

CHRISTIAN MONTHLY REVIEW

Ernest A. Perry, June/28
R. R. #

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EDITORIALS

MISSIONS.

By D. McDougall.

Matter regarding missions, which previous to our July (1926) issue was classed with "News and Correspondence," has in the new management been assigned a department all its own. Our readers might be interested in the history of the first Nova Scotia mission of the nineteenth century restoration movement.

In the year 1837, Benjamin Howard, a preacher from the United States, visited Nova Scotia on a missionary tour. We have no information that he came by invitation, nor that he had, like Paul, a Macedonian call. Nor does it appear that he was employed and sent. We are left to conclude that he was impelled by the true and real missionary spirit, which sent the apostles and early disciples everywhere preaching the word, and with which the pioneers of the Restoration were imbued in the grand missionary period of our movement. We thus conclude because there were as yet no "Missionary Societies" or "Co-operations," controlling and manipulating the funds of the churches; and that previous to this coming no churches identified with the Restoration were in existence in Nova Scotia. Soon after his coming, however, he found in Halifax a small company of worshippers, about 30 in number, who from the time of his

visit were counted as being identified with the churches of Christ in the Restoration movement. Of the origin and previous history of this church we are without information. It, however, subsequently seems to have gone out of existence; for Halifax was, prior to the advent of Henry Carson many years without a church of the disciples of Christ. There was, however, at this time a small company of worshippers, known as Scotch Baptists, in River John, in Pictou County, who became, perhaps a little later, as also the Scotch Baptist Churches of P.E.I., identified with the churches of Christ. It is recorded that the church in Halifax, or rather a *few individuals* in Halifax, sustained Brother Howard, and bid him ride through the Province and preach the gospel which he did with great success. It is said that he preached in every county of Nova Scotia, and made converts in every one. During the progress of this mission, John Doyle, (who had been for some time an acceptable preacher among the Calvinistic Baptists, but from searching the scriptures had embraced the truth and was in consequence excluded from the Baptist Church in Rawdon) formed a church of about twenty members, of those who fell off with him. At this crisis Howard visited Rawdon, and soon the church increased to about fifty. A little later Doyle and Michael Wallace organized a church in Douglas, now West Gore, and Howard one in Newport of about 30 members. In Cornwallis, following Howard's labors, there was soon a church of 35 members. In Fal-mouth another church of 30 members; and at Billtown another; all of which churches

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Christian Monthly Review

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RATES OF ADVERTISING: On application.

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were meeting every Lord's day, continuing steadfast in the Apostles' doctrine, in breaking of bread, and serving the Lord.

Contemporary with the Howard Mission, was that of Garrity at Fredericton, J. J. Uhlman at Charlottetown, and W. W. Eaton, at St. John, N.B.

A lesson we should learn from the pioneer, as well as the apostolic missions is, that the greatest need of missions is not more "organization," nor even more money (useful as that is), but more consecration and work.

But please notice, we do not say that organization is not needed. What we do say is, that *more* organization is not needed. We already have organization, God-given organization, for the support and propagation of the gospel. The Church is God's all-sufficient organization for that purpose. It cannot be improved upon by the wisdom of men. There may be men who really think that they can do better than God. These attempted improvements indicate in all cases, either deficiency in the upper story, or disloyalty to God. The wisdom of men is foolishness with God.

INTERESTING ITEMS.

By E.G.C.

There are at least fifteen different publications which come to this office. My duties permit of only a cursory reading of them. But there are of course many items of interest thus brought to my notice. We had intended having an "Exchange" department but that was crowded out. But under the above heading we shall from time to time present to our readers such items as we think will be of interest.

* * *

The following from "The Ontario Readers," (Third Book) is good to open with.

A PRAYER

The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonoured; and grant us in the end the gift of sleep.

—R. L. Stevenson.

* * *

The collections of a certain church were much larger after the following soliloquy appeared in its calendar:

"I am 25 cents. I am too small to buy a quart of oil; I am too small to buy one-half pound of candy; I am too small to buy a ticket to a good movie show; I am too small to buy a box of undetectable rouge—but most people think I'm 'some money' when I come to church."

Which reminds me of the following neat couplet, which, if the truth were known, possibly should very appropriately be carved on numbers of grave-stones.

"Here lies Old Ten Percent,
The more he made, the less he spent,
The more he had, the more he craved,
If he gets to heaven, we'll all be saved."

* * *

I would call this woman's speech very prolix, ie "extending to a great length; minute in narration." Her verbosity would indicate she was not stuck for something to say. And she was evidently not struck with stage fright. Perhaps her tongue was an "unruly member." It may be the court took her speech as *prima facie* evidence that the groom was justified in his proceedings:

Attorneys for one of the parties to a recent divorce suit in Hastings, Nebraska, had to interrupt their client before she finished answering a question put to her. Up to the point of interruption, her answer contained 4,800 words, with no indication that it was about to be concluded.—Dearborn Independent.

Do you suppose Solomon's words, "She openeth her mouth with wisdom; And the law of kindness is on her tongue," could be used to describe her?

DIARY OF A BIBLE

Don O. Shelton, president of the National Bible Institute, New York, has written a brief "Diary of a Bible," which, alas! sounds like the story that could be told by too many Bibles if they could talk. It follows:

"January 15. I have been resting quietly for a week. The first few nights after the first of this year my owner read me very regularly, but he has forgotten me, I guess.

"February 2. Cleaned up. I was dusted with other things, and put back in my place.

"February 8. Owner used me for a short time after dinner, looking up a few references. Went to Sunday school. Mr. Gray was absent, and I was in his class.

"March 7. Cleaned up again. Dusted and in my old place again. Have been down in the lower hall since my trip to the Sunday school.

"April 20. Busy day. Owner led League meeting, and had to look up references. He had an awful time finding one, though it was right there in its place all the time.

"May 5. In grandma's lap all the afternoon. She is here on a visit. She let a tear drop on Col. 2:5-7.

"May 6. In grandma's lap again this afternoon. She spent most of the time on I Corinthians and the last four verses of the fifteenth chapter.

"May 7-9. In grandma's lap every afternoon. It is a comfortable spot. Sometimes she reads me and sometimes talks to me.

"May 10. Grandma gone. Back in the old place. She kissed me good-bye.

"June 3. Had a couple of four-leafed clovers stuck in me to-day.

"July 1. Packed in a trunk with clothes and other things. Off on a vacation, I guess.

"July 7. Still in the trunk.

"July 10. Still in the trunk, though nearly everything else has been taken out.

"July 15. Home again and in my old place. Quite a journey, but I don't see why I went.

"August 1. Rather stuffy and hot. Have two magazines, a novel and an old hat on top of me. Wish they would take them off.

"September 5. Cleaned up. Dusted and set right again.

"September 10. Used by Mary a few moments to-day. She was writing a letter to a friend whose brother had died, and wanted an appropriate verse.

"September 30. Cleaned up again."

To be continued by you.

And, as Mr. Shelton says: "To think the Bible is God's best gift to mankind."

What story would your Bible tell?

—The Lookout.

HEAVEN'S INSURANCE COMPANY.

(Is. 26:3; Phil. 4:6, 18-19; Heb. 13:5)

On May 16 we were reminded of the Christian love and good will of the brethren when Sister J. D. Bickford cheered our hearts by presenting to us the neat little sum of \$63, being the contribution of several brethren who are well acquainted with my wife's continued affliction for nearly 17 years, also our circumstances and present needs.

The subscribers include Sister Lily Jackson, Simcoe, Bro. E. G. Collins, Meaford, the Smithville congregation and many of our local brethren. These kind donors will please accept the sincere gratitude of both my wife and myself.

Jesus assures the givers that inasmuch as ye did it unto one of the least of these His brethren ye did it unto Him. Matt. 25:31-46. Again we thank you all, and ask you all to remember us at the throne of grace.

Gratefully yours in Christ,

Selkirk, Ont., Canada.

H. M. EVANS.



We present above a likeness of Bro. Ora Hubert Tallman, standing, and Bro. George Ellis Claus.

Bro. Tallman was born near Smithville, Ont., Jan. 4, 1876, the son of Oliver and Electa Tallman. Early in life he became a Christian. With good school privileges, he finished High School at Smithville, then taught. He then attended the Carman and Beamsville Bible Schools. Potter Bible College (Bowling Green, Ky.) was the scene of his next

schooling, where he graduated. During all this time he was preaching. I think it was in 1907 he held a meeting with my home congregation, Huntland, Tennessee, where he had over 30 additions, my two sisters being among the number. In 1908 he went to West Gore, Nova Scotia, to preach. In 1909 he, with his brother, opened the Maritime Bible and Literary College there. Due to failing health he went West in 1913. Regaining his health he entered the field of Chiropractic, studying and practicing at Hamilton and Owen Sound, Ont., and in Tennessee and Alabama. Giving way to his better judgment he is now preaching full time, being in his second year of good work with the church at Clearwater, Florida. In 1909 he married a good Christian girl, Miss Hallie Richardson of Kentucky. They have three boys and two girls.

Bro. Claus was born near Smithville, also, about 10 miles from Bro. Tallman's birthplace, but 3 years later, Sept. 3, 1879, the son of Peter and Jane Claus. He was "born again" at Jordan, Ont., June 3, 1897; baptized by Bro. Samuel Keffer. Began preaching in June 1899, at Jordan. Held his first meeting at Priceville, Ont., in 1900. He, too, had good school privileges; attending High School at Smithville; three years at Nashville Bible School (now David Lipscomb College); two years at Potter Bible College, graduating there in June 1903, the first graduate of that school. He next spent 4 years teaching in our schools at Bowling Green, Ky., Bridgeport, Alabama, and Valdosta, Georgia. On May 23, 1904, he married Miss Laura Presley of Valdosta, Ga. They have 2 sons. From Apr. 1, 1907 to Nov. 1, 1925 he worked under the direction of the Church at Valdosta, doing much mission work during the last 6 years. I preached some at Valdosta while he was there and he is held in high esteem. He has done considerable evangelistic work, and is now entering his second year with the Seminole Heights congregation, Tampa, Florida, about 30 miles from Bro. Tallman. The parents of these two men were among the early disciples of the Niagara peninsula.

If I am worth anything at all to the church, I owe considerable to Bro. Tallman for suggesting and urging that I embark on my present career. I also spent about four years with him at West Gore.

These two men are good preachers, but are like the prodigal son in one respect; spending their energies away from home. I wish we could have

them back in Canada, but till then we wish them good success.—E.G.C.

IMPROVING A DIVINE ARRANGEMENT.

By E.G.C.

Under the subject, "Free Love," Rev. John E. Burke, Rector of St. Peter's Church, Toronto, has some fine things to say in the April issue of the Canadian Home Journal. He refers to Judge Ben Lindsay of Denver, as challenging the ministers to a debate: "Resolved, that the institution of marriage can be improved by man." He says the Judge would suggest "Companionate Marriage" as an improvement. I don't know what that means, unless it means the same as Free Love; ie, The doctrine or practice of consorting with the opposite sex, at pleasure, without marriage. Yes, according to the Rector, and others, there are supposedly respectable people who dish out that kind of slime at so much per, and from reports they are getting the idea "over," too.

The Rector refers to one H. G. Wells, who boasts of his many books, as an outspoken champion of Free Love. He quotes Wells as writing under, "Startling Views on Marriage", as follows: "The time will come when the ministration of the clergyman, the orange blossoms, the hired carriages and the white favors will be quaint social survivals of backward suburbs and towns." And, "Such a fading out of marriage from its present stereotyped rigidity will put no end to mating. Men and women will still feel our common necessity to go in couples for longer or shorter periods." The Rector says that is "Revolutionary and revolting . . . downright lechery," and continues quoting Wells—women "shall live in flats and chambers and have their men come and go until they find a proper mate." Then the Rector says, "But what should be expected, however, from one who contemptuously refers to man's life as 'this little stir amongst the slime, a fuss in the mud'."

The Rector refers also to George Bernard Shaw as a Prophet of Pessimism, and quotes him as saying, "Our morality is impudent hypocrisy." In "Man and Superman" Shaw says, "Marriage to me is apostasy; profanation of the sanctuary of my soul; violation of my manhood; sale of my birthright; shameful surrender; ignominious capitulation; acceptance of defeat." He tells of Shaw referring to his "Joint stock human . . . farm," where a woman by careful selection may

choose the father of her child, and, "But mating such couples must clearly not involve marrying them." Shaw has Tanner say to Violet, "the fact of your not being legally married matters not a scrap."

"Moral bootleggers" may enjoy reading the books of Wells and Shaw, but I can't see how a Christian could get the consent of his mind to waste—yes waste—precious time in reading such stuff. If Shaw "does the thinking of one-half of Europe," it is poor thinking, and I pity the ones for whom he thinks. Maybe Wells thinks for the other half of Europe. But his thinking is of the same stripe. The Rector says that "society and the world will be in ruins," if such ideas of marriage and other things are accepted. On the principle that "Evil companionships corrupt good morals" I would say that a mind filled with such ideas of as holy a relationship as marriage would be so polluted and so out of harmony with the correct way of thinking that it would be difficult for him to express himself on any subject sanely. I would look with suspicion on it, to say the least.

The Saviour tells us the condition of the heart of those who speak thus, and advocate the breaking down of the Bible standard of morality as follows: "For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickedness, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man." Christian fathers and mothers, what is the nature of the reading of your children? Better be looking into it. You are responsible for bringing your child into the world, and if you allow it to read that which will "defile" its mind, and if practiced, its life, you'll be held accountable.

Lindsay, Wells, and Shaw have distinguished themselves, they head the list, but there are numbers of "undergraduates," who are aping these leaders, and whose writings are just as objectionable as theirs.

The marriage of one man to one woman is fundamental, and gives stability to society by making better homes. And *any one who strikes at the foundation of our home-life is a traitor to the best interests of the human family.*

In contrast to such "faded out and revolting" and sickening ideas as referred to above I close with "Christ's ideals of Christian Marriage": "From the beginning of the creation God made

them male and female. For this cause a man shall leave his father and mother and shall cleave to his wife. And they two shall be one flesh. Therefore, now they are not two but one flesh. What therefore, God hath joined together, let not man put asunder."

MISSIONS

We have much matter for this department, so we give Bro. McDougall's article on "Missions" a place under "Editorials".

Several here at Meaford gave to the Scotts' travel fund. We have letters from them expressing thanks for that assistance. In going to So. Africa they, with a few others, travelled in a slow freighter, landing at Cape Town on Mar. 31, after a 33-days' voyage. They are in So. Africa with the greatest message in the world, a message which, if received, would revolutionize So. Africa. And it took 33 days to go. Contrast with that the recent trip from New York to Paris in a bit over 33 hours. Africa has 180,000,000 people, about 171,000,000 more than Canada. It seems the united message from the missionaries is one of Joy in breaking the Bread of life to those in darkness. They are willing and anxious to give up many pleasant things and kind friends of the homeland to go in self-denial to a strange land to save souls and keep their conscience clear before God. We should be willing and anxious to support them. Bro. Scott says: "Our small company in Africa is only as a drop of the bucket, so please send others to reinforce the Sherriffs, Shorts, Lawyers, Merritts and ourselves. Remember missionary work is commanded (Mk. 16:15-16) and if we are loyal to Jesus, we will do it. We are happy to give the remainder of our lives to the work . . . The work we can do *without* your help goes to our account; what we do *with* your help goes to your account. . . . The Lord bless you."

"Give and it shall be given unto you; good measure, pressed down, shaken together and running over, shall men give into your bosom."

—E.G.C.

"OUR INDIAN ROAD."

"There are encouraging signs of spiritual life on "Our Indian Road." Bro. Trindle visited here May

13, and we had a long talk about the work. He is feeling very much encouraged. We have had a response in money, so were able to give practical help. He has had letters that cheered him very much.

Let me illustrate. In February this year, our brother asked for rubber hip-boots to use in trapping. He caught quite a number of muskrats. With the surplus money for the skins, he bought himself a boat which will help him get around and answer calls for preaching this summer. A little money is needed for paint, etc., to put the boat in good shape. "Maybe", said Bro. Trindle, "I can do two kinds of fishing at once."

Bro. Petch and I visited an injured Indian in St. Boniface Hospital. This man told us about Bro. Trindle's work, giving us an outsider's viewpoint, and confirming our opinion, that the best spiritual work being done in the North among the Indians is being done by Bro. Trindle. So we mean to joyfully respond to calls for help.

We are hoping to arrange for Bro. Petch to hold a meeting on the Reserve this summer. Preaching Christ and Him crucified will win our Indian brothers.

Shall we continue?

WALTER EATOUGH,
529 Toronto St.,
Winnipeg, Man.

God "Made of one every nation of men to dwell on all the face of the earth." "Go ye into all the world, and preach the gospel to the whole creation."

Bro. Sherriff (Apr. 16) says the Scotts were with the Sherriffs. After so much travel Bro. Scott was not feeling so well. He also said, "Bro. Ray Lawyer is still with us getting nice and strong after his recent illness. He and the Scotts purpose going to N. Rhodesia 'Sinde Mission' next week. All well there. At time of writing, I have received no response to my appeal for 'Huyu Huyu Mission'. I am advertising this place 'To Let' in the hope of going to 'Huyu Huyu'."

While convalescing at Bro. Sherriff's Bro. Ray Lawyer writes (Apr. 6): "We expect to begin the building program at the Kabanga Mission not later than May 1, D.V. We shall be out from railway 45 miles and will need transportation of some kind. There is good soil for road building. If you are interested in our having a Ford car write Earl C.

Smith." If others are interested write Bro. Smith, 265 Strathmore Blvd., Toronto, Ont.

Let me insist that *every* congregation formulate a missionary program. Choose some mission to which to give regularly, say one Sunday's contribution each month. Small churches with no meeting house can give. Decide to do so, stick to the program, and it will increase interest.—E.G.C.

Bro. Sherriff's receipts Mar. 1927: Fayetteville Sisters, per Bro. J. C. Taylor, \$30. Bro. Janes, \$79.07. Bro. Rowe, \$12. Bro. Brandon, \$10. Meaford and Collingwood, \$11.66. Bro. McCartney, \$15. "In Jesus Name", \$5. Total with local receipts, \$178.03, plus Feb. bal. \$113.93—\$291.96.

Expenditures for Mission salaries, wine, Sister Molly's support, teachers' expenses, food, photography, stationery, oil, support, etc., \$335.61. With a debit of \$43.65.

Sinde Mission,
Livingstone, N.R.
March 17, 1927.

Dear Brethren:—..

Such a bright moonlight night! The moon can be beautiful here as the sun is hot. The nights are also getting very cool now as the rains are about over and our winter begins. Not cold winters; sometimes it gets cold enough to frost but not every year. The sun however is h-o-t, hot all the time winter and summer.

And then another wonderful thing about Africa, is the wonderful Victoria Falls. While in town the other day Mrs. Short and I walked down and spent a day at the Falls seeing and wondering at some of the majestic splendor and awful greatness of these wonderful Falls. A great chasm or crack in the earth right across the river from one bank to the other, which is one and one fourth miles. All the water from this mighty river takes one headlong plunge four hundred feet down, beaten into spray and mist which rises four hundred feet, I should judge, above the level of the ground and then falls like rain on everything about. This water, all of it, from the mile and a quarter river must force itself out thru a narrow gap which is perhaps but about sixty or seventy yards wide. Whirling, tumbling, sucking, the water rushes thru this narrow gap on down the also narrow canyon for several miles where it broadens out. We went

down into the canyon to the very edge of the water. The boiling water gives a person a queer feeling, like it might want to take him along with it. But the beautiful, not the wonderful, part, as we see it just now, is to see the God given Covenant to man, as the sun shines in the spray—the Rainbow. Such beauty mixed with such wondrous greatness fills a person with awe. God only could be the maker.

Saturday I went out southeast of Livingstone to the Mission Station out there. We had good services Saturday night and Sunday we had baptismal service. Six were baptized into Christ. All are getting on well there. Brother Merritt baptized one here, making seventeen thus far this year. We are trying to work for the glory of God and the salvation of souls. Pray for us.

Your Bro. in Christ,
W. N. SHORT.

Our Contributors

MY CANADIAN HOME

By Albert Burgess

Oft have I longed for my native land,
To see once more its sea girt strand.
For in my thoughts those scenes I view
Its genial clime and ocean blue;
The glorious landscape far outspread,
The deep blue sky above my head,
The river singing as on it flows,
The deep blue sky in calm repose.

Land of my birth and early days,
I love thy streams, thy banks and braes
Where oft I've gazed with boyish pride
Upon thy mountains side by side.
Thy forests green, thy mountain rills,
The sun just rising o'er the hills,
Thy lovely crimson sunset skies,
Are scenes that used to greet my eyes.

I often wonder, could I see
My home as once it used to be;
If the mayflowers bloom as fair
As in the days when I was there.
I wonder if the birds still sing
In the maple trees close by the spring;
If the flowers still grow as high
Near the porch as in the days gone by.

In the dear old home is there a change?
Are faces there new and strange?
Though all along life's weary way,
Where'er my footsteps e'er did stray,
I have found a friend to kindly greet
And strew rich garlands at my feet;
Yet will those moments brightest be
Where memory takes me back to Thee.
While far in other lands I'd roam,
I still love my Canadian home.
And while I sing its minstrel lays
I'll sit and think of other days.

2 Wallis Court,
Lexington, Mass.

BEING FAITHFUL TO GOD.

By Don Carlos Janes.

Faithful means full of faith. It is not particularly different from being loyal, that is, giving unswerving allegiance to a sovereign. Of course Christians are to be faithful; to be full of faith. They are to abound (overflow) in the performance of prescribed service to God in his prescribed ways. Truly they are to render unswerving and undelayed allegiance to their Lord and Master who is Jesus Christ. These things, this theory is well known and this is why faithful and loyal Christians are living epistles of Christ. Are they not daily showing forth his mind and will by diligently conforming to it and performing it openly in their lives?

But the whole round of Christian teaching is rather extensive and it would not be too much to suggest that likely not all of us know every bit of Christ's teaching—perfectly. It is supposable that we all know He wills that penitent sinners who have confessed Christ be baptized (immersed) "unto the remission of their sins." It is taken as granted that we all know the Lord wills for us to break the memorial loaf "on the first day of the week." How do we know these things? From a somewhat limited number of Scriptures in the one case which say so or plainly teach the point and from an inference based upon Acts 20:7 (chiefly) in the other case, but these scriptures are ample to establish the teaching in our hearts and the practice of baptism and weekly communion in our lives. He who diligently conforms to these two things is "faithful" so far as they are concerned.

But there is a good deal of teaching in the Scriptures which indicates that Christians should (1) make a contribution on the first day of the week and (2) should "preach the gospel to the whole creation." Neither of these doctrines hangs upon an inference. The contribution is definitely *commanded* and the evangelization of the world is extensively taught as well as specifically *commanded*. Now, suppose these four things just mentioned represent all Christian teaching. Let us do this for the present for the sake of simplifying and clarifying matters that a needed lesson may be made to stand vividly before our minds.

Here we have it: Baptism, weekly communion, weekly contribution, and preaching the gospel to all men everywhere. The Bible *teaches* these things and teaches them clearly. More than that: The Scriptures positively *command* the disciples of

Jesus on three of these points. Those who practice them all are "faithful," "loyal", aren't they? But are those loyal who practice the first two or three and ignore the fourth? The very sad fact is that Baptists, Methodists, Mormons, and Adventists show a great deal more concern about having the gospel (according to their understanding) preached everywhere than those who have most (perhaps) to say about being "loyal churches". It is highly important to be *loyal* to Christ; so let us *be loyal* and see to it that not a church of Christ anywhere omits the weekly communion, the missionary contribution, or anything else Jesus teaches.

Louisville, Kentucky.

THE FELLOWSHIP OF HIS SUFFERINGS.

By C. G. McPhee.

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead."

(Phil. 3:10).

This is one of the many scriptures which reveals Paul's reason for surrendering that great career that was opening up before him, and turning his back upon the prospects of wealth, fame and power. It will never be known how much earthly glory this trusted emissary of the Jewish Sanhedrim surrendered when he met Christ outside the Damascus walls. He abandoned his career leading to fame and fortune that he might be enrolled with the transformed and glorious immortals. It was revealed unto him that Christ was the pearl of great price, and he sacrificed all things that he might gain him. He counted all things to be loss for the excellency of the knowledge of Christ Jesus for whom he suffered the loss of all things, counting them but refuse that he might lay hold upon Him.

This passage sets forth the Christian's progress. "That I may know Him," is an infinite phrase in the Greek. Paul speaks of this knowledge, which is so necessary as being still in the future. Yet at the very time he wrote these words he had known Christ for years. He met him on the Damascus road and had a personal experience with him. His historical knowledge was changed into the living truth which burned in his own soul. The active Christian is always growing in the grace and knowledge of our Lord Jesus Christ. The more we learn of Him the greater will be our capacity to receive the revelation He has given. After a long life of experience we only know Christ in part.

There are heights of knowledge, breadths of wisdom, depths of love that men have never explored. Christ is an exhaustless mine of truth: an infinite ocean of wisdom and love. "Oh, the depth of the riches both of the wisdom and the knowledge of God: how unsearchable are his judgments, and his ways past finding out." After years of experience and joy in the kingdom of God we have only entered the margin of life's happiness and the pleasures which are in store for the faithful in Christ Jesus.

Through fellowship in his sufferings we come into a closer communion with God. It is by becoming a partner with him in toil, sacrifice, sorrow and love that we grow more and more into his likeness. There is nothing that will knit men's souls together like partnership in danger and fellowship in sorrow. Christ tasted every bitter ingredient in the cup of the human suffering for our sakes, so we must be willing to enter into the fellowship of his sufferings, for the sake of redeeming a lost and ruined world.

KNOWLEDGE.

By W. K. Burr.

There's nothing like the knowing,

It gives us strength and power;

Like good seed we are sowing

It brightens every hour.

Knowledge is protection. The more knowledge we have the better are we protected.

Knowledge is, indeed, power. And the more knowledge we have the greater will be our power.

"My people perish," saith the Lord, "for lack of knowledge."

Our chief power, and our greatest protection, lies in our knowledge—our knowing.

When we really know and understand we are then able to throw around ourselves a bulwark of defence that will guard us against accident—against disease and against death.

Knowledge gives us more life, more force, better health, greater prosperity and greater progress.

But wisdom is really even greater than knowledge, for it is knowledge applied.

The Apostle James tells us—"If any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like the waves of the sea driven with the wind and tossed."

From this it follows, that all knowledge and wisdom really and truly come from God—the Great and Eternal Source.

But in order to obtain knowledge, so as to add to our faith, we require to use continually the knowledge which we have already received.

Knowledge always follows on the heels of doing; and knowledge will be added to knowledge indefinitely.

This is in harmony with the law: “Unto him that hath shall be given, and he shall have abundance. But unto him that hath not shall be taken away even that which he hath.”

Therefore, to achieve success, knowledge is absolutely necessary.

It is nothing less than knowledge which makes us brave and fearless under all circumstances.

The power of knowledge is certainly very great. It cannot be over-estimated.

It inspires us with a firm conviction which gives us light and opportunity to will and to do.

Knowledge is positive. It enables us to climb the ladder and thereby achieve success.

Moreover, it gives to us strength, enabling us to reach out, expand and develop.

But in order to accomplish the great things, we must learn to always be ready to do the small, the simple things.

And to be able to do the small things thoroughly will certainly fit us for the sterner realities of a nobler existence, and the greater responsibilities and duties of a better and nobler life.

It will also give us greater strength, and freedom, and readiness to act.

We must really know in order to be free.

The rule is, we must do and achieve as we know.

Hence, the great importance of knowing. And there is no likelihood, however, of us ever knowing too much.

We must daily search for wisdom.

We must study in order to obtain knowledge.

Nor is this all. We must learn how to study.

We must not allow our mental faculties to rust.

We must keep our minds active and at work.

We must be earnest, faithful, and zealous.

And yet, even with knowledge we require to have wisdom.

We must apply our knowledge.

Knowledge is in the knowing.

It is the understanding of things.

But in order to obtain knowledge, and add know-

ledge to our faith, as the Apostle Peter suggests, we should endeavour to avoid all disturbing elements, such as fear, worry and anxiety. And then try to cultivate a kind, gentle and harmonious disposition.

We should never allow ourselves to get angry, glum or disagreeable.

All these are bad and unfavourable conditions of the mind. They cannot other than impair the memory.

They injure the very fountain of healthy thought and action.

But, if we would gain knowledge we must be self-reliant and hopeful.

We must endeavour to keep our minds pure and peaceful.

We must “abstain from fleshy lusts which war against the soul.”

We must not fail to live the higher life.

We must be at peace with ourselves.

We must be at peace with our neighbors.

We must be at peace with our Maker.

We must daily do our duty.

We must cultivate every faculty of our mind.

We must search carefully for wisdom.

We must gather knowledge from every source, like the bee gathering honey.

One new idea stored away in the mind each day will furnish us with abundance of knowledge—knowledge that will not leave us in time of need.

Let me urge you then to strive diligently to gain knowledge. It is, indeed, better than riches, better than gold, far better than diamonds.

And even then amid danger and difficulty, amid storms and trials, and all the struggles incident to life's fleeting journey, never fail under any circumstance whatever, to manifest the knowledge you have acquired during life.

It is only in this way that we can ever expect to surround ourselves with the joys of earth, and the joys of Heaven.

Solomon tells us that “the fear of the Lord is the beginning of wisdom, and to depart from evil is understanding.”

Then daily search for knowledge,

No matter where you go;

This world is one great college.

This truth we all should know.

Lockport, Illinois.

A TRIP TO THE NORTHWEST.

By S. R. Cassius.

Since I have made my last report, I have visited Wenatchee, Everett and Bellingham, Wash., and Vancouver, B.C. I was told before coming up here that I would find colored disciples in all these places. But in the main I have only been able to find Methodists and Baptists. And those that were supposed to be members of the church of Christ were either members of the Church of God, or the Holiness Churches. But in every place I have found some colored people that were formerly members of the church of Christ. But for some reason they have never attached themselves to the white churches of Christ and are only waiting until a church of Christ is started among them. It's a pity that these people have to be left to wander about with no church home, just because they are afraid they won't be accepted, which I am sure is a false alarm.

I have noticed that the churches of Christ, with a few exceptions, up here in this Northwest country, are all situated in some out-of-the-way place, and that even the white people don't seem to know where they are. And I am sure that this is one of the reasons that so few people know anything about the church. I know that there are reasons for this, but it seems to me that a well painted sign, or a notice in the local paper, would be a great help in telling people where the church of Christ is located.

But I thank God for one thing—when you do find a church of Christ up in this country you find a band of brethren that are earnest, zealous and loyal, and above all, they are teaching the word of the Lord in strict accord with the Bible. In most cases they lack room to seat the people. I have been made to wonder if our white brethren were not allowing themselves to be too well satisfied with the fact that having obeyed the Gospel and are saved, and are just letting the rest of the world go by. (YES!—E.G.C.)

Then again I wonder if the habit our brethren have of getting off in some obscure place is not holding back the great work that could be done if those who desire to be saved only knew where to go in order to hear the pure Gospel. It seems to me that a sign put up in some conspicuous place, or a notice in the papers would be a great step in the right direction. A house of worship more centrally

located would not only solve the problem, but would be the means of saving many that are crying out, "Men and brethren what shall I do to be saved?"

Now brethren don't get me wrong. I don't mean to say that our brethren are not kind and liberal. I am glad to say that they not only receive me and care for me, but they make no difference between me and our white preachers. And, praise the Lord their places of worship are always filled with men from all walks of life. For that reason I try more earnestly to always have a message that is a "Thus saith the Lord."

Brethren, I feel sure I will get a church of Christ in this Northwest country if you will only hold up my hands. I want to put in a full year's work in this part of the United States, and I have no means except what you give me.

325 E. Caramillo St.,
Colorado Springs, Colo.

MAKE LESS MONEY AND HAVE MORE LIFE.

By Rev. Christopher G. Hazard, D.D.
Catskill, N.Y.

Long ago the Lord said that a man's life does not consist in the abundance of things that he possesses. He went further, and said that even if he could gain the whole world he might then be so poor as not to have a soul. And He asked men to tell Him what gain there would be in holding this big ball of a world in hand for that brief moment which precedes our death and then having nothing, neither world nor soul.

It Used to be Just So

Even in the Lord's day these considerations were worth attention. It was not a day of such business development as the present time, and yet it was a day of social and commercial pressure. It took all of a man's time and strength to serve mammon, to get rich, even then. We speak of the temptation and strain of modern life, but people who were determined to make money labored and were heavy laden in ancient life. They fell into delusions and snares and pierced themselves through with many sorrows then. The fact is that the servants of money became the slaves of it and are not allowed to have any spiritual and real life at all, and that this is true in every age and place. The money hunger is an inward fever that consumes the soul in favor of the

body and wears out the body also with a consumption of all its energy.

With a false valuation of the blessings of sensuous and material good and an undue devotion to more salary a man can lay both soul and body upon an altar of work that will leave him a nervous and physical wreck in a few short years and give him plenty of time to reflect upon what a fool he was. If he gets the estate and the big house, he walks about in his conservatory unable to eat the bunch of grapes that are ready to disagree with him, or to walk over the lovely landscape that is his. He envies the husky laborer upon his lawn and brushes grey hairs from his coat collar as he prepares to lie down at night to unpleasant dreams or wakeful hours. At about fifty he dies of heart disease, that abused organ refusing to pump for him any longer.

What is the Good of It All?

Where is the gain? What stake has such a history in that eternity that swallows us all up?

Is it not wiser to take up such a view of life as Christ presents? He did not undervalue God's good gifts. It was His God who had filled a wonderful world with things of use and beauty. But His was a life in which the soul was dominant. It gave Him time for labor, but also for rest. It ruled the things that could not rule Him. He could take hours for thought, for prayer, for spiritual and eternal considerations. He could commune with nature and with the God of nature. It was an energetic, but not a hasty life. It was an expended, but not a wasted life. He took the true pleasure of each day, not putting off to the time of worn and unappreciative age the enjoyment of being and having. He did not make much money, but he had great peace, great joy, great sense of God and goodness, great hope of eternal blessedness, great health of body and soul. He had, with all His trials, abundant and everlasting life. He had more happiness than all the nabobs of His day. His life and strength were wholly given to the life work that God had designed for Him. He was wholly the servant of God. He even died for God. But he had all that there is in life, in the life that now is and in the life that now is not.

Come to Christ and Get Rested

We hear that so and so has obtained a fine position at a large salary and we congratulate him. It will kill him in ten years.

We learn that Mr. Thus and Thus is worth

millions and we envy him. He has millions for a few moments, but he is not worth thirty cents by divine measurements.

That dried up specimen of manhood who spends his last days in counting up the amount that he has been able to separate from the common stock of the commonwealth is a pretty poor example to imitate. He is a warning.

Let us come to Christ and get rested. Let us accept that sane and reasonable life that He gives to all who want it. Let us get off of the treadmill of worldliness, brave and adventurous enough to lose money and gain soul. Let us live for more than now. Let us live forever. Faith in Christ's kind of life has the promise of the life that now is and of that which is to come. Verily it is true, he that believeth in Christ hath everlasting life that is life indeed.

—From Moody Bible Institute Monthly.

News and Correspondence

EACH SUBSCRIBER SEND ONE.

We are kindly making this request for the good of all concerned—the brethren at large and the publishers. Understand of course, we do our work gratis, for the good we can do through the printed page, and because we believe the church in Canada needs such a paper. We are striving to produce a good paper, and shall improve and enlarge it as we are able to do so. The more subscribers we have the more good we can do. And we believe you will be doing a good deed for every new sub. you send in. Don't stop at one if you can get more. There are some who have sent in a number. If you are not a good solicitor, you could help by sending the paper to a friend, or by sending us an offering to C.M.R. fund to help pay for the copies we send free to the missionaries, or those who are unable to pay, of whom we carry a few. We earnestly hope you will consider this request.—E.G.C.

Sister W. W. Husband, Wawota, Sask., in changing her address, says they are glad to get the paper, and enjoy reading the good articles. She says they feel isolated, and find it hard to carry on the work because of worldliness and indifference, and numbers there are French Roman Catholics. And, as Christians should do when they can't meet with a congregation of Christians, they always worship in their own home each Lord's Day. She deplores the lack of unity among some of the brethren, and prays for unity and the progress of the work.

O. H. Tallman, Clearwater, Fla., U.S.A., May 12: "I have promised 4 meetings in Tennessee this summer. Old Salem and Lexie being two." Lexie is where I heard Bro. Tallman in a debate with a Methodist preacher, about 20 years ago. Bro. David Lipscomb used to attend church at Old Salem. Some of his kinspeople attend there now, also some of mine. My grandfather attended there in his day. This place is only about 2 miles from "where I first saw the

light." I have preached at both of the above places, and would enjoy being with Bro. Tallman.—E.G.C.

H. A. Rogers, Carman, Man., May 15: "In last issue a proposed mass meeting for Brooking, Sask., was introduced. Upon learning that Montana brethren had already made plans to have such meeting at Fairview, Mont., this year, it would seem best to withdraw our proposal and assist in having one grand union meeting. It has been decided to begin the Fairview meeting on June 29."

Chas. W. Petch, 500 McMillan Ave., Winnipeg, Man.: "I left Meaford on May 16. Stopped off at Newmarket. Visited my son and daughters at Pine Orchard, and preached one discourse to the church there on Mon. night. Then at Strathmore Blvd., Toronto, I had the pleasure of meeting Bro. R. H. Boll, whom I had not seen for 27 years. I was rejoiced to hear him preach again in his impressive way, and to spend a few hours visiting with him and that "sweet singer of Israel," Bro. E. L. Jorgenson. None could be associated with these men and not realize the spiritual life that controls their hearts and actions. I feel stronger from my short association with them.

I had a pleasant trip through that vast wilderness, New Ontario, and arrived at Winnipeg safely and received a hearty welcome from and enjoyed a social evening with the brethren here. I truly enjoyed the fellowship with them on Lord's Day. I spoke twice to very attentive audiences and taught the Bible class of about 30. The church here has some fine talent, and the brethren are working together in peace and love. I am spending a month with the church, with a view to locating here for a time. Brethren pray for me, that I may be used to the salvation of many souls."

J. C. Bailey, Wardsville, Ont., May 16: "Since last report I spoke for the following congregations: Woodgreen, Windsor, Forest, Blackwell, and Sarnia. One confession at Woodgreen last night. Baptism tonight, the Lord willing."

H. E. Forman, Regina, Sask., May 16: "The work at Regina is going along nicely. Three baptized in April."

OBITUARY.

A large number from Vera and Unity attended the funeral of the late Bro. William Johnson, which was held at Unity on Sunday, May 15, from the home of Mr. and Sister John Thompson. The late Bro. was injured on May 11, being crushed by a horse turning in the stall and crushing him against the wall. He died the following day from the injuries. Bro. Johnson was born in Denmark on May 19, 1854. Baptized in Toronto on Nov. 15, 1885, by Bro. Geo. Bartley on Cecil St. He was a real faithful Christian all his life and died as he lived, fully prepared to meet his Saviour and receive a crown of righteousness (2 Tim. 4:8). Besides his widow who is also a devout Christian, he leaves also one daughter in New York City, three sons and one daughter in Winnipeg and one son at Glenora, Man., one son at Orkney, Sask., and two sons at Vera, all Christians. Funeral service conducted by H. E. Forman, Evangelist, Regina. The C.M.R. extends sympathy.

OBITUARY.

Sister Hannah M. Cox, wife of Bro. John Artley, died at their home, Meaford, on May 23, in her 76th year. She had recently suffered from paralysis. She was born near Meaford, the daughter of Joseph Cox. Married twice—first to the late Thomas Ellis, then to Mr. Artley, who survives. Surviving also are a sister, of Port Arthur, an adopted daughter, of Annan, and

a step-daughter and step-son of Meaford. She was a member of the church from her early days, and died in the faith. The funeral was largely attended, the service being conducted by the writer.—E.G.C.

The C. M. R. extends sympathy.

C. A. Norred, Memphis, Tenn., May 17: "Four hundred and eighty nine in Bible School Sunday. Magnificent audiences. One added from the progressives, two confessions of faith."

Bro. Norred also says they have about 750 members. I think there are two other congregations in Memphis, tho they are not as large as this one.—E.G.C.

MARRIAGE.

The marriage, on May 21, of Bro. Frank Spence and Sister Dora Beard was solemnized by Bro. Eatough, at the home of the bride. Both are faithful members at Winnipeg, and have the heartiest wishes of all the brethren.

An explanation.—The news item about Bro. Petch at bottom of page 14 (May issue) should be continued by reading with it the last 5 lines in left-hand column page 14, then go to page 15.

Item above says I was to begin at Carman, June 12, "The Lord willing." But, due to the peculiar conditions there those interested think best for me to cancel the meeting. I reluctantly accept their judgment. Bro. Petch, who is now in Manitoba, shall likely do some work in Carman.—E.G.C.

Walter Eatough, Winnipeg, Man.: "We had great pleasure in welcoming Bro. Petch, at a social on Friday, May 20. Bro. Daniel Stewart was present from Carman, and said how glad they too were to have someone come West to help us. We are looking forward to advancing the work of the Church here, and Bro. Petch will have the brethren not behind him, but shoulder to shoulder, that the winning of souls shall be accomplished."

I again call attention to the splendid tract, "Consecration," by Bro. H. M. Evans. It's a fine tract, good to distribute. Order some for your congregation. Price, 5 cents each; 40 cents per dozen; 3 dozen, or over, any quantity, 3 cents each. Order from the author, Selkirk, Ont.—E.G.C.

AN APPRECIATION.

With sincere regret we heard of the death of Bro. William Johnson, Vera, Sask., May 12. We in Manitoba had the joy of his fellowship many years. In his farm home he set up the table and preaching services at Pine Creek and at Glenora. He also reached out to neighboring school houses, doing his best and encouraging visiting preachers to help him build wisely. His family bless every memory of him, and his sons, all of them, were developed in the work of presiding at the Lord's Table and preaching, from an early age. Such faithfulness leaves here a deep impression and will surely be rewarded with, "Well done, good and faithful servant."

Winnipeg, Man.

Walter Eatough.

OUR JUNE MEETING.

Held at Selkirk, Ont., June 4th, 5th, 6th. This congregation had rather a short time in which to prepare, but they did remarkably well, showing a good

spirit and warm hospitality, taking care of visitors and serving lunches well. Brethren were there from a number of congregations.

At the Saturday p.m. meeting the following brethren made short talks—Geo. Deegan, A. E. Firth, A. L. Whitelaw, J. C. Bailey, Roy Whitfield, Geo. A. Klingman, V. C. Fry, J. J. Hoover, Oto Fujimori, G. C. Yake, C. H. Claus.

Other preaching brethren present were, O. E. Tallman, L. J. Keffer, Lloyd G. Snure, H. M. Evans, H. McKerlie, and the writer.

The townspeople attended well, and the brethren appreciate the help of all, and ask our prayers in behalf of Selkirk.

Saturday night Bro. Fujimori (from Japan) gave a very interesting and instructive lecture on his conversion and decision to become a missionary.

A large crowd assembled for the open meeting at 10 a.m., on Lord's Day. Then at 11 the Town Hall was packed, for preaching and worship. Bro. Geo. A. Klingman, of Thorpe Springs, Texas, on his way to England, Europe and Palestine, preached a fine sermon on, "The Four Square Life." Bro. Fujimori gave another interesting lecture, on the religion of Japan, at 3 p.m. to a packed house. At 7.30 p.m. he sang a song in Japanese, and gave a splendid story of prayer and conversion, after which Bro. S. M. Jones, (Beamsville), to a full house, gave a forceful sermon on, "Why so Many Answers to the Same Question?"

It seemed the key-note in all the speakers was the need of peace and unity, it being suggested we should take our own medicine, not only as "progressives" and "conservatives," but as "conservatives." From our progressive brethren in conference at West Lorne, Ont., we received the following:—

"West Lorne, Ont., H. M. Evans, Selkirk; Please convey brotherly Christian greetings from our Ontario Convention to the brethren at Selkirk. Our hearts are with you in your every desire to extend the kingdom of Christ and promise fellowship in the faith.

Reuben Butchart.

To which we replied, by telegram, as follows:—"Reuben Butchart, care Disciples' Conference, West Lorne, Ont.; Greetings thankfully received. Ready for unity on Bible grounds. E. G. Collins.

Behalf Selkirk June Meeting."

On Monday we had a good meeting, given over to the discussion of the need, the joy and methods of doing missionary work. It was suggested by the speakers that we need unity in our mission work; that we must believe in, and love God; that we spend too much on pleasure; that we lack interest; that a church that has lost the missionary spirit is a dead church; that everyone must be a missionary; and that it would be good for the work in Ontario to have a get-together meeting to discuss methods. It was also decided that, until they could do better, I forward to the missionaries any moneys which the churches in Ontario wish to send. I have already been doing this, having sent \$527.86 from Apr. 26, 1926 to May 7, 1927, which, of course, does not represent all sent from Ontario. Bro. E. G. Rockliffe of Detroit is continuing the meetings for perhaps two weeks.

—E. Gaston Collins.

Bro. Lloyd G. Snure, Hamilton, reports a recent baptism.

In my absence, at the June Meeting, Bro. Wesley Lundy, Toronto, preached here at Meaford, and from all reports, gave some fine discourses.—E.G.C.

In addition to the schedule of Bro. Fujimori,

we have—At Bathurst St., and Strathmore Blvd., Toronto, from June 17th, to 22nd. Then we plan to have him here at Meaford a few days beginning June 23rd. All at the June Meeting experienced a spiritual uplift by listening to him.—E.G.C.

Among the good things in our February number I was much pleased with the excellent sermon of our brother, Roy Whitfield: "Our Thoughts" Brother Roy has found the key to the superiority of Christianity over every other system or scheme for the betterment of mankind. Other schemes fail because they seek to regulate the life without the purification of the heart, the fountains of life and of all sin. The Gospel penetrates and purifies the heart—with its inmost thoughts and intents The life will then be of necessity clean.

Glad that Brother Hines, who has been somewhat scarce of late, makes a vigorous reappearance with some stinging question on being "Ashamed of Christ and His Word." Brother Hines asks why it is that the denominational preachers will not tell sinners what the Apostles told sinners to do to be saved from their sins. I can tell you, Bro. Hines, why they do not: It is because they are themselves unwilling to believe and do what the Lord commands them to do to be saved; and the devil has suggested to them, and they persuade themselves to believe, that God has not limited himself to his announced terms of salvation in this New Covenant. This diabolic suggestion is luring millions on in disobedience—to everlasting destruction from the presence of the Lord and from the glory of His power.

"Beginning at Jerusalem," by Walter Etough, has the ring of true metal and no uncertain sound. Hark! "The terms of pardon began to be announced at Jerusalem, and nothing has happened in the history of the Church or the world to alter one letter in any of the words of the terms of pardon. At Jerusalem there was a plain straightforward answer to the question, 'Men and Brethren, what shall we do?' They spoke as the Holy Spirit gave them utterance when they replied, 'Repent ye and be baptized'. And our chief reasons for our separate existence as a religious body today, is that we believe that that which was begun at Jerusalem, was divine, and meant for all ages. We preach the same truth concerning the Saviour, and give the same answer in the same words to the all important question, 'What Must I do to be Saved?'.

We do not limit God, but God limits both himself and us, to his announced terms of salvation, and with him is no variableness, neither shadow of turning. —D. McD.

IF I HAD KNOWN.

If I had known what trouble you were bearing,
What griefs were in the silence of your face,
I would have been more gentle and more caring
And tried to give you gladness for a space.
I would have brought more warmth into the place.
If I had known.

If I had known what thoughts despairing drew you
(Why do we never try to understand?)
I would have lent a little friendship to you,
And slipped my hand within your lonely hand,
And made your stay more pleasant in the land.
If I had known.

—Mary Caroline Davies.

FREED-HARDEMAN COLLEGE COMMENCEMENT.

Freed-Hardeman College has just closed one of the best sessions it has ever had. The enrollment was larger than for several years past, the interest was exceedingly fine and there was the greatest spirit of loyalty among the students we have ever seen. We estimate that 75% of last year's pupils left intending to return next year and to try to bring others with them.

The work during the session just ended was unusually fine. Good order and discipline prevailed throughout. The government of the school was the easiest we have ever known. The spirit of good will and fellowship prevailed among all connected therewith—the board of directors, the faculty and the student-body.

Out of an enrollment of about 200 pupils all but 7 had one or more lessons in the Bible daily. Among this number 25 young men are preparing to spend their lives in preaching the gospel. Special courses of study designed to make them stronger and more effective preachers of the Word were given.

There were 17 junior college graduates, 11 high school and several in the business and music departments. The number of students doing college work has been rapidly increasing for the past three or four years.

All the various programs of the Commencement exercises were of a very high order and exceedingly well rendered. Many visitors from widely separated sections of the country—from Detroit,

Mich. to St. Petersburg, Fla. were in attendance. Not in many years, if ever, did we have as big crowds and as many visitors. On the last night when the great Biblical drama, "The Prodigal Son," was given after every possible chair had been crowded into the large auditorium, many bought standing room. This was declared to be by far the largest crowd ever assembled in the building.

Every one was elated over such a grand culmination of the year's work and went away with high enthusiasm for the school.

Next Session opens Sept. 14. Write for Catalogue.

Freed-Hardeman College,
Henderson, Tenn., U.S.A.

CLUB OF DAMNED SOULS AT COLLEGE.

*Rochester University Students to Form Cult of
Atheism.*

New York, Mar. 11.—Atheistic societies similar to the "Damned Souls' Club" at the University of Rochester will be established in many colleges throughout the country, Freeman Hopwood, general secretary of the American Association for the Advancement of Atheism, announced.

Hopwood added that branches are expected to be established at Yale and at University of Kansas within a few days and "if present responses signify anything we should have at least a dozen branches functioning by the end of the present term."

"In spite of the droll name adopted by the students of the University of Rochester," Hopwood said, "they are wholly sincere in establishing a branch. Our association will supply them with literature and co-operate in every way. The members will govern themselves, but will be affiliated with the national body.

"We especially endorse their inviting professors to address and advise them. Experience has shown us that a goodly percentage of professors are atheists."

(While the above, from the Owen Sound Sun-Times, is shocking, yet we need not be surprised. It seems we have fallen on evil days. The Book says, "In the last days grievous times shall come." The devil is well organized. "Awake thou that sleepest."—Ed.)

Encouragement

Fred Wallace: "I enjoy reading it," (C.M.R.)

A. Weston: "I like our magazine fine . . . and am pleased to note that the circulation end reveals a substantial increase. The church needs such a magazine."

Harry E. Johnson: "Keep on with the good work."

Lloyd G. Snure: "Brethren to whom I have spoken are all delighted with the paper."

Wm. C. Start: "We all look forward for the C.M.R. and enjoy reading it."

John Mallory: "The C.M.R. is splendid."

For C.M.R.—A. Weston, renewal; D. C. Janes, renewal; Mrs. M. Larsen, renewal; Joseph McNally,

new; Harry E. Johnson, renewal; Estella McDougall, renewal; Hattie Laycock, renewal; Mrs. Harriet Ellis, renewal; Wm. C. Start, renewal; J. E. Bartz, new; Marion Wood, new; E.G.C., 1 new; C. W. Petch, 1 renewal; John Mallory, renewal; Mrs. Percy Horncastle, renewal.

Thank you.

For Missions—For Sherriff, Meaford, \$5; Collingwood, \$2.80.

"Cast thy bread upon the waters; for thou shalt find it after many days.

O Lord "Increase our faith."

TRACTS

By D. McDougall

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Ladies' Voile Waists from.....	1.00 to 4.50

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CHURCH DIRECTORY

(Charge for Directory Notices, 1 Inch and under, per Church, One Dollar a Year.)

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. Wadlow.

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.