but only one-fourth of the precious seed sown, bears fruit. Yes, the heavy wagons of commerce, loaded with "mammon's" wealth, the light cars of pleasure, and sad funeral processions have so hardened the pathway that there is no seed bed and the birds devour it, the heart, hardened by the world's attractions has no seed bed for that seed that "lives and abides forever". There is another soil so shallow where the "hidden rocks" of this carnal and deceitful life are so near the surface of the world-lover's heart that the seed only sprouts and then withers. Then there is the "thorny ground". The seed falling in this ground germinates and after struggling for an existence for a time finally succumbs to the "cares of the world and the deceitfulness of riches", the seed choked and wasted.

But we rejoice that there is one fourth of the soil that is "good ground", that brings the Divine sower some reward for His toil, and accord-

ing to the parable of the talents, the soil of such hearts will receive their reward at the great day of reckoning.

But that parable of the tares issues a warning to those hearts that are represented by the "good ground". The enemy is always busy sowing tares among the good seed "while men sleep". The sleepy and unwatchful soul is in constant danger of the enemy's sowing and like the sleeping virgins only wake up after the door is shut. Eternal vigilance is the price of liberty. In warning His disciples Jesus says, "What I say unto you I say unto all, Watch!"

How sad to think that after the Father's magnanimous gift of His only and well beloved Son and that Son's sacrifice of His life to save a rebellious world that only one fourth of the world's teeming millions will accept the sacrifice of that life which is able to and is intended to save all who accept it.

OUR RESPONSIBILITY

By H. A. Rogers

Some time ago, an article, "Our Responsibility", appeared from my pen. In same issue another letter "Special" appeared. I would be glad if all our readers would look these up and read them once again.

I ask the privilege of having a heart to heart talk to you, who have the work of God in your soul.

This is another appeal for the work of Western Canada, and especially in the province of Saskatchewan. There is such a thing as dinging at a bell till no one pays any attention to the ding. Lest I should be dinging for nought, I have not dinged as much as I have had impulse to.

Brethren, will you consider what I will bring before your mind? Will you seek to learn whether what will be said is right or wrong?

To some, who have read solicitations for the work in Western Canada, it may have sounded like a tale that's been heard. Very little impression, seemingly, has been made as per results.

Writer's Winter's Work

Would be glad to have you read my report for the work done last winter: then read the "Darkness at Home", by the Brooking brethren. I can

speak as one who should know, that there are *hundreds* of places in Saskatchewan alone, where a work like that done in Brooking, can be done.

Saskatchewan

One might ask why Saskatchewan is so often referred to. Is it greater than the rest of the West? If so, why is it? Saskatchewan is no pet province of mine, as regards "provinces". A home in Southern Manitoba would be much preferred by me. I feel sure that I can show by intelligent reasoning that Saskatchewan is and shall be, for many years, the greatest province of Canada for preaching the Gospel in, effectively.

Manitoba has been a great wheat producing province—it falls far behind Saskatchewan, today. Manitoba is largely settled by Eastern Canadians. Saskatchewan is sparsely settled by U. S. people, Scandinavians and foreigners.

Where are the immigrants from over the sea heading for today? Look at the thousands pouring into Saskatchewan every year. Read the paper and see where the immigration is settling—the wheat country! Believe it or not, but if you live long enough, you will see that Saskatchewan will stand in many ways, at the top in the Dominion. Under present conditions, thousands and tens of thousands will pour into this province for years to come. Many with money and the rest with hands and determination to make money.

British Columbia does not compare with Saskatchewan in respect of Gospel possibilities—it is no poor man's country, and only bits of it are workable. Many of its people are lumber-jacks and miners, and usually socialists—no ears for the Gospel.

Alberta is different from B. C., but not the wheat country that Saskatchewan is. Parts of Alberta are equal for Gospel work with Saskatchewan.

Manitoba has many fields equal to Saskatchewan for Gospel work, but not at all on the whole. Eastern Canadians people Manitoba, and they brought their creeds and disciplines with them. They also have been followed up with teachers of their faiths, and church services have been conducted, much more so than in Saskatchewan. As I said once before, over one year ago, the Free Press of Winnipeg announced that there were over 1300 school districts in Saskatchewan where *no* church services of *any* kind were held—and the im-

migrants still are pouring in, and more school-houses erected every year.

On the whole, the Scandinavians and U. S. people who have largely peopled the protestant Saskatchewan, have been somewhat nomadic, and as a result do not hold so rigidly to party teaching hence they are more ready to investigate, and investigation is all that is necessary when the real truth is presented.

Now, I do not wish to weary you, but if Canadian brethren will co-operate and put pioneer men on the field, churches can be established continually. If Canadian churches do not think my vision is correct, I ask that they get busy and give what is suggested a trial. Why keep saying "Missionary work!" and preaching the need, when people who can be taught the truth, people of our blood and nation, people who are stable minded—the very best of fish right beside the boat—are pouring into our country by the tens of thousands, and do nothing to tell them the story of Salvation?

How many evangelists are at work in a place where the Gospel has not been preached today? Not *one* in Canada that I know of. Is this enterprising? I was on the field all winter, but am off till next fall to provide for my own.

There are brethren enough in Saskatchewan to support two evangelists all the time, if they just made up their minds that they would. There are brethren enough in Eastern Canada to put three or six evangelists into Western Canada and support them continually if they just thought so.

The farmer loses two or three of his best horses with distemper: out he goes and replaces them to be ready for spring work. He may pay cash, or feel dignified that his word or note is worth face value. A year passes and that is not felt. The merchant's store burns down, with little insurance—he runs away, jumps into the sea? Oh, no! He sets to work to surmount the difficulties and he is happy that his credit is some good. Up goes another building, etc. A few years, and he is better off than before—troubles forgotten!

Suppose when such calamities do not come, if we have a spirit to do something to lead souls to Christ, could we not do it—Oh, for a heart to be of service to God and our fellow ones!

We hesitate little to do more building, furnish our homes more elaborately, and in one dozen ways lay out one hundred to one thousand dollars a

year which we really might have pulled through without. If we did not have the cash we went to the bank and used our credit.

Why do not Saskatchewan brethren do more? I don't know. Why don't Eastern Canada churches do more? I don't know. Could all do more. Just go around and challenge each brother to show that he could put up one or two hundred dollars *if he wanted to*—see what he'll say. Yes he could do it if he wanted to no doubt.

Well, why does he not put up more money for the Saviour's cause? We might feel ruffled if we were told that we didn't *want* to help spread the Gospel of our loving Lord to *save* our neighbour.

Bro. W. Orr is on the field where my labors were spent last winter and a year ago this spring, watering the flocks at Brooking and Radville. I have begged Bro. Orr to not leave the field—he was forced to labor with his hands last summer—but to stay with and tend these souls who need help till they grow.

Surely brethren we will not stand by and see what little has been done, suffer, because we won't help. Bro. Orr is not only capable of watering, but of doing efficient work, for his experience on new ground. If you will help Bro. Orr, send to him at Radville Sask., and he will acknowledge.

HOMeward?

By D. McDougall

Is the "Christian Standard", with its following homeward bound? We well remember its leadership in the first departure from the principles and teaching of the Restoration Movement, and the large following that it drew off in the digressive movement back toward Babylon.

Let us note one mark of this digression from apostolic teaching and practice, which has characterized this paper and its following during nearly all of its career: This mark—and it is a "mark of the beast"—with whom it originated, was constantly, on every page, before our eyes: "The Pastor!" "The Pastorate!" "My Pastorate!" "My Charge!" Than which there has never been any other abomination of popery more subversive of the polity and principles of apostolic doctrine and practice. Now, at the present time let it be noted "The Pastor" has entirely disappeared from its pages. We search in vain for any mention of

him! What a drastic change, which has come about just in very recent years. Just a few years ago those conducting the "Standard" began to teach their readers and lead the way, in this regard, back again to New Testament teaching and practice. Their following for a time seemed wholly to ignore their admonitions, being loath to give up their "Pastorates". But the admonition continued—with such effect that "The Pastor" began, tardily at first, but gradually, to disappear, till now he is never mentioned more.. In his stead we find everywhere mention of the Scriptural functionary "Minister", that is, servant.

Is not this in itself a great reformation? Is not this a long and important step *Homeward*? And should it not elicit from us the approving word and the encouraging gesture?

It is not to be supposed that the submissive *practice* of the one man Pastor system has as yet been wholly corrected in the Standards following. But reformations are not completed in a day. It is commendable that they have corrected their *speech*, and now in this regard, "speak as the oracles of God." More anon.

OUR RESPONSIBILITY.

We join with Brother Rogers in his appeal to the brotherhood to consider our responsibility in regard to the evangelization of the great near Mission field of the Great West. This is without doubt the most promising and fruitful field, which should absorb our concentrated energies for some time to come. Bro. Rogers does not know why more support is not forthcoming for the work in this best of all missionary fields. I can tell him (and incidentally the brotherhood) three reasons why: 1. The pocketbook was not baptized with the convert. In other words lack of consecration and zeal in general. 2. And in the cases where we have consecration and zeal, there is limited "power to perform". Limited numbers and means. 3. The pittance contributed is diverted and dissipated by being scattered to several more distant and less economically evangelized fields. A shotgun that scatters too much is not effective. Our supply of ammunition being limited, we would wish to concentrate on the strategic point. This was the secret of the success of the greatest warrior of all times. If Brother Rogers can plant new churches during the adverse conditions of the western winter, what might he not

do there in the glorious summer, if his very moderate necessities were supplied. He is home now, planting potatoes and perhaps some artichokes for the support of his family. Is it meet that he should be suffered to leave the ministry of the word to serve tables?

Acknowledgement

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THE INTERNATIONAL CONVENTION NO. 2

By E. G. C.

This Convention, as was said before, was held in Memphis, Tennessee, in Nov. 1926. In a late number of the C. M. R., I had article No. 1, under the above heading. A certain brother has objected to a statement in that article, saying it is untrue, and suggesting that I correct the misrepresentation. I wish to say here that if at any time I am convinced we have published a misrepresentation, we shall be glad and anxious to make correction. For nothing thrives on lies for long at a time. And further, I wish to say that in our opposition to what we believe to be wrong we try to tell the truth and have never yet had to resort to lies. I heartily wish the things to which I am calling attention were untrue.

Here is the statement to which objection is made—

'The U.C.M.S. is dominated by open-membership advocates and modernists.'

Now if that charge is true there can be no fellowship, with the U.C.M.S., by those who faithfully adhere to the plea of the pioneers of this movement. Furthermore, since it is an extra-scriptural organization, there could be no fellowship with it in the first place. The straits to which it has come point conclusively to the fact that it is the result of an apostasy.

The above statement is part of a quotation from the C. M. R., appearing in the Bible Advocate (England), of April 1927. It appears that things are getting very interesting just now, over there, due to an agitation, by some, for a closer relationship with the U.C.M.S., by accepting that Society's evangelists. From the Christian Advocate, (Eng. April 15) it appears that plans are being prepared for submission to the Annual Meeting in Glasgow. I might suggest that if this proposition carries, it won't make for peace in the old country.

The brother's objection opens the way for me to submit the proof for making the statement. As I said before, this is not our fight, but it is the "digressives" versus the "digressives". It seems they are hopelessly divided. This should be an object lesson.

The quotation below is part of an article under "Unmasked at Memphis", appearing in *The Touchstone*, (The Standard Pub. Co.) of Dec. 1926. I wish all our brethren everywhere could have seen that issue. The article begins as follows: "The smooth machine politicians, in pre-convention conclaves and in select conferences at Memphis, played an artful game and won. It will prove to be a Pyrrhic victory if the leaders among the loyal brethren exercise wholesome common sense.

There was no fight or real test of strength in the convention on the issues involved. The trick was turned in a private room in a Memphis hotel. When the act was staged in the auditorium the treachery of the organization diplomats became at once apparent, and from that moment, the loyal brethren were but indifferent spectators of the convention proceedings.

Officialdom was elated over the ease with which they put through their program at every step of the way, and in post-convention utterances they and their interested champions acclaim a great victory . . .

To us the charm of it all lies in the fact that the enemies of the restoration movement, hitherto masquerading as angels of light, are at last out in the open in their true colors. The success of their supposedly brilliant strategy in the early stages, and the presence in predominant numbers of auxiliary women and well-tutored youths to vote as the secretaries bade them, together with the non-resistance of the loyal brethren, produced a sort of hilarious intoxication of organization leaders under the spell of which they dropped this mask."

Then when the mask is off, the first thing noticed is the "Jesuitism of the Organization". The article continues by calling attention to the underhanded methods, and the "chicanery" employed, referring to "the duplicity of the pious politicians", who referred to those opposing the U.C.M. S., as embarrassed "insurgents". Having exposed their Jesuitical methods then comes the following:

DENOMINATIONALISM

At Memphis, the Disciples denomination arrived, unmasked. It has been forming for a decade. The Oklahoma City convention, in alarm, adopted a resolution urging officialdom to cease construing the restoration movement in denominational terms.

The denominational leaders answered this rebuke by packing Memphis with their kind.

1. The denomination was officially christened at Memphis, the president validating the name—"the Disciples of Christ Church."

2. The horse-power of the denominational machinery was strengthened and increased at Memphis.

(a) By repudiating a constitutional amendment, the purpose of which was to lessen the arbitrary power of the Recommendations Committee.

(b) By denying Mr. Ainslie's association the right to appoint delegates to the World Conference on Faith and Order, and keeping this power in the hands of the Executive Committee.

(c) By conferring upon the Executive Committee the prerogatives of an ecclesiastical court.

(d) By giving evidence of its approval of a change of constitution which converts the assembly into a delegate body, the denomination's supreme judicatory.

3. The Oriental Commission's report was approved which endorses the foreign policy of the Missionary Society in converting churches of Christ to denominational churches in the mission field.

4. E. S. Jouett, the newly elected president, is an outspoken and well known denominationalist. At the Kentucky convention in 1921, in his presidential address, Mr. Jouett said:

"We are a sect and have wisely accepted the position as a denomination in the religious world.

"We have abandoned our original position in regard to the name 'Christian' and have accepted the term 'The Disciples' as the name of the denomination."

The accuracy of Mr. Jouett's statement (he is an attorney) no one can question. His pronoun "we" is precise. He carries the brief of the crowd who chose him, differentiated by A. D. Harmon as the "Disciples of Christ Church," with its hierarchy of secretaries and its denominational headquarters at 525 De Baliviere Avenue.

MODERNISM

At Memphis, modernism, or so-called liberal "Christianity," was unmasked. "Our leaders" confessed their faith—faith in modernism—which the Christian Century, delighted, correctly defines as "the changing view of the Bible."

C. C. Morrison adds that the conservatives "are quite right in their assertion that modernism is at the root of the trouble which they see invading their Zion."

1. President Harmon's address was a long-winded effort to expound modernism.

2. The "youth convention," chaperoned by Secretaries Hopkins and Maus, and tutored by A. Paul, Alva Taylor and H. C. Armstrong, was chiefly the pitiable effervescence of second-hand modernism.

3. The convention went on record as endorsing the "indigenous church" the latest fad of modernism on the mission field—which is essentially a repudiation of the New Testament church.

4. The convention's acceptance of the Oriental Commission's report was definite approval of the policy of eliminating Bible colleges in the mission fields and promoting in their stead union theological schools of the modernist type.

5. By adopting the commission's report, the convention also gave its full sanction to Garrett, Paul Sarvis, Higdon, Bates, et al., thorough-going modernists, and its disapproval of the one remaining missionary in the Orient who is outspoken in his opposi-

ition to modernism and in his advocacy of the New Testament church.

6. Led by its president and Miss C. P. Maus, the convention burst into derisive laughter when a young man (out of his own tragic experience) offered a resolution appealing to so-called Christian colleges to cease destroying the faith of their students with rationalistic teaching.

No incident in the convention more fully uncovered the true character of this disease—modernism—an inner leprosy which, at full tide, issues in the degeneracy of all that is fine in the human heart.

OPEN MEMBERSHIP

At Memphis open membership was unmasked.

1. For six years the U.C.M.S. officials have persisted in denying that its missionaries ever advocated or practiced open membership. At Memphis these same officials swallowed these denials, and the minutes of the convention record the fact that U. C. M. S. missionaries have been advocating and practicing open membership.

2. The "youth convention" went on record in favor of the church in mission fields fixing the terms of membership for itself.

3. The convention rejected a resolution which would exclude open-membership churches from the U.C.M.S. Year Book.

4. Presiding over the U.C.M.S. convention, President Burnham was asked: "If I am for open membership, do I have a right to vote in this convention?" The president was visibly embarrassed and speechless, while the audience awaited his answer. Finally, the gift of "interpretation" having left him, he took refuge in referring his questioner to the constitution.

5. The highest form of endorsement was given to open membership when the convention adopted the report of the commission vindicating the open-membership missionaries—Garrett, Paul, Higdon, Sarvis, et al., and returning to the field "fully exonerated," Miss Teagarden and the Bros.

The chairman of Group 5 of the Recommendations Committee stated to his group:

"I have it officially from Mr. Corey that, if the peace resolution were carried out, at least twenty-four missionaries would have to come home."

Guy Sarvis stated to a North Carolina preacher at the Memphis convention that IF the peace resolution were enforced, half the missionaries in China, including himself, would be recalled.

6. On motion by E. M. Bowman, the convention endorsed Peter Ainslie's open-membership association, and called upon the churches for more liberal support of this arm of the work.

7. The convention elected E. S. Jouett, outspoken open-membership advocate, as its president for the current year.

8. In reply to a question from the floor, A. D. Harmon said: "The adoption of the commission's report will not be an endorsement of Higdon?"

Then it must have been an endorsement of Wolfe! The commission's report vindicated Higdon and effusively eulogized him and the rest of the open-membership missionaries on the field.

Higdon practiced open-membership in Manila in 1921. He said in 1923 that his convictions along this line had grown stronger. He now has an unbaptized deacon serving in his congregation at Taft Avenue.

No sophistry now issuing from St. Louis or Chicago can blind the eyes of the people to the fact that the convention, in all its important actions, went on record as favoring open membership.

We congratulate the brotherhood that the issue is now in the clear.

Burris Jenkins, in The Christian (with which The Scroll, Campbell Institute Organ, is now merged), crystallizes the feeling of the Organization concerning

the outcome of the Memphis convention. Says he:

"There was the dynamic of victory".

We congratulate the brotherhood that the Disciples denomination is at last completely unmasked—jesuitical, modernistic, open membership.

VOYAGE!

So, it appears the objectionable statement is only too true, and that the convention itself was dominated by the same characters.

It is generally understood that there is modernism in some of the leaders of our "progressive" (?) brethren in Canada. And it comes on good authority that in a certain church in Canada there is an unimmersed man who is a deacon and Sunday school teacher. These brethren had a number of representatives, both of the leaders and young people, at the Memphis convention. And C. O. Hawley, of the Promotional Division of the U.C.M.S. will be present and speak," at their Ontario convention at West Lorne, on Friday, June 3, according to the April Disciple. The same item also says that the convention will open on Thursday evening (June 2), with a "sermon and a communion service, these features having proved valuable in previous years." Well, I've heard of the Methodists and Baptists having communion on week days, but not of these brethren before. But I'm not surprised. Does "the first day of the week" example of the Christians of New Testament times, mean nothing to these people? This is comparable to Jeroboam's worship at Bethel and Dan, instead of at Jerusalem, and in the eighth month, instead of the seventh. "This became a sin". See 1 Kings 12: 25-33. Lev. 23:33. Jeroboam "devised this in his own heart."

Reference is made in above article to "the indigenous church", a modernistic fad. See clipping below on "the Indigenous Church," by W. H. Book, Columbus, Ind.

"The New Testament knows of but one kind of a church. Jesus Christ founded this church, and it is His church. It is spoken of as being the body of Christ, and He has only one body, and this body has only one head. The head governs every member of the body.

God so loved the world that He gave His Son to die for the whole world. The Gospel is God's power unto salvation to all who believe. There is only one gospel. This gospel is to be preached to the uttermost parts of the earth. It is to be preached to the whole creation. Jesus gave His last commission, and it has to do with all nations and all the days to the end of the age.

The word of God is the seed of the kingdom. When it is planted in the human heart, it makes one a Christian. The apostle declares that we are all the children of God by faith in Christ Jesus, and that as many as are baptized into Christ, have put on Christ, and that there is neither Jew nor Greek,

bond nor free, male nor female, for we are all one in Christ Jesus (Gal. 3: 26-28)

Christ has given the conditions of membership; He has told us how we get into the body of Christ, and has given a commission that includes all nations. He knew the Chinese mind and He knew the American's mind and He knew the European's mind and He knew the African's mind. This church was established in Jerusalem, Antioch, Ephesus, Philippi, in all parts of Asia Minor, in Rome, and in every place it was the church of Christ, and the converts heard the same gospel and obeyed it in the same way. The terms were not made to fit the minds of the peoples of the earth, but their minds had to be conformed to the mind of Christ. Let's stop talking about a church of the Occidental and a church of the Oriental, and place the emphasis on Christ and talk about the church of Christ."

Brethren, the times are critical. We need fervent love, the deepest devotion, and faithful, bold un-surrendering proclamation of the all-sufficient gospel. "It was good for Paul and Silas, and it's good enough for me."

MISSIONS

I have just received one of the Missionary Portraits, and pronounce it good. Order one. See ad. in this issue.—E.G.C.

"Ask God—tell people."

"This is a lost world to be saved, and not simply an ignorant world to be educated."

O. Fujimori, Detroit, Apr. 28th., writes: Dear Brothers and Sisters in Christ:—I should have written long ago, but I have been so busy and delayed. I left Japan April 8th. I was sick for 4 days, but from the fifth day I was up and felt quite good. The steamer took nine days to bring me over to America. I landed on April 17th, in Vancouver and took a through train to Detroit that night. I stepped off at Chicago to see my son Toyowa. He is quite well, and the same night I took the train and arrived at Detroit 8.30 a.m., thinking maybe one or two of the brethren would be at the station to meet me. When I reached the gate of the depot, there was a big crowd waiting for some one, but I knew not for whom. When they saw me coming, someone cried out 'Here is Oto coming—here he is!' I was so surprised to see them waiting, not for some other, but for me. All cried out at once "Hello—Hello—Hello Oto!" I was very much excited and happy and full of joy to see them, and their welcoming me into the midst of our brethren here in Detroit. You cannot imagine how I appreciated their love and kindness. When I came into Bro. Witty's place, again there was about 20 brethren waiting to welcome me. Where were my feet, where were my hands, where was my body—I cannot tell you. The Lord only knows. At night, the kindness of Bro. and Sister Witty, they held a reception for me. About 100 persons were present and welcomed me as their missionary from Japan. Since I have seen all the good wishes and interest toward me, I am forgetting all difficulties and tribulation and persecution and hard labours in Japan. I am visiting all the churches in

Detroit, talking, lecturing and further investigating for Japan. I hope to be in Canada in June. God willing I shall visit all the churches in Canada. I shall be glad if you wish my services if you will write to Bro. Evans, Selkirk. God bless you all.

OUR INDIAN ROAD

(Too late for last issue)

Our Indian Road is as dark and difficult as the roads 5,000 miles away.

Standing with a well-known Evangelist recently, he pointed out to me a young lady whom he had immersed a year ago, and said, she is now ready to devote her life to Christ, in China, India, or any foreign field, she is only waiting the opportunity. Waiting! Why? I reflected long on this, and a question lingers with me, why not here? Where we are now placed, is the need for missionary activity. Can I speak to a soul about God and eternity somewhere else and keep quiet here? Can I "continue in well doing" far away, when after the stir and bustle of village life, a quietness and loneliness settles down too solemn to describe, no lights on the streets, few friends that talk my mother tongue, few that understandingly sympathize, and home longings pull the heartstrings; and yet here, with my friend's helpful fellowship, home comforts real, I am not able to win a chum, who shares me their confidence! Can I do abroad what I am not doing at home? Why wait? Start here, now, and lead some precious soul to Jesus. You will need all that experience in the distant field.

He who does not believe in missionary enterprise does not know the purposes of God, nor the range and reach of His love.

The following extract from a letter is plain: Dear Bro. Eatough: Greetings in Jesus name. Just to say that we are plodding along the rough and toilsome path for Jesus. We are glad to say the brethren and sisters are in good courage doing the best we can for the Master. Thank God for the privilege. Good meetings. Good S.S. I got the cartridges the church sent me the price of. We killed two fine big moose, so that means a great help to us; we can exchange meat for some clothes we need. I am arranging to trap muskrat, they are worth two dollars each here. Yours, in His Service, H. C. Trindle.

Another letter says, we are setting aside \$5 per month for the Indian work. The Sisters are making

two bed spreads, one for Sis. Trindle and one for the chief, Bro. Thomas's family.

Shall opportunities be grasped and gripped or shall they fail and fade?

I know it's too early to expect your reply yet, but write us your thoughts re "Our Indian Road."

Walter Eatough, 529 Toronto St., Winnipeg, Man.

OUR INDIAN ROAD

The Indian reserve, where the Solto tribe of Cree Indians live, is in Northern Manitoba, and North East of the C. N. Railway terminus at Hodgson. The reserve is twelve miles long and ten miles wide and about one hundred families are scattered abroad, other tribes in other reserves adjoin this and one other, and the inhabitants are in about the same ratio.

Other workers have gone from Winnipeg in motor cars, during the summer months, to teach and preach their doctrines.

At the home of Bro. Trindle about forty persons turn in to hear the Gospel of the Grace of God every Lord's Day and a Bible School has a larger attendance.

In the larger reservation there are four churches. Two Churches of England, one Roman Catholic and one Pentecostal. The majority belong to the English Church. The Church of Rome has five or six families; one family claims the Baptist Church. The Pentecostals are quite numerous, and are divided into three camps.

Several brethren come from nearby reserves, and two or three persons are ready for Baptism when the water opens. (This news received end of March).

Also from another reserve the interest is real, and the Chief is ready to publicly confess and be immersed.

Shall these "gates ajar" be pushed open? Shall we enter in, and publish abroad His Wonderful Name?

Three hundred and fifty dollars per year, would increase activities and maintain a "Mission" among these Indian brethren. We are waiting your answer "to these open doors of effectual preaching." J. J. Close and Walter Eatough, 529 Toronto St., Winnipeg, Man.

RECORD OF RECEIPTS FOR MISSIONS IN INDIA FROM ONTARIO CHURCHES From July 10, 1926 to April 18, 1927

RECEIPTS

Balance on hand	\$ 2 40
Bathurst St. Church, Toronto.....	300 00
Fern Ave. Church Toronto.....	150 00
Strathmore Blvd. Church, Toronto.....	50 00
St. Catherines Church.....	138 78
Stouffville Church.....	25 00
Bible School—Jordan.....	86 20
Special Meeting (Fern Ave. Church).....	35 76
Contribution from individual.....	50 00
Interest on deposit.....	41
	\$ 838 55

DISBURSEMENTS

N. F. Bambury, Treasurer, England.....	\$ 750 00
Expenses: Open Door Magazines & Annual Reports	15 00
Balance on hand.....	73 55
	\$ 838 55

SPECIAL OFFERINGS

Toward automobile for Bro. Watters	\$ 36 10
(Plus \$165.10 last year, total \$201.20)	
Toward payment of Church Bldg., at Latehar, India, from two individuals.....	150 00
	\$ 186 10

SUMMARY OF RECEIPTS FOR THIS YEAR	
Toward support of Bro. Watters.....	\$ 836 15
Toward Church Building	150 00
Toward Automobile	36 10
	\$1022 25

STATEMENT for FEBRUARY 1927

Rec'd. from D. C. James, Louisville, Ky.,	\$ 181 00
Rec'd. from F. L. Rowe, Cincinnati, O.,	17 25
Rec'd. from E. G. Collins, Meaford, Ont.,	42 00
Rec'd. from Sis. A. M. Burton, Nashville,	75 00
Rec'd. from A. Fisher, Hamilton, Ont.,	37 00
	\$ 352 25

TOTAL RECEIPTS

Collection	\$ 10 06
Gov't. School Grant (1926).....	112 50
Total.....	
	\$ 474 81

EXPENDITURES

Macheke Mission Salaries.....	\$ 19 00
Molly Sherriff's support	50 00
Native Teacher's Salary.....	22 50
Bulawayo Travelling Expenses.....	50 18
Student's Food.....	42 62
Photography.....	72
Wine, stationery, oil etc.....	24 04
Exchange on U.S.A. checks.....	1 82
"Self Support.....	150 00
Total.....	\$ 360 88

Credit Balance.....	\$ 113 93
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John Sherriff.

Bro. Sherriff further says that the school inspector pronounced his school above the average. He says Bro. Lawyer has been sick, but is recovering nicely. He is "watching unto prayer" to see the result of his last appeal for a house at Huyu Huyu Mission. "Surely the Missionary is worthy of a shelter from the storms and sunshine of 'Dark-est Africa', maybe 70 miles from a doctor. Sis. Sherriff, Molly, Theo and I have decided to go

ourselves and transfer this work to Huyu Huyu Mission."

Bro. Janes says there is a larger number of prospective out-going missionaries now than he has ever known for one year before, and that there is great need for more churches getting into the missionary work, and make it as regular as the Lord's Supper.

Bro. Sherriff needs about \$2,000 extra money for new houses and equipment on the other mission station. He says on March 20th, a young man (native) confessed Christ last week.



Otoshege Fujimori

OTOSHEGE FUJIMORI—is here; not the "Oto" that said farewell to this country over thirty years ago, as he turned his face again towards the land of "The Rising Sun", eager to carry back to the teaming millions of his homeland, the Gospel message of 'JESUS'—now his personal Saviour and Redeemer, and the one who through Oto was to redeem hundreds of the people upon whom the Sun of Righteousness had not yet had an opportunity to shine in far away Japan.

Not the same Oto—possibly that remark is not correct; for many of the good brethren of Detroit looking eagerly through the iron gateways of the Michigan Central station for a first glimpse of the young man of thirty years ago, at once recognized the Otoshege Fujimori of to-day, as demonstrated by the chorus of "Oto! Oto! Oto!"

Shall we ever forget that smile that illuminated that face through which the Christ has been shining so brightly, as he heard again the voices of old friends of long ago. Yes, he knew them too, and called them readily by name. That was a great meeting which Time shall never erase from his memory, and I trust not from ours.

The Fujimori of today, is the "Oto" of yesterday; with thirty years of "Walking with God" in between, years of wholly trusting God amid persecution and hardship, and too often disappointment when we almost failed him. There had been no Mission Boards to forward regular monthly cheques to him, neither was there any guaranteed support. Sometimes only eight or nine dollars a month arrived, sometimes several times that much; but to-day his heart is overflowing with thanksgiving to his God that his family always had sufficient for their immediate needs. Looking back over the years, I cannot recall a single appeal coming from this faithful missionary for support; just a chain of postal cards humbly testifying to the ingathering of souls. The manner in which he has been provided for, is to me one of the Missionary Miracles of to-day.

From the intensely interesting correspondence with Bro. Fujimori, may I quote these lines from his letter of March 3rd.

"I thank you and the mother church for their love and interest and sympathy. I do really appreciate their love very highly. I shall be in Detroit April 22nd. How 'Happy Day' it will be!! Now my heart is dancing while I write this letter. I shall bring Japanese clothes and Geta (shoes) and tabi (socks) photographs of churches, missions etc. The Lord willing I would like to stay about year in America and Canada to stir up for Japan missions.....Thanking you and my mother church for the love message for bring me once more to my second birth country of America. God bless you and brethren in old Plum St. church abundantly."

And here he is overcome with joy that he should be brought back to the land of his second birth" and to meet with the friends whom he has carried in his thoughts through all these years. Of course we have made a serious mistake in not having arranged a furlough every seven years instead of thirty; and possibly he would not have been here now had God not prompted Bro. H. M. Evans to awaken us all to our responsibility.

Then Bro. F. L. Rowe, of "the Christian Leader" and our Bro. W. G. Malcolmson took up the task, persuading the old Plum St. congregation now at Hamilton Blvd., to place \$550, in its '1927 Budget'. As a result of it all, Bro. Fujimori is here; not for a holiday much as he deserves it, but rather for a heavy programme travelling through the land stirring up the brethren to carry the gospel to every land. "I want to go first to Canada"—was Bro. Fujimori's first request, in regard to our plans for his Missionary journeys. What a grand time he will have at the June meeting at Selkirk. Let us urge that every congregation in Ontario will send as many of its brethren as possible to this meeting.

Detroit's reception has been splendid. To-day's issue of the "Christian News" is principally—"Welcome Fujimori"; and even yesterday's issue of Detroit News, the city's largest daily gives 24 square inches of its religious page to its feature article by its religious editor Henry G. Hoch, entitled "Thirty Years of Labor" with a splendid photo of Bro. Fujimori by their own photographer.

Bro. Fujimori is a splendid Christian gentleman whom you will all be proud and happy to welcome to your own homes. He is one of God's heroes of faith, a very energetic worker, and a man of prayer.

Pray for the success of his mission, that the churches everywhere may be aroused to their obligation to respond to the first command of the Great Commission;

"Go ye into all the world, and preach the gospel to every creature."

(Either Bro. Evans (Selkirk) or I will be glad to help any congregation get plans made for Bro. Fujimori to visit you. It will do you good. I urge the brethren to have him visit you.—E.G.C.)

Our Contributors

PREPARATION OF SPIRITUAL FOOD

Mary Griffith Robinson

In the preparation of our Sunday-School lesson, for presentation to a class, we may well follow the simile of the housewife in the preparation of food for the physical body.

The good cook begins her meal in plenty of

time. A good meal cannot be prepared in five minutes, but requires careful, painstaking thought and effort. Neither can we prepare a good, nourishing lesson if we wait until Saturday night to begin.

The first step of the good cook is attention to her fire. Many housewives now have electric ranges, requiring only the turn of a button—but we cannot light a spiritual fire by that method. We must go at it in the old-fashioned way. First, shake out all the ashes of Selfishness—lay the kindling of our talents carefully, and light it with a match of Love for others, and we will have a bright burning fire of Zeal for the work.

The good cook prepares her meal with *clean hands*. When we prepare spiritual food, mind and heart must be cleansed from uncleanness, or our meal becomes a menace instead of a delight.

Next we consider the appetites of our family. "What is one man's meat, is another man's poison." Because one member of the family likes onions, we must not spoil the meal for those who do not like them, but provide something for the personal enjoyment and nourishment of each one. When the onion, the distasteful subject, becomes absolutely necessary, give them a good whiff, then take it away! There are many things on which teacher and class will not agree. Let them know plainly where you stand, then take it away! In other words, don't harp on a disputed question.

The good cook is careful of the blending of ingredients. When she makes an apple pie, it must have just the right amount of sugar, spice, and so on. An overdose of any ingredient, no matter how wholesome and necessary, would spoil the perfect whole. We never use quinine. In preparation of spiritual food, bitterness is absolutely tabooed.

We must serve a variety if our spiritual meal is to be a success, just as we must serve a variety on our dining table. Beans may be both palatable and nourishing, but beans for dinner, supper and breakfast would soon become sickening. First of all, we must have plenty of the solid meat of the Gospel. Intersperse vegetables of experience; a relish of illustration; for dessert, an application to everyday life; and all through the meal, the sparkling water of humor. You know if something "sticks in your throat," sometimes a swallow of water will remedy matters—so, often humor will

carry something past the place where it sticks and irritates.

Our meal must be on time. Nothing is more fatal to the success of the cook, than to keep her family waiting. The Sunday-school teacher who is late need not expect to be a success.

Our meals must be regular,—the cook always on the job. The class who has nine different teachers for as many successive Sundays cannot be blamed if they go elsewhere for their meals.

When the meal is prepared, we try to have an attractive table. Contributing to this would be the personal appearance of the teacher. The following were given in a church paper, along with other qualities of a good teacher—a quiet dresser, a good voice, a winning personality. We may not be able to have so fine linen and silver as some, but our linen can be clean, our silver polished. We can be well-groomed when we appear before our class, even if our clothing be not expensive. This is especially necessary with a class of young people.

Don't call the family till the meal is ready! In other words, don't try to get new members for your class until you have something to give them!

When the meal is ready, be sure to ask a blessing. Many teachers disagree as to whether this should be expressed verbally, or silently, in the heart. This is a question we must decide for ourselves. He hears the secret prayer—but the open prayer, no matter how short, helps to promote the spirit of reverence.

And now that the meal is ready, how shall we partake of it? Oh but that is another story!

Lyons, Kan. From S. S. Times.

THE PRODIGAL

I am far from home and the country's wild
O Father look down on your wandering child,
I have come to myself I have sinned against thee
Unworthy of all thy great goodness to me.

A Jew feeding swine, how loathsome the sight
Hungry and lonely and dark is the night.
O hear me dear Father hear my penitent cry,
Receive me and help me, or else I must die.

My father has bread enough and to spare
While I perish with hunger, starvation and care,
I'll arise and go to my own country
And say father I've sinned against heaven and thee.

O merciful Saviour a wanderer behold
And take a poor penitent into Thy fold;
Helpless I come depending on Thee
A penitent sinner returning to Thee.

By Albert Burgess.

News and Correspondence

H. McKerlie, 116 Leinster Ave., Hamilton Ont., April 11: "Last Lord's Day was 'an high day' at Hamilton. Bro. Olmstead was just splendid in the morning and afternoon. Bro. A. Stewart gave a strong address at night. The 2-hour Song Service that followed was indeed excellent and soul inspiring. The recitations of scripture setting forth the life of Christ were given in splendid style and each was a remarkable mental achievement. Song and quotation blended in a harmony that forcefully and yet beautifully told the whole wonderful story of the Saviour's mission, from birth to resurrection."

Following is a brief of the program above referred to.—Reading by L. G. Snure, Isa. 11: 1-6, 9; 2-7, 12. Hymn, 398. Reading by Alex Fisher, Mat. 1:18 to close, 2: 1-12. Hymn, 234. Reading by A. Leach, Mat. 2:13 to close. Song by children, 446. Reading by Harold Walker, Mat. 3. Hymn, 288. Reading by Bro. McKerlie. Hymn, "Yield Not to Temptation", Hymn, 244. Reading by John Gladwell, Mat. 5: 1-12, 6: 1-4, 25-34. Hymn, 46. Reading by J. T. Cartwright John 11: 1-46. Quartette, "Weeping One of Bethany," Hymn 252. Reading by H. McArdle, Isa. 35. Hymn, 271. "Story of the Crucifixion", by Walter Cartwright. Hymn, 375. "Story of the Resurrection" by Clifford Cartwright, including 1 Cor. 15; 1-11. Hymn, 13. Quartette, No. 207. Reading by V. Hoover, Acts 2: 1-40. Hymn, 263, by the sisters. Hymn, 273. Hymns from, "Great Songs of the Church." Memory readings from "American Revised Version."

H. L. Olmstead, Toronto, April 12: "The work at Bathurst St., shows considerable interest. We closed a study in the book of Isaiah which was well attended during the winter. Our prayer meetings have been especially good of late. A very enjoyable event on the 29th of March, was a book shower, planned by the young ladies of Mrs. Peck's S. S. class. A splendid program was given and our S. S. library was enriched by about 75 volumes. We are pleased to report the baptism recently of two fine young men and to note an increased attendance both at S. S. and the regular Lord's Day services. The congregation is publishing a 4-page monthly for free distribution. I have a fine class at Wychwood each Thursday night."

Walter Eatough, 529 Toronto St., Winnipeg, Man., April 22: "Things are going along quietly. We have wonderful interest in all our meetings and are quite encouraged and hopeful."

H. Bennets, 625 Vaughn Rd., Toronto, May 2: "The church of Christ at Vaughn Rd., and High St., experienced a very happy and profitable time yesterday, the occasion of our 20th anniversary. Bro. E. G. Collins of Meaford, was the preacher. His morning address was from the text, "I Am Debtor", and brought out very forcibly the responsibility of life. At 3 p.m., he and Bro. Olmstead gave splendid talks to the school. At 7 p.m. Br. Collins addressed us from the text found in Mat. 13:58. There was a splendid attendance at all the services and I am sure that the Lord will bless these meetings."

I might add that I was persuaded to stay over for their social on Tuesday evening. It won't be hard to persuade me next time. The house was full. Brethren Olmstead, Bennetts, Smith, Stewart and I spoke. In between came songs, quartettes and a good reading. Then refreshments in the basement. These brethren are proud of their new house. Their present membership is over 80; they have a good school; and 247 members have passed through their books in the 20 years since they started.—E.G.C.

THE JUNE MEETING

Will be held this year at Selkirk, Ont., on June 4, 5, 6. Kindly bear this in mind, and announce it to your congregation. Any members who are isolated, and whose address is not known to the church at Selkirk, please consider this as an invitation to attend. If any reader knows of any such, and who do not take the C.M.R., kindly write them about the meeting, or what would be better, send them a year's subscription to the C. M. R., so they can keep informed. If you are going on the train to Selkirk, ask your agent, or write to Lawrence Hurst, Selkirk, and he'll tell you the best way to get there. If you are motoring, Selkirk is almost due south of Hamilton, near the shore of Lake Erie. Go from Hamilton via Hagersville. Consult a road map. Some good speakers will be there, but at this writing no program is at hand. Arrangements are being made to have Bro. Fujimori, of Japan, give a lecture on his work there, and the needs of our mission work in Japan.

RE BRO. FUJIMORI IN ONTARIO.

June 4, 5, 6, at Selkirk, June Meeting. Tuesday, 7th, at Smithville. Wednesday, 8th, at Tintern. Thursday, 9th, Jordan. Friday, 10th, St. Catherines. Saturday, 11th, to be arranged. Sunday, 12th, at 11 a.m., St. Catherines; 7 p.m. at Beamsville. Monday, 13th, Beamsville. Tuesday, 14th and 15th at Hamilton and Omagh—to be arranged. Then after the 20th he is available for other places. Bro. O. E. Tallman sends us this schedule, also saying they have had "one baptism at St. Catherines." We learn also that Bro. Fujimori will be in Toronto on May 29th.

J. M. Bruce, E 630 Ermina Ave., Spokane, Wash., U.S.A., April 8th: Dear Brother Collins: "My congratulations are somewhat belated but are just as sincere and as freely given, after your months of editing experience, as those you received from other brethren when you began your labors. I had a very deep respect for the Editor Emeritus and admire his judgment in the selection of a successor. The C. M. R. is worthy of a lasting place in the brotherhood and I hope that our brethren on the Canadian side will use its columns freely. In this way we will help each other to go forward with confidence that strengthens and convictions in the Oneness of God's people. The petty bickerings of local churches are submerged in the expressions of love and hope found in a clean journal and what appears to be insurmountable difficulties to some are only incidental to true progress. I have always found in my experience that it is very unwise to stress opinions, not generally entertained by our brethren at large, or to be so over righteous, as to condemn our brethren who do not conform to our standards. This applies also to journalistic effort and I am glad to see that you have conformed to the established practice weeks meeting at the Sherbrook St. Church, Winnipeg on May 22nd. We are thankful that Bro. Petch has been spared to us, to be again actively engaged in the work. The Lord willing I expect to spend a month with the brethren in Carman, Man.,

of the C.M.R., in contending for a return to the old paths also generally allowing your correspondents some latitude in expressing doctrine that may mean more to them, than to most of us. I join with the brethren who have already expressed themselves, in wishing you God speed in your worthy enterprise.

For the past four years I have made Wenatchee my home and have enjoyed the fellowship of the Wenatchee brethren in my labors there and elsewhere. The church in Wenatchee has a membership of about 125 and average attendance on Lord's Day is about 160. We are now in Spokane, assisting the brethren to strengthen that which remains and are hoping to pay a visit this summer to Calgary, Alberta. Approximately 17 years ago I severed my connection with the Presbyterian Church, by my obedience to the gospel in the city of Calgary, and we anticipate a profitable visit with those with whom we associated 17 years ago. In Love and Hope."

Sister Yemen, 1378 Garnet St., Regina, Sask, Apr. 5: "I enjoy the paper very much and have sent some of them to a friend of mine in Detroit, and intend to send more. I think it is much improved, and trust you will be greatly helped in the good work. We had a baptism last Sunday at Bro. Forman's, Pasqua St., Mr. Perkins. His wife is a sister in the church. He seems to be a very fine young man."

OBITUARY

Frank W. Emptage, a member of the Meaford church, died of pneumonia on April 22nd, 1927. He was buried on the 24th, his forty-second birthday. He came from England about 20 years ago. Married Miss Ella McCartney, who died Sept. 10th., 1922. December 4th, 1923, he married Miss Beatrice Bailey, who survives him. About three years ago he was baptized by Bro. Jackson. He was a good husband, and steady and reliable in his work. His father, one brother, two sisters, all in England, and six sons and one daughter survive. Interment in Lakeview Cemetery. Services conducted by the writer assisted by Bro. Chas. W. Petch—E.G.C. The C. M. R. extends sympathy.

Lloyd G. Snure, 77 Dundurn St. N. Hamilton, Ont., April 11: "Yesterday we had the pleasure of enjoying three good services. Bro. Olmstead spoke at the eleven o'clock meeting and again at 3 p.m. In the evening Bro. Alex Stewart gave a fine address which was immediately followed by the "Service of Song", which was a brief story of Jesus in memory readings and selected hymns.

There were a number of visiting brethren present from St. Catherines, Beamsville, Smithville, Simcoe and Toronto. The Hamilton brethren sincerely appreciate the many complimentary remarks made after the service by visiting brethren including Bro. Alex Stewart, Bro. Keffer and Bro. McKerlie.

Our wish and prayer to God is that much good will be the result."

Earl C. Smith, Louisville Ky., April 16: "I am now in a meeting in the Highlands Church here. Virgil started the meeting and had it in good way when I came. The interest seems good."

H. A. Rogers, Carman, Man., April 28: "We expect to hold a three-day meeting at Brooking, Sask., early in July, 1927, and wish to have present all brethren from Mont., N. D., and Western Canada who can come. Watch for particulars in next issue of C.M.R. Would be pleased to have all who plan to be present, to advise the writer, so that our arrangements may be adequate."

Bro. Chas. W. Petch, who is to begin a three or four-

beginning on the second Sunday in June. We ask all to join with us in prayer for the work in both Winnipeg and Carman.—E.G.C.

Encouragement

For C. M. R.—A. H. Beamish, new; D. Allen, renewal; Nellie Obourne, 1 new; Sister Yemen, renewal; C. H. Claus, renewal; Mrs. A. V. Monson, renewal; H. J. Ellis, renewal; A. L. Whitelaw, new; W. H. Burgess, renewal; Dr. Lily Jackson, renewal; Fred Wallace, renewal; Winslow Richardson, renewal; P. L. Prately, renewal; Malcolm Simpson, new. Thank you.

For Missions—For Sheriff, Meaford, \$10; Thornbury (by W. A. Whitfield) \$15; Mrs. H. Smart's S. S. class, young ladies (Beamsville), \$10; The Chitticks, Toronto, \$10; For "Our Indian Road", from Thornbury (by W. A. Whitfield), \$30.

What made Macedonia give so freely? Read 2 Cor. 8: 1-5. "According to their power, yea and beyond their power, they gave of their own accord, . . . but *first they gave their own selves to the Lord*". That settled it.

Lily Jackson

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CALGARY, ALTA.—Church of Christ meets at 221, 8th Ave., E. (Wright Block). Lord's Day—Breaking Bread 11 a.m.; Gospel Preaching 7.30 p.m. Wednesday—Bible Study at 8 p.m. Secretary, W. W. Scott, 701, 24th Ave., N.W.

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. Wadiow.

VICTORIA, B.C.—Church meets at 585 Bolskin Rd., 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 10.30 a.m. for Bible Study, Preaching and the Lord's Supper. At 7.30 p.m. for Gospel Preaching. J. C. Bailey, Evangelist.

SMITHVILLE, ONT.—Church meets each Lord's Day at 11 a.m. for Worship. 7.30 p.m. Gospel Meeting. 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 10.30 a.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. O. E. Tallman, Evangelist.

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. P. R. Goatcher, 456 Forget St., Sec.-Treas.; H. E. Forman, 1231 Pasquaw St., Evangelist.

RADVILLE, SASK.—Church meets each Lord's Day over Lawson's Store, at 2 p.m., for Bible study, and at 7.30 p.m. for breaking of bread and preaching. Wed. 8 p.m., Bible study in private house. Write W. J. Cassidy, Box 59, or Ed. Jacobsen, Treas.

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

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.

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.

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. 7 p.m. for Preaching. Tuesday at 8 p.m. Bible Study.

HAMILTON, ONT.—Church meets at 77 Sanford Ave., South. 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. Lloyd G. Snure (Secretary), 77 Dundurn St., N.

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. E. Gaston Collins, Evangelist.

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.

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

TORONTO (STRATHMORE BLVD.)—Lord's Day Services.—Bible Study 10 a.m. Worship 11 a.m. Bible School 3 p.m. Gospel Preaching 7 p.m. Wednesday, 8 p.m., Prayer and Bible Study. Earl C. Smith, 265 Strathmore Blvd., Evangelist. A. E. Firth, 659 Pape Ave., Secretary.

TORONTO, (WYCHWOOD)—Vaughn Rd. Church of Christ, Cor. Vaughn Rd. and High St. Lord's Day 11 a.m., Breaking of Bread; 2.30 p.m. Bible School; 3.45 Adult Bible Class; 7 p.m. Gospel Meeting. Thursday 8 p.m., Prayer and Bible Study. H. Bennetts, 625 Vaughn Rd., Secretary.

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. H. L. Olmstead, Evangelist. Phone Lombard 6387. Wed., 8 p.m., Prayer and Praise. Fri., 8 p.m., Bible Study. A. S. Herron, Sec., 329 Lauder Ave.

SELKIRK, ONT.—Church meets Lord's Day at 11 a.m. for Worship and public teaching. 7.30 p.m. for Preaching the Gospel. L. E. Hurst, Secretary.

ESTEVAN, SASK.—Church meets at 1014, 2nd St., on Lord's Day at 11 a.m., for worship and teaching. At 7.30 p.m., for preaching. Thos. Orr, Elder, Box 422.

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.

WINDSOR, ONT.—Church house located on Campbell at Field. Lord's Day at 11 a.m., Worship. Bible School, 2.30 p.m. Gospel Service at 7.30 p.m. Wed., 7.30 p.m., meeting for Prayer, Praise and Bible study. Send all communications to W. Horrocks, 313 Bridge Avenue.

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. Secretary, Bro. W. Eatough, 529 Toronto St., Winnipeg.