

CHRISTIAN MONTHLY REVIEW

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AUGUST AND SEPTEMBER, 1927

Nos. 8 AND 9

"NEARER, OUR GOD, TO THEE"*

By E. E. Oakland, Calif.

Nearer, our God, to Thee,
Nearer to Thee!
Through the great Sacrifice
On Calvary!
On Him our debt was laid.
By him the price was paid;
We come, who thus are saved—
Nearer to Thee.

No longer wanderers,
Dear God, are we;
No more can darkness come
'Twixt us and Thee;
For Christ, the world's great Light,
Vanquished forever night,
We come, through His great fight,
Nearer to Thee.

Vain every Bethel now,
Raised up to Thee;
Vain every earthly scheme
To set us free—
Vain every stony grief,
Vain woes to bring relief;
Only our heavenly Priest
Brings us to Thee.

Our every waking thought
Round Him must cling.
Ours were the lives He bought,
Saved from "death's sting."
This is no dream of man,
But Thine own purposed plan
Laid down e're time began,
With Christ the Word.

When our last call shall come,
Dear God, from Thee—
When our last duty's done
And we are free;
Angels will stand aside
No one but Christ beside
Can be our heavenly Guide,
Father, to Thee.

*See "News and Correspondence"

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E. GASTON COLLINS, Office Editor.

Associate Editors:

DR. H. M. EVANS,	H. A. ROGERS,
JOHN M. BRUCE,	DR. O. H. TALLMAN,
J. L. HINES,	C. W. PETCH,
H. MCKERLIE,	EARL C. SMITH,
D. McDOUGALL, Editor Emeritus	

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Vol. XII

Nos. 3 and 3

Meaford, Ont., August and September

EDITORIALS

UNFEIGNED LOVE.

By H. M. Evans.

"Love one another," is the new commandment that Jesus gave His disciples, and the standard of that love is "As I have loved you." This new commandment is equal in importance with any other commandment that ever came from His lips, and the standard or quality of that love is, "As I have loved you." The standard He gave shows that He anticipated that there was a danger of feigned love taking possession of the hearts of His disciples. His love for them was sincere and His sacrificial death for them proved this beyond the possibility of a doubt. Sincere love is the only love that will be considered as obedience to that new commandment, by Him.

Hypocritical love or pretended love had already made its appearance in the churches in the days of the apostles. Paul rebukes it in Rom. 12:9, "Let love be without dissimulation," or hypocrisy. Peter reasons that their souls were purified in their

obeying the truth, therefore pure hearts should love with an unfeigned love, I Peter 1:22. Yes, with a sincere love, "As I have loved you," says Jesus.

The Christian will never attain to this ideal, this standard of love without daily Bible reading, prayer, and study of Him who loved as none other ever did. It is the study of His life, His unselfishness, His devotion to doing the will of His Father and only by a practical application of these lessons to his life, that the Christian will ever make any advance toward attaining this divine standard of love, or eliminating from his heart any hypocritical love he may have in his heart toward his brother and replacing it with that standard given us by the Saviour—"As I have loved you"—the sincere love. That pretended, hypocritical, feigned love will never get the Christian any credit on heaven's books.

Weymouth translates I Peter 1:22, 23, as follows: "Now that, through your obedience to the truth, you have purified your souls for cherishing sincere brotherly love you must love another heartily and fervently. For you have been begotten again by God's ever-living and enduring word from a germ not of perishable, but of imperishable life."

The above writer renders I Peter 2:1-2, as follows: "Rid yourselves therefore of all ill-will and all deceitfulness, of insincerity and envy and of all evil speaking. Thirst, like newly-born infants, for pure milk for the soul, that by it you may grow up to salvation."

There are few who realize that, in rising from the baptismal waters, they are taking responsibilities upon themselves for which the great Judge will hold them accountable in that great day of days. Sincerity will count in the Christian's life when the books are opened.

WHAT IS AN ANSWER TO PRAYER?

By Earl C. Smith.

Since God expects us to watch for the answers to our prayers and give thanks for them (Col. iv.2) it is important that those who pray know what to regard as an answer to prayer. The common conversation of people reveals that the most common conception of an answer to prayer is that nothing is an answer to prayer except the giving of the thing that is asked for. Some others think that the answer to a prayer may not be the giving of the exact thing that you ask for but of something

better. I am sure that the Lord's teaching will show that the first of these conceptions is incorrect, and I think the other is also incorrect. I cannot see how that the giving of something better than one asks for alone could be recognized by him as the answer to his prayer. Then how could he give thanks for the answer? I believe that the scriptures show that God some times answers prayer without giving anything, either the thing asked for or anything else. The right kind of prayer never goes without an answer. Jesus knew that God always heard him when he prayed, (Jno. xi.42) yet he prayed for something in Gethsemane which he did not know that God would give him. He expected God to answer his prayer and God did answer his prayer. I cannot say so certainly that God gave him what he asked for; I think not, others think he did, but his prayer certainly indicates that he did not know what God would do about it.

When God makes a response to your prayer, he has answered it. The response may be the giving of the thing that you ask for, as in the case of the disciples praying for Peter's release. Acts xii. Or it may be the promise to give what you ask for, some time in the future, as in the case of Hannah praying for a son. I Sam. i. Or it may be a refusal to give what you ask for, as in the case of Paul praying that the thorn in his flesh might be removed. II Cor. xii. In any case you are to accept the answer and thank God for it. Thank Him just as much when he refuses you as when he gives you what you ask, for he who prays right wants God's will to reign in all things far more than he wants any particular thing that he may ask. Thank Him just as much when he assures you that the thing you ask will be given some time in the future as when he gives it immediately.

Now prayers and answers to prayers are made for each other; God aims for prayer to be answered; therefore he who starts to pray for any thing and stops before he gets an answer has not prayed right. Some times God makes you wait before He responds to your prayer, as Jesus did the Canaanitish woman, but the wait is all the better for you if you pray on. I am not sure that I know just why God makes us wait; perhaps to ripen our faith; it is sufficient that he knows why. Get an answer to your prayer before you quit; and be content with the answer, whether it be "yes" or "no" or "wait."

During the world war a certain young man believed that he should not go to war. He asked

God to deliver him from it. He became calmly assured that he would not go. One day a friend of his seemed very agitated for him, but he calmly said "I am not excited." The friend said, "You had better be excited." He replied, "But I am not excited." That was long before the war closed. but he knew he was not going to war for he had talked it over with God. God had already answered his prayer. Again a certain preacher and his wife thought that it was advisable for them to leave a certain work, and the wife was telling this to one of her friends, but the friend replied, with assurance, "You are not going to leave." The preacher's wife answered, "You had better not be so sure." The friend repeated with as much assurance as before, "You are not going to leave." This Christian had been talking the matter over with God and God had let it be known what he was going to do about it. Don't quit praying until you *know* what God is going to do about your petition. Luke xi. 5-8; xviii. 1-8.

HOLY SPIRIT, NO. 6.

By H. A. Rogers.

Have taken up the baptism of the Holy Spirit, fully, and find that there are just two instances of such in the Bible.

Now, will take into consideration scriptures concerning "Gifts" of the Holy Spirit, and see what we can learn.

Many people to-day think that we receive what God calls the "Gift" of the H. S., but when we study what God has recorded for our learning we will change our minds.

Indwelling

Often, much is said, by men of or about the indwelling of the H. S., but little is said of God and Christ dwelling in a Christian. In Jno. 17:23, Jesus said "I in thee, and thou in me." Again, Jno. 14:20, Jesus said, "In that day ye shall know that I am in my Father, and ye in Me, and *I in you.*" Again v. 23, Jesus answered and said unto them, "If a man love me, he will keep my word: and my Father will love him, and *we* will come unto him and make our abode with him." In Eph. 4:6, we read that God is over all, and through all, and *in* all.

In Rom. 8:9, "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you." V. 11, "But if the *Spirit* of Him that

raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall give life also to your mortal bodies through His Spirit that dwelleth in you."

Again, in Rom. 8:10, "And if Christ is *in* you, the body is dead because of sin."

These scriptures teach as clearly as that the Bible teaches that Jesus died, that God, Christ and the Holy Spirit dwell in the Christian. Not only one of them, but all three. There is no dispute about this, and we shall find that they all dwell in Christians in one and the same way, and by the same means, viz. the "Word of God": that Christ may dwell in your hearts through faith. Faith cometh by hearing the "Word of God."

Gift

The word "gift" is used with different meanings by the apostles. The only way we can understand the Bible is to take it in its connection, and let it explain itself. Are you ready to do that?

In Acts 11:17 the word "gift" means the baptism of the Holy Spirit, because Peter said it was the same as came upon the apostles at the beginning (v. 15). Also, Peter said he remembered that Jesus had said that He would baptize with the H. S. The argument that the word "gift" and the baptism of the Holy Spirit are the same in this use is invincible.

In Acts 11:17, we are told that God gave the Gift. Now, a gift may be something which has been given, or, it may be something received or gained by the thing given. In other words: The gift of \$100.00 gave Brown power to carry on his work.

Gift of the Spirit

God gave the Holy Spirit to His apostles, and the H. S. gave gifts to men as He (the Spirit) willed. (I Cor. 12:11). In I Cor. 12:8-10 we read that by (A.V.) the Spirit nine gifts were given to men. One gift was "word of wisdom"; another, "word of knowledge"; "faith"; "healing"; etc. Does the word "gift" here mean the same as the word "gift" in Acts 11:17? Not at all! In the 12th of 1st Cor. the gifts are given by the gift of Acts 11; The Spirit gave the gifts.

We shall have use or need of understanding that the word "gift" may mean the Baptism of the H. S., or a miraculous power.

(To be continued)

PREACHERS AND PREACHING.

By E. G. C.

It has been my purpose for some time to run some articles under the above heading. We need more preachers, and better preachers, more preaching and better preaching. Our preachers need to hid themselves behind the Cross and preach the crucified Christ. We need to be so vitally in touch with God, and so filled with the Spirit, and the Spirit of Christ, and have such a full measure of the grace of God, that our messages will edify, and be delivered in love, and be aflame with the love of God.

But more later.

Below we give a letter from Bro. O. H. Burdett, 105 Louisa St., St. Catharines, Ont., July 15, 1927.

C.M.R., Meaford, Ont.

Dear Brethren:—

I would like to take this opportunity of thanking you for the answer to my question in the May issue.

I have had the pleasure of looking over a few articles in the Bible Advocate. And ran across, "What has become of the Old-Time Campbellite Preacher?" I thought it very good, not because it hits the preacher. For a pitcher in a game of base ball can't win the game himself, no matter how good he is. Nor can a preacher keep the banner of "the faith" flying high, if he has not got the support of the congregation.

Oh, I wish we had some of that old-time pep—no, that is the wrong word—I mean, faith, hope, spirituality, that filled the heart, the soul, the mind, of those shining lights of yesterday, that our Catholic friend writes about.

I showed this article to some of the brethren here, including Bro. O. E. Tallman. I expressed my desire of seeing it in the C.M.R. He agreed it would be a suitable article.

So, I am taking the liberty of sending it, leaving it of course to your better judgment. I feel confident that with God's quickening Spirit it will open some eyes that are dim.

We are glad to present this letter. It makes us think. And it may cause us to wonder what is wrong with us, so much so that we'll cast about for a remedy, find it, and go forth into the harvest with greater power than ever before.

The article he refers to was written for the Christian Standard, but several of our papers have carried the article, and we now present it to our readers.

WHAT HAS BECOME OF THE OLD-TIME CAMPBELLITE PREACHER?

(A Roman Catholic who knows many Restoration advocates, puts to *Standard* readers a very pertinent question, in spite of its impertinent phraseology, and proceeds to show us ourselves as we appear to others.)

After early mass, one Sunday morning, some

thirty-eight years ago, I was free to go where I pleased. I went to a near-by town where the 'Campbellites' were having a big dedication service. Being in a wealthy rural section, and more numerous than any other denomination, except the Catholics, they had erected a large, modern house of worship, and engaged one of their biggest guns to preach the dedicatory sermon. As well as I can recall, his name was Sweeney, a giant in stature and intellect, and a logician of no mean ability. The new church, so big a man and the 'free-for-all' feed to be served immediately after the dedication drew crowds from every part of the country round about, regardless of their faith—Protestant or Catholic.

While I was supposed to steer clear of Protestant services and keep a 'deaf ear' to their sermons, I went to that meeting with my best girl, who took me right up to the front where a deaf ear to the master of words and logic was utterly impossible.

I had heard many of the 'Campbellite' persuasion preach, had heard them tell that theirs was the only true church; that they took only the 'thus saith the Lord' for the basis of their faith and practice. I had heard them say, 'Come, and let's unite on this Book; let us speak where it speaks, and be silent where it is silent,' etc. How they preached it! Despite my teachings, the zeal, fervour, and sincerity with which they preached it, made a profound impression that clings to me to this day. While there were only a few with any education to speak of, they knew the Bible; no mistake about it. In fact their sermons were practically made up of quotations from the Bible—by book, chapter and verse. Their subjects were Bible subjects. They used Bible characters and Bible incidents as the basis of their sermons. They held up the divine, the crucified Christ, and His power to save sinners, and the New Testament as the basis of their plea. The 'only plea,' as they put it, upon which a divided Christendom could unite for winning the world to Christ.

Had these good, zealous people exercised more tact in the matter of 'fighting' other denominations, there is no telling the momentum they might have gained over and above the rapid advances they made. But we had to give them credit for knowing the Scriptures, and for the courage to expound them, regardless of whose 'doxy' they hit, or who was present. So zealous were their converts,

especially from other sects, that it was a common saying, 'Just stick a Bible under their arms after they are dipped, and they are ready for a dispute,' which, I might say, was not without an element of truth.

Much as they were despised by some well-meaning religionists, one could not help admiring them for the courage of their convictions. Like most folks who want to be sensible, I am for the fellow who believes a thing, and backs it up, whether I can agree with him on all points or not. We have to lift our hats to the man who comes right out from the shoulder with what he stands for. To do that, though, one does not have to denounce the fellow who does not see things just as he sees them, or thinks he sees them. All the world, except a lot of 'sissies,' hates an apologist, especially in the pulpit. Who, to-day, with any common sense, could get offended at a preacher for preaching what he believes to be the right doctrine and preaching it with the necessary frequency and force that every member of his flock may know what it is all about, and become equipped to defend it against all comers?

Now, back to the dedicatory sermon. It was on 'Church Unity.' And it was a powerful, a very logical plea for all Christians to get together. From the standpoint of those who prefer to interpret the Bible independently of any guidance or ecclesiastical authority, one could not do anything else than arrive at the same conclusion advanced in that dedicatory sermon.

True, he raked the Catholic Church 'fore and aft,' because it was, according to his views, the main cause for the divisions in the church. But, we have all got to remember that, nevertheless and notwithstanding, the 'mother' church still stands like the rock of Gibraltar as the bulwark of Christian faith, because she stuck to, taught, and shall ever continue to teach, and teach thoroughly and unforgettably, what she believes. The good Master, you know, promised that the gates of hell should not prevail against it, and they never have. What if the 'Christian' or 'Disciple' Church, or whatever else they might want to call it, had so stuck to its original plea, and so preached and so taught it as did Alexander Campbell and some of the other great men in that church in their day, or even twenty-five to forty years ago?

No severer indictment could be made against a

religious body than that which is due to the so-called 'Christian' denomination in its failure to carry forward the faith of its founders. At least, that is my conclusion. With their basis of union they could have had by this time a united Protestantism that would sweep the world with its power, second only to the mother church.

If any Protestant body shall be held accountable before the judgment-bar of God for failure to measure up to its stewardship, it will be the present 'Campbellite' Church else I am sadly in error. Go where you will to-day, and attend the services of any church in that denomination, and what do you hear? Do you hear the powerful messages of the pioneers? No; their sermons are along the same 'practical' lines as you hear in other Protestant churches. But for the name over the door, and a few minor differences, there is nothing to distinguish them from other denominations. You never, any more, hear them preach a doctrinal sermon, nor even give an explanation of a single church ordinance. I will warrant that if you should go to ninety-five out of every hundred that have joined that church within the last fifteen years by baptism, or from some other communion, they could not tell you why they belong. If I were a Protestant, as was my sainted mother, I would want to be the good old-time 'Campbellite' she was; that her preacher and the other members of her congregation were in those days when they believed something, read their Bible, had the family altar, and could, as she used to put it, 'give a reason for the hope that was in them.' They were not afraid in those days to preach what they believed, and they were not afraid to believe what they preached.

What a contrast to the apologizers of to-day, who don't seem to stand for anything that requires a firm stand, and lack the courage to take and maintain that stand!

What has become of the old-time Campbellite preacher? That's what I'd like to know?—L. Davenport ('a Buckeye Catholic') in the *Christian Standard*.—Clipped from Bible Advocate.

INTERESTING ITEMS.

By E. G. C.

'If I go down into your country I will level your great city to the ground,' wrote the Macedonian King Philip to the Spartans, called Lacons because they inhabited that part of Greece known as Lac-

onia. The reply delivered to Philip contained only one word: 'If!' Today when a person speaks briefly and to the point we say that he is 'laconic'—Dearborn Independent.

* * *

The Scottish Churches Council has also published its second annual report regarding church attendance. The report covers the attendance of adults only and contains some striking figures. Out of a total adult population of 2,964,685, the number of non-church-goers in 1921 was 1,067,656. The present figures are given as 1,107,000, of whom the vast majority are Protestants. The number of Protestant children not at any Sunday school is stated to have been at least 200,000 in 1921, and 141,000 in 1926.

* * *

Commenting on the section which deals with the non-church-going population, the report says: "The state of matters revealed is not less than staggering, and ought to awaken a deep sense of shame and shortcoming on the part of all the churches concerned, and a holy resolve to unite in removing the reproach. It would appear that 36 per cent. of the total adult population, approximately 1,107,000 men and women of Scottish birth, and of mainly Protestant ancestry, are non-church-going, and to that extent out of all living relation to the Faith. This constitutes a challenge and a task which the churches dare not and cannot ignore."—The Globe.

* * *

Rev. Paul W. Rood, a speaker at the recent Fundamentalist Convention at Atlanta, has these searching words on the need of revival today:

"Sixty-five million people in our country are outside of the Church. Ten million children never go to Sunday school. Fourteen million young people never enter a church. Many inside the Church have a name to live and are dead. The infallible Bible is rejected and supernatural Christianity is spurned. The desecration of the Lord's Day is appalling. Lawlessness is rampant and large cities are cesspools of iniquity. Conditions in the home, the Church and the nation speaking eloquently of our need of revival.

"We can have a revival if God's people will meet the conditions of revival. There is no hindrance as far as God is concerned. The Gospel is still the power of God unto salvation. Wesley's and Moody's God is our God. The question remains, will we pay the price?

"We must have a revival or the nation will be

visited with judgment and civilization will collapse. The stupendous need of the hour is a God-given, a Heaven-sent, prayed-down revival of religion. It will come when Christians are willing to pray earnestly, prevailing, unceasingly. A revival will come in answer to heart prayer. It may mean days and nights of prayer. The revival will be as extensive as prayer is earnest and widespread. We must humble ourselves, confess sin and receive the filling of the Holy Spirit. We must have a passion for souls that will put us on the firing line for God. Such a revival we must have! Shall we have a revival? The answer lies in the hearts of those that listen."

* * *

Churches of all denominations in the United States showed a gain of 489,556 communicants in 1926, according to the Christian Herald's annual census of religions. The results showed the increase had been less than half as great as the increase in the preceding year:

Groups	Communicants	Gains
Catholic, Roman, Polish, Old	16,303,171	147,257
Methodists, 15 bodies	8,968,288	48,098
Baptists, 14 bodies	8,670,895	66,022
Presbyterians, 9 bodies	2,610,716	48,730
Lutherans, 20 bodies	2,588,279	42,152
Disciple of Christ 2 bodies....	1,754,512	*4,887
Eastern Orthodox 9 bodies....	751,880	22,250
Latter Day Saints, 2 bodies	636,389	18,522
Reformed, 3 bodies	547,028	6,037

United Brethren in Christ 2

bodies	410,631	*1,325
Brethren (Dunkards) 4 bod- ies	156,768	6,608
Adventists, 5 bodies	150,891	1,799
Friends, 4 bodies	115,452	*76
Mennonites, 12 bodies	90,310	4,671

* Decrease

There are no other groups having above 50,000 members.—The Globe.

* * *

THE FEW

The easy roads are crowded
And the level roads are jammed;
The pleasant little rivers
With the drifting folks are crammed.
But off yonder where it's rock,
Where you get a better view,
You will find the ranks are thinning
And the travellers are few.

Where the going's smooth and pleasant
You will always find the throng,
For the many, more's the pity,
Seem to like to drift along.
But the steepes that call for courage
And the task that's hard to do
In the end result in glory
For the never-wavering few.

—Edgar A. Guest.

—The Christian Leader.

MISSIONS

Sinde Mission
Livingstone, Africa,
May 25, 1927.

Livingstone, N.R., Africa,
June 16, 1927.

Dear Brethren:—

Our school will have a month's holiday, beginning this coming week. We have had a good year in many ways, tho some disappointments. Our aim and purpose is to help the native to a greater and better life. We know not what is in man, cannot see the heart, and out of a poor prospect, sometimes, comes a very valuable gem. The word of God has all power to mould a willing heart. Let us work and pray for soon the night cometh.

In Jesus' Name,
W. N. SHORT.

Dear Brethren:—

We are thankful to our Canadian brethren for the help they are giving in this work in Africa. Letters and parcels have also been thankfully received. Our work is going on, and interest continues. I have visited several villages the last few weeks, and all seemed to be interested in the lessons. Brother Scott and family are on the ground and doing good work already. The new mission station is coming along well.

In Christian love,
W. N. SHORT.

Forest Vale Mission,
Bulawayo, S.R., Africa,
June 17, 1927.

Dear Sister Collins and
Sisters at Meaford:—

We received the parcel containing so many good things yesterday, and I assure you everything was very much appreciated . . . many, many thanks for same. . . . It is very encouraging to receive these good gifts and we pray the Lord to bless you and reward you all for your kindness and generosity. We are having our cold weather now. . . . This year our winter is very mild. . . . Just now mother and father are busily preparing for their trip by lorry to Huyu Huyu Mission next week. . . . They are still calling us to come to them and we hope that the way will soon open up for us to go . . . or till we can get a couple. . . . There is a great work there. Glad to tell you the work here continues to progress favorably. There have been 4 baptisms this year, and recently 6 have made the good confession.

She continues by asking our sisters to write her about their daily work, church work, etc., and she says she is interested in what "white folks" are doing.

Again many, many thanks for all kindness shown. . . .

Kindest Christian love to all,

Your sister,

MOLLY SHERRIFF.

Louisville, Ky.,

June 28.

A great day was the missionary rally at Martinsburg June fifth with Bixler, Boyer, Smith and other speakers. On the nineteenth there was another notable meeting at Fisherville and last Lord's day, Highlands and Portland Ave., united in an ordination service for Bro. and Sister Virgil F. Smith and Bro. and Sister O. S. Boyer, who are due to go to Brazil this summer. Not long since Bros. Fox, Bixler and Rhodes held interesting and profitable meetings in a number of churches at Nashville, and recently Fox and Rhodes have returned from several days in Detroit where missionary interest is probably higher than ever before. Bros. O. D. Bixler and Lewis T. Oldham are working through to California to sail this fall; Emmett L. Broadus is operating in Kentucky while Bro. and Sister

Smith and Bro. Fox are on a tour through Indiana and western states. Bro. and Sister C. L. Etter have reached California on their way to Japan. As the number of missionaries increases the number of contributing churches should be enlarged, especially when this work is a command of the Lord Jesus who suffered on Calvary and we ourselves are Christians in consequence of missionary work before our day.

DON CARLOS JANES.

ANNUAL REPORT OF RECEIPTS FOR FOREIGN MISSIONS
FROM CHURCHES OF CHRIST IN ONTARIO,
FOR YEAR FROM

JULY 10th, 1926 to JUNE 15th, 1927.

RECEIPTS

July 10th, 1926—Balance on hand	\$ 2 40
Bathurst St. Church, Toronto	500 00
Fern Avenue Church, Toronto	250 00
Vaughan Road Church, Toronto	55 00
Strathmore Blvd. Church, Toronto	50 00
St. Catharines Church	158 63
Pine Orchard Church	50 00
Stouffville Church	25 00
Bible School, Jordan	109 86
Contribution at June Meeting in Selkirk	38 56
Contribution at Special Missionary Meeting at Fern Avenue Church	35 76
Contribution from two individuals	150 00
Interest on Bank Deposit	1 10
	\$1426 31

DISBURSEMENTS

N. F. Bambury, Treasurer, Foreign Missions Committee, England	\$1400 00
EXPENSES: Subscription to Open Door Magazines and Annual Reports	15 00
Exchange	70
Balance on hand	10 61
	\$1426 31

ADDITIONAL CONTRIBUTIONS

Special gift from three individuals towards payment of new Church at Latehar, India —Sent direct to Brother Watters	\$ 205 00
Towards purchase of Automobile for Brother Watters	36 10
	\$ 241 10

SUMMARY OF RECEIPTS

For support of Brother and Sister Watters ..	\$1423 91
Towards payment of Church Bldg., at Latehar	205 00
Towards purchase of Automobile	36 10
	\$1665 01

SUMMARY RECEIPTS FOR THE PAST 6 YEARS

Receipts for year ending May 31, 1922	\$ 569 78
Receipts for year ending May 31, 1923	545 57
Receipts for year ending May 31, 1924	735 59
Receipts for year ending May 31, 1925 Regular	\$1389 48
Special	109 41
	1498 89
Receipts for year ending May 31, 1926 Regular	1463 63
Special	265 10
	1728 73
Receipts for year ending May 31, 1927 Regular	1423 91
Special	241 10
	1665 01

On behalf of the Missionary Committee
G. J. GIBSON, Treasurer.
H. BENNETTS, Secretary.

Forestvale Mission,
Bulawayo, S. Rhodesia, S.A.,
June 4th, 1927.

STATEMENT OF REVENUE FOR APRIL and MAY, 1927		Dollars Cents	
April			
2 Bro. D. C. Janes, Louisville, Ky. (by donors)	155.	68.	
2 Central Church of Christ, Nashville, Tenn.	117.	50.	
2 Bro. F. L. Rowe, Cinn., Ohio (by donors)	19.	—	
20 Bro. E. G. Collins, Meaford, Ont. (by donors)	35.	75.	
20 Bro. J. C. Taylor, Fayetteville (by donors)	30.	20.	
	Total	\$358.	13.

Monthly Receipts. (Local)
Contributions ..\$8 75
Book Sales ..\$1 50
Cash Sales ..\$7 87

Total \$18 12 Total Receipts \$376 25.

May		Dollars	Cents
7	Bro. W. H. Douthatt, Fayetteville (by donors)	30.	—
9	Bro. D. C. Jones, Louisville, Ky. (by donors)	95.	92.
9	Bro. F. L. Rowe, Cinn., Ohio (by donors)	12.	—
9	Bro. N. N. Davidson, Nashville, Tenn.	60.	—
9	Sis. A. M. Burton, Nashville, Tenn.	75.	—
10	Bro. E. G. Collins, Meaford, Ont. (by donors)	57.	05.
12	Bro. W. H. Douthatt, Fayetteville (by donors)	29.	71.
13	Bro. and Sis. B. D. Morehead, Japan (by donors)	10.	—
20	Bro. W. H. Douthatt, Fayetteville (by donors)	30.	—

Total \$399. 68.

Monthly Receipts (local)
Collections \$9 68
Book Sales \$3 68

Total \$13 36 Total Receipts \$413 04
Total Revenue \$789 29
Total Expenditure \$722 76 Credit Balance \$66 53
JOHN SHERRIFF.

STATEMENT OF EXPENDITURE FOR APRIL and MAY, 1927

	Dollars	Cents
Huyu Huyu Mission Salaries	38.	—
Huyu Huyu Mission Requisites	8.	64.

F.V.M. Teachers' Salaries.

Molly Sherriff	32.	50.
Native Teacher (senior)	45.	—
Native Teacher (junior)	5.	—

Bulawayo T/Exs.	97.	85.
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Students' Food	72.	25.
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Photography	12.	91.
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F.V.M. Requisites.

Stamps, Stationery, Oil, Books, Seats for Church, etc.	55.	95.
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Exchange on U.S. Cheques	4.	66.
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John Sherriff "Self Support"	350.	—
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Total \$722. 76.

Total Expenditure \$722 76
Total Revenue \$789 29 Credit Balance \$66 53
JOHN SHERRIFF.

Mission of the Church of Christ,
South Central Africa, Sinde Mission,
Livingstone, N. Rhodesia.

Dear Readers:—

Missions are about the only help that the natives get in the way of an uplift. There are no schools for them except those on missions. The white people have some few natives for servants. They teach these just enough to get by with. There are thousands of natives untouched. When a new mission starts the government keeps an eye on it, and expects it to come up to about the same standard as the old missions. They have no conception of a mission without a board. Whether or not we follow along the old lines may be a matter to work out in time. We at least have to show some good results or the government will let us pass on, then it would be a difficult matter for any other member of the Church of Christ to enter South Africa to do any religious work. The fact that Bro. Sherriff has done some commendable work has helped to open the door for us.

Thinking of the Sherriff home or Forest Vale Mission I would call it an "oasis" in the desert.

His home has not only been a mission for the native, but the half-cast were long cared for.

Among the white people they have done much. Year after year they have taken in the stranded, found relief for the orphan and widow, and in time of an epidemic or distress they have been untiring ministers of mercy.

Their house, though very roomy, is usually full. Missionaries coming and going, find it a wonderful place to go to be built up and have a change and rest.

Those befriended in other years do not forget them and they seem to tell their friends about them.

In opening up the new mission in Mashonaland they will have much pioneer work again. They are well seasoned, of course, but I am sure it will be a bit telling upon them, besides we are sorry the work must be discontinued at Forest Vale.

Sinde mission has been favored with a grant for a new mission about one hundred miles away. It is hardly possible that the government will permit any denominational workers to enter and work in any of the intervening villages. To enter and half-way meet our opportunities in all of this new field it will take us, and many more, full time to bring to them the message of God's great love.

We feel that this is a field of great opportunity. We want prayers for wisdom.

In hope of heaven,

MRS. GEO. M. SCOTT.

Forestvale Mission,

Bulawayo, S. Rhodesia, S.A.,

June 5th, 1927.

Dear Brethren in Christ:—

I enclose a financial statement for May and April. Our meetings (considering the small number of natives around here) are very well attended. Since my last, one has been baptized, and received into fellowship, and three confessions.

In the hope of closing this Mission, and going to "Huyu Huyu Mission," I have not encouraged the Students to sign on again when their school year expired. I have also disposed of the Native Teacher's services, and instead, engaged as a worker, Bro. Peter Ndlugula, (a student) at \$7.50 per month for a start, besides his food. When the way opens up for us to move forward, we will take what students are left, with us to Huyu Huyu. The people at Huyu Huyu are still calling us, and the

Government is waiting for us to fulfill our obligations, as laid down in the terms of the lease. But at time of writing, not one response has come from our Brethren, to my appeal to finance and take up this important Mission Field.

We have not given it up, we are still "Watching unto prayer." I have been compelled to get another car. I was afraid if I kept the old one any longer, I would not be able to dispose of it. I think the Lord has led me in the matter, as I have got a Ford, 1927 Model with all accessories, cost \$960.00 for \$775.00. Only done 1,600 miles, practically new, the owner exchanged with the firm for a Chevrolet. I was allowed \$200.00 for my car, which I have put as a contribution towards the new one, and as a deposit. I have twelve months to pay the balance of \$575, plus \$50.00 interest. We can save this if the Bros. will send along balance to pay cash.

If the way does not open up for us to remove to "Huyu Huyu" at once, I must needs pay another visit. As I noticed one member in the House at Salisbury, suggesting that four visits a year be made by the Missionary in charge, instead of three. It is now June and I haven't made one. Our lease or grant stipulates that the Missionary must reside on the Mission.

To do this we must at *least* have \$1,000.00 for materials, and transport on same, for the House. There will also be expenses in transport in household effects, furniture, etc., and stores by rails and waggons from Bulawayo to Macheke Station, then some fifty miles by waggon to "Huyu Huyu Mission" probably cost \$150.00.

Dear Brethren, it's no picnic, breaking up this comfortable home at 63 years of age, to go hundreds of miles away, and live in grass huts, to build a home for some one else to live in, but it's got to be done, and we are quite willing to do it, so far as we are able, realizing we can't follow Jesus, and stay comfortably at home. Jesus says "if any man will serve me, let him follow me." Jesus has certainly gone to Huyu Huyu and we, or some one else, must go too.

I think it must be six or seven months since I wrote to the churches, through the papers, soliciting help, financial, and otherwise for the above Mission, but not one response is forthcoming. We have no Foreign Mission Society, or Committee of brethren appointed to attend to this work on behalf of the brethren, so what is a poor willing Missionary to do? If it were not for one or two Brethren

who work themselves to death, like D. C. Janes, S. H. Hall, F. B. Shepherd and others, I'm afraid we should perish financially, in attempting to carry on Mission work on behalf of the "Loyal churches of Christ." I am convinced there is no need for any of your representatives in Africa to suffer through lack of funds and support, or that our hands should be tied financially, to prevent us undertaking any work the Lord opens up for us to do. You have the money there, HOW to get it on the Mission Fields is the Question.

"UNITY IS STRENGTH." Would it be a sin brethren, for a number of brethren to work conjointly together, appointed by the churches, to collect and distribute funds for Mission Work, to make the work more permanent and effective, as well as more generally representative of the "churches of Christ." It seems to me that by uniting our forces, and our means, more work could easily be done.

The "Christian Churches" of America are now doing amongst the white population of South Africa, what the "Loyal churches of Christ" should be doing, and what I asked them to do over twenty years ago. As you will see from the "Christian Standard" of May 7th, I have received an earnest invitation to attend the First Conference (Convention as you call it) of the White churches of Christ in S. Africa, to be held in Johannesburg, when a thousand members are expected to attend. I have no intention of going.

But brethren we have lost our opportunity amongst the whites, is it not up to us, to do what we can amongst the black population, while we have the opportunity? When these churches get their houses in order, believe me, they are going to be a power and influence amongst the native population.

General Joubert Pienaar (a notable convert of the above) said "he wanted to belong to a people who had some life and go in them." So do I, brethren. Come ON!! Let us raise the standard and get a move on in Africa, the coming country of the World.

You have the men there, and the money too, they only need collecting, controlling, sending out, and a great work WILL be done. Christ will be uplifted, souls saved and God glorified.

"DO IT NOW"! and write by return!!! Three confessions today!! Love and greetings to all,

Yours in Christ,

JOHN SHERRIFF.

THE RE-OPENED DOOR IN CENTRAL AFRICA

News has just come to hand telling of the removal of the restrictions put upon the churches of Christ mission work in Nyasaland during the war.

In the intervening years, the native preachers and teachers have been unceasing in their labours and unflinching in their loyalty to New Testament truth. The consistent Christian living of the leader, Frederick, has gradually overcome the stern opposition that tried to stamp out the work. The grace and wisdom and transparent honesty of this man of God have won the admiration of the British officials who have now granted permission to erect chapels, schools, etc., and given their consent to the return of white missionaries to supervise the work.

Since leaving the field, ten years ago, Sister M. Bannister of Burnley, England, has shouldered the responsibility of keeping on the work in Nyasaland. She has travelled over England, Scotland, and Wales, telling the needs of Africa. She has wrought with her own hands, and sold her work; turned retail merchant, bought and sold and made profits to help in the purchase of medicines, clothing, school books and other necessities. She has prayed thousands of dollars out of members' pockets, paid the native preachers and teachers, and kept them efficiently organized as an aggressive evangelizing force.

Although supported by the Foreign Mission Com. of the British churches, being the only person in the brotherhood acquainted with their language, Miss Bannister has had to attend to all the correspondence of the African native preachers. The magnitude of this task came home to the writer's appreciation on one occasion when the missionary was staying a few weeks at his home. The African mail arrived bringing forty letters, all written in Chinyanza, and each to have individual attention and answer.

No wonder our Sister has frequently been on the verge of a breakdown. But the burden of responsibility and the strain of over-work have been bravely borne in the strength of the Lord. Weary in body, and tired out in mind—more fit for medical care than work—we have seen her lift her heavy bag of relics and set out for another meeting, murmuring sweetly, "As thy days, so shall thy strength be." Her life's motto might be well expressed in "for Africa. For Africa."

Her labours have not been in vain. The history of these last ten years is abundant proof of the

reliability of the promise "in due season we shall reap if we faint not."

Although deprived of the presence of their white teachers, and under bitter persecution, the native converts have done gloriously. Their labours have abounded, and the cause has flourished. New preaching points have been opened up, additional schools started, and more preachers employed. Some idea of the progress being made may be gathered from the fact that during the period of last September to the middle of May, one hundred have been baptized. And now comes the crowning result of faith and prayer—the Governor of the Province has consented to the return of white missionaries—the door to Central Africa is once more open to the missionary of Primitive Christianity.

Certain conditions are laid down respecting the resumption of work. One is that Miss Bannister may not go to live alone on the station. Another is that the whole enterprise be superintended by a man who is a qualified teacher.

Here is the greatest opportunity that can ever come to an educated Christian young man. No one was ever called to labour on more promising material, nor with a more thoroughly tested, tried, and approved band of fellow labourers. The possibilities of this work are stupendous. No firmer foundation was ever laid on foreign field. Under the adverse circumstances attending it, the survival and increase in its results manifest the seal of Divine approval on the effort. The foundation has been well and truly laid. It has stood the test. It is 'a proved foundation.' And now the Great Architect calls, and waits for, the man who will consecrate his talents and dedicate his life to rearing the superstructure—a spiritual temple of the living God—a Blazing Beacon of Light right in the heart of what has been so long known as the world's Dark Continent.

Will Canada claim this Honour?

It would be a grand thing to take over the entire field and make it the Canadian Churches' own great contribution to the evangelization of Africa.

There are brethren who are qualified teachers, and who could undertake the work with credit. *Who will offer himself for this high service?*

(I understand there are possibly 400 members at the above mission, and that they are very faithful, carrying on the regular meetings during all their opposition. Bro. McKerlie sent in the above article; and I am asking him to give us another

article about the work, the account of which is very interesting.

Meantime, those interested either in supporting it

thru the English churches, or in taking it over as a Canadian Mission, may correspond with the C.M.R.—E.G.C.)

OUR CONTRIBUTORS

LIFE.

By Albert Burgess.

We know we have ears to hear,
And eyes with which we see,
And at the hour of prayer
Have power to bend the knee.

We know when stars will set,
When fiery comets will appear.
One thing has not been told us yet,
That science cannot fathom or explore,
Something we call life and know no more.

O Thou Eternal One, all life is Thine,
Thy power and love is seen in everything we view
Thou didst create all thing's design;
In all man's work, Thou hast helped him do.

O, may my love be given to Thee alone;
My thoughts to Thee alone may soar;
Through all life's changing scenes shall own,
And Thee and Thee alone adore.
Lexington, Mass.

SUNBEAMS.

By J. A. Perry.

Christian Monthly Review of June 27 came to hand a couple of days ago and has been carefully read.

Bro. D. MacDougall's article re "Missions" is fine. Next, "Interesting Items" by our kind and able office editor is indeed interesting reading. Then the selected item, "Diary of a Bible." Hope we can overcome this kind of a diary. Remember the Bereans were more noble than those of Thessalonica in that they received the word with all readiness of mind, examining the scripture daily. Without any thought of boasting, I make this statement—I have read yearly my entire Bible through ever since Jan. 1, 1886, besides my special study of the grand old Book.

I was indeed glad to see the picture of Bro. O. H. Tallman. How vividly it carried my mind to one and a half hours' conversation on the lovely sand of Georgian Bay, Ontario, in June 1908 after my five months' work in N.S. in 1907-1908. How dear to my heart in recollection's page is that winter spent in the lovely land of "Evangeline."

"Improving a Divine Arrangement" by our office editor is an article worthy of many readings. But time would fail me to speak of all the noble articles.

But I will speak of one more and that from our old faithful Bro. of the church of Christ at West Gore, N.S., our beloved Bro. Albert Burgess. How often I have wished I could step back again into that Christian home. But we will have a happy meeting in a more beautiful and happy Home after awhile. I am now eighty-nine years of age and a faithful life a few years longer for us both is now what counts.

I remember several other of the noble writers in current numbers and remember you frequently in my prayers.

Brethren keep the good work moving on. Victory will be glorious.

CHRISTIAN'S ATTITUDE TO HUMAN GOVERNMENT.

By W. F. Cox.

"And in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people but it shall break in pieces and consume all these kingdoms and it shall stand forever."

(Dan. 2:44).

It is evident that the little stone cut out of the mountain without hands had reference to Jesus who was to reign in the Kingdom which God would establish. It is clearly taught in the above scripture that Christ, the King and His subjects would destroy and break in pieces these kingdoms. The governments of the present day have grown out of the Roman Kingdom. Therefore Christ and His subjects were to destroy them.

Are the present kingdoms or governments the kingdoms or governments of the "Prince of this world"? Let us examine a few scriptures. At the time Jesus was born, the Roman Empire was in full sway. Herod the king tried to destroy the life of the young child Jesus that was in Bethlehem of Judea. This child was ordained of God to reign

in the kingdom of heaven. "Then Herod when he saw that he was mocked of the wise men was exceeding wroth and sent forth and slew all the male children that were in Bethlehem and in all the borders thereof from two years old and under according to the time which he had exactly learned of the wise men." (Matt. 2:16).

We learn from this quotation that the Roman government was strongly opposed to the interest and good of the government of God. This child whose life the king sought was protected and nourished by His Heavenly Father. At the age of thirty He submitted to the ordinance of baptism; immediately after which He was led into the wilderness to be tempted of the devil. During this trial the devil "taketh Him into an exceeding high mountain and showeth Him all the kingdoms of the world and the glory of them; and he said unto Him, 'all these things will I give Thee if thou wilt fall down and worship me.'" (Matt. 4:8-9). What things would he give Him? All the kingdoms. All of what kingdoms? Why, all the kingdoms or governments of the world and they were certainly in the devil's possession. If they were not how could he have given them to Him?

Christ did not deny his statement, but recognized the fact that Satan was the "prince of this world." (Jno. 12:31; 14:30). "The prince of the power of the air." (Eph. 2:2). "The god of this world." (2 Cor. 4:4). "The spirit that now worketh in the sons of disobedience." (Eph. 2:2).

Satan came into possession of this world when man in Eden's garden submitted to his instructions and advice, and rejected the government of God. From that time until now there have been two antagonistic, conflicting and contesting powers recognized by the God of heaven. Between these two governments God has drawn a distinct line, over which His subjects should not cross. Those who have crossed this in disobedience to the government of God have been punished severely, God using the governments to which they joined themselves in their punishment. For example, the confusion of tongues at Babel; the children of Israel in rebellion against God's leadership in wanting a king like the nations around them; while it was displeasing to Him, yet He gave them a king, using this against them for refusal of His government. The Jews were carried into Babylonian captivity and punished by human government for their rejection of God's instruction. The Jews of

Jerusalem lost their holy city, which was destroyed by Cyrus and his army—Cyrus' government being the means of their destruction. Hence the governments of this world are ordained of God to punish evil doers.

(To be continued)

FAITH.

By Albert Burgess.

"For by grace are ye saved through faith and that not of yourselves it is the gift of God." Eph. 2:8.

Faith is very often spoken of in the Bible. When God created man he put him in a beautiful home. Trees were there of every kind of foliage and fruit; flowers of every variety, colour and perfume; birds of varied plumage and song. In an evil hour man disobeyed the only law God gave him, thus bringing ruin on the human race. Although God turns him out of his home—a paradise on earth—he tells him by obedience he may gain a brighter and better paradise above.

So we may read of Abel through faith bringing a lamb for an offering; a type of great sacrifice God promised to Adam; while Cain brings an offering not acceptable to God, knowing he was doing wrong. We have the same two kinds of men today—those who are willing to follow Christ and those who are not.

Thinking they can get to heaven some other way than God's way, men have told me that doing as well as they knew, would be all God would require.

Then we have Abraham who was willing to obey God, leaving his home and going to a country he knew nothing of, believing the promise God had made him.

"And I will make of thee a great nation and I will bless thee and make thy name great and thou shalt be a blessing, and in thee shall all families of the earth be blessed." Again when he obeyed God in offering his son Isaac on Mount Moriah, we have a type of God's promise in him that all nations of the earth should be blessed.

Then we have the miracle wrought by God through the faith of Elijah. "And Elijah the Tishbite who was of the inhabitants of Gilead said unto Ahab, 'As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years but according to my word,'" 1 Kings 17:1. Elijah was born as we see by the verse quoted, among the mountains of Gilead on the other side

of Jordan, a place tho famous for its plants, balms and spices, was inhabited mostly by blind idolators. It lay not far from the country of the Ger-gesenes, a region where no Israelite would take up his dwelling. A poor abode no doubt was his birth and dwelling place. He could not have received an education nor have known but little of the great world; but it has frequently been the way of the Lord in all ages to take the humble and uneducated to do some great work.

Thus we see He chose his apostles, "Now when they saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marvelled and took knowledge of them that they had been with Jesus." Acts 4:13.

In a cottage near Jerusalem lived a ruler of the Jews. On a cot lay his daughter dying. While sitting there by her side, he thought of the miracles wrought by Christ. He heard the voice of Jesus saying, "Who touched me?" He saw the woman come trembling and falling down before Jesus and the words of Jesus in reply, "Daughter, be of good cheer, thy faith hath made thee whole, go in peace." Immediately the ruler of the Jews went to Jesus but before he reached the Healer, a messenger came saying, "Thy daughter is dead, trouble not the Master." But when Jesus heard it he answered, "Fear not, believe only and she shall be made whole."

It is impossible to give in this short sketch the many instances of Faith. Note the last words of Jesus to his followers—"And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved but he that believeth not shall be damned." Mark 16:15-16.

FAITH.

By C. G. McPhee.

"This is the work of God, that ye believe on Him whom he hath sent." This is the statement that Christ made before his death, but after His death and resurrection, He gave the great commission to His disciples saying, "Go ye into all the world, and preach the gospel to the whole creation, He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." Since the Saviour attributed so much to faith it is necessary to make plain the importance of faith in our salvation. Peter said, "Through His name

every one that believeth on Him shall receive the remission of sins." Paul said, "Believe on the Lord Jesus and thou shall be saved." "By Him everyone that believeth is justified from all things, from which he could not be justified by the law of Moses." Before a man can be saved he must have faith in Jesus Christ. The gospel is the power that produces that faith. "For I am not ashamed of the gospel for it is the power of God unto salvation to everyone that believeth."

Faith is necessary in order to obtain salvation, but will not save alone. There are other conditions of salvation linked with faith. But other conditions of salvation can only be acceptable when they are obeyed by believers. We refer again to the commission given by our Saviour, when he said, "He that believeth and is baptized shall be saved." Here we have faith and baptism linked together. "He" is at the one end and "Saved" is at the other, while faith and baptism lie between, as the connecting links between the lost and saved condition. It is the baptism of believing people. It is an act of faith. Whatsoever we do in word or deed we must do by faith, for, "Whatsoever is not of faith is sin."

It is understood from the scriptures that faith is not the only condition of salvation. Yet it is conceded that faith is very important. What would repentance mean to a person, unless it was repentance prompted by faith in Jesus Christ? What would baptism mean to a person who does not or can not believe. "Whatsoever is not of faith is sin." Repentance, confession of faith or baptism can profit nothing unless we have faith in Christ. Christ is the source of salvation and our repentance and baptism are indeed expressions of our faith in him.

How does Faith bring its blessings? Let the Word of God speak for itself. "By faith Noah being warned of God concerning things not seen as yet, moved with Godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith." Can we say he was saved by faith only? His faith was coupled with his works. It required something more than belief. It was a long and toilsome job to prepare the ark. He believed God with all his heart, and his works proved his faith in the Almighty.



C. G. MACPHEE

A boy of whom Nova Scotia is proud, is Gordon MacPhee. Born in Upper Nine Mile River, July 25th, 1892, his father died soon after, and he moved with his mother to Upper Rawdon, and from there to the home of Bro. and Sister Joshua Wallace of Center Gore, where he became a Christian.

In 1909 O. H. Tallman and the writer along with a few brethren in Hants Co., opened the Maritime Bible and Literary College, Gordon was a charter student. After five years there, he attended David Lipscomb College of Nashville, Tenn.

He preached some time in Carman, Manitoba, as general evangelist in Ontario, and at Meaford, Ont. While there he married Sister Grace Tallman of Hamilton, to which union has come two beautiful children.

Waco, Texas next called him. Then Denison, Texas, where he now labors.

He is a splendid speaker, a gentleman and a Christian. We'd gladly see him in our work in Canada again.

O. E. TALLMAN, Jordan, Ont.

NEWS AND CORRESPONDENCE

This issue is two numbers or two months in one—August and September. There are a few extra pages. There are several reasons for doing this.

First, heretofore the paper has reached the readers near the last of the month, ie, the July number came nearly the 1st of August. By combining the two in one we can have it come out about the first of the month, without increasing expenses.

Second, that last expression suggested another reason—expenses. Just at this time they would not bear increasing. This issue—2 numbers in one—will

cost extra only the cost of the few extra pages, much less than the cost of a whole issue. May we hope that God's grace may fall into some heart in sufficient quantity as to cause that one (or more) to lend a hand. However, at the present writing light appears, but every issue means more expense. Let us hope that we shall not have to combine 2 numbers in one, many times. No, we are not near broke, nor are we thinking of giving up, but it is just a matter of getting some of the Lord's money for this little bit of his work.

Third, your editor's health has of late been on the wane, reaching the point at one time when he was hardly able to be up. His weight has declined nearly 40 pounds. This was due, as he was told, to gallstones, though not of a painful nature. He is not losing weight now nearly so fast, and feels much better. It only remains to get strong again. This 2-in-1 issue cuts the work of editing nearly in half for this month.

How you may help. Our writers and reporters can help by having material in promptly by the first of each month. Copy will go to the printer around the 5th of each month. Our writers can help in another way—by having copy in good condition. Have it type written—the best way. If you have no type writer, nor access to one, write it plainly, and leave more space between the lines. Your editor must needs re-write a great deal or have it typed. This does not refer especially to news items as these are culled some times from personal notes. But a little care in writing, paragraphing and punctuating would lessen the work in this office.

You can help again by renewing, by getting new subscribers, or by letting your liberality extend to the C.M.R. Just today a letter was received from Bro. Petch, containing \$12, the result of a little personal work for new subscriptions and renewals. Can we not have a number of volunteers at each church or post office to work up interest in the paper? Churches could help, and it would be good publicity and missionary work, by ordering a number of copies to be distributed among the members or among those who would be interested outside. We have a number who are helping as Bro. Petch is but he is referred to because it was received today.

It is my purpose, with the consent of the brethren here, to leave Meaford about Aug. 22 for a 2-weeks' visit with the brethren on Manitoulin Island. Bro. T. W. Bailey is hoping to be with me. We shall likely hold some meetings, but I plan to rest as much as possible. Then on Sept. 4, I shall begin a 2-weeks' meeting with the brethren at Thessalon, Ont. It is hoped that this rest and change will start me back to a better physical condition. "And this will we do, if God permit."

—E.G.C.

H. A. Rogers, Carman, Man., July 3: A special gathering of the churches of Christ was held at Fairview, Montana, U.S.A., June 26, 27 and 28. The writer and family motored out through Manitoba, Saskatchewan and N. Dak.

Fairview is on the east boundary of Mont. Main Street divides the two States.

A very fine crowd of very fine people attended. Most of the members from N. Dak., some from Brooking Radville district, most of Knoxville, Sask., members some from Estewan, Sask., and a fine turnout from Mont.

There were quite a number of preachers at this meeting. Bro. J. L. Davis of Mo., was there, and I think I can speak for all, that we surely enjoyed hearing him. He gives the truth without any humanisms. Bro. Davis is an old warrior, but hale and hearty yet, and can preach with power. The writer would be happy to listen to Bro. Davis for a series of meetings. We'll never forget you, Bro. Davis.

Bros. J. C. Bailey and wife and Roy Whitfield of Ontario and Bro. W. Orr of Radville, Bro. J. Fonstad of Knoxville, and Bro. J. O. Golphenee were there.

The Montana Sisters and brothers are to be praised for their hospitality. Everyone just seemed to be cared for, and enjoy the glorious time together. Bro. J. O. Golphenee also did his work well in arranging for the exercises of the meeting.

Six were baptized at this meeting.

On Tuesday morning the Brooking and Radville

brethren with the writer and family started out for Brooking, where we had a meeting of brethren from both places. Had a fine audience.

On Wednesday at 10 a.m. we again gathered and preached the Word. One lady made the good confession and was baptized after the meeting. Then we had a basket dinner and good time together, ere we left for home.

The good done in such meetings as these may never be realized in this world. All seemed to be built up in faith and love by hearing the different brethren preaching the pure Gospel."

W. F. Cox, Beamsville, Ont., July 5: "On the 12th June I preached both morning and evening in Hamilton. Some expressed their appreciation of the sermons preached. On the 19th I preached both morning and evening in Beamsville. The following Monday I was called on to conduct the funeral service of Bro. Richard M. Culp, and then on Tuesday of the same week I conducted the funeral service of Bro. William McLeod of Grimsby, formerly of the 7th Line, Cape Rich." (Near Meaford.—Ed.)

O. H. Tallman, Beans Creek, Tennessee, July 15: "Closed a good meeting at Old Salem last night. One sister and one brother of the late David Lipscomb attended. We had a wonderful hearing. Many were enquiring about the editor of the C.M.R. We baptized ten."

Palmer, Tenn., July 30: "Just closed a good meeting at Shady Grove, Tenn., with ten baptisms. The large house was well filled throughout and hundreds listened through the doors and windows. I'll be in Tenn. another month."

Copperhill, Tenn., Aug. 6: "Spent five very pleasant days up on the top of the mountain at Palmer, Tenn. It rained four days, yet we had large crowds and baptized one. While there we enjoyed the hospitality of Bro. and Sister O. L. Northcut. We expect to remain here twelve days in the mountains, preaching every night. About 3,000 people live in this neighborhood."

"Without the Way, there is no going;
Without the Truth, there is no knowing;
Without the Life, there is no living."
—Thomas à Kempis.

J. C. Bailey, Gladmar, Sask., July 4: "Just a line to let the readers of the C. M. R. know that we arrived in the West and that we are busy preaching the Word.

The last Sunday in June we attended the special meetings at Fairview. There was meeting Saturday night, three times on Sunday and twice on Monday. Seven preaching brethren were present.

Tuesday morning I began a meeting with the help of the brethren to continue the rest of the week. Twelve were baptized during this meeting and six were baptized during the special meetings, eighteen in all.

Bro. Orr and I began here last night and hope to continue until a church after the N. T. pattern is established here.

I expect D.V. to go to Idaho from here."

J. A. Perry, Watska, Ill., June 29: Writes about how hard he has been working, both preaching and farming, about his brother's death, and further says he is "a willing and appreciative subscriber, and I do not intend to let go of your noble paper. So much from fields I have been in and had knowledge of for so many years. I will be out in meetings soon . . . Give my love to Bros. Evans, Tallman, and other dear brethren I met in Ontario and Nova Scotia.

OBITUARY

The church at Radville, as well as the community, suffered a great loss in the passing, on July 6, of Sister M. Hoff. Besides being a faithful and zealous Christian she was the mother of seven of the finest children one could meet. They are bereft of an indispensable adviser, but have the advantage of a wonderful start toward a life of usefulness.

Sister Hoff has been in failing health for years and an operation some weeks ago seemed only to aggravate her illness, and she eventually succumbed to the suffering. Many kind friends did what they could to help bear her burden but they had to pass her on to the greater Friend of man. The church extends sympathy to the bereft husband and family.

Funeral services were conducted from the home, on the 8th with a fine gathering, where, we trust, some good seed was sown. Interment in the Radville cemetery.

'Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; for as much as ye know that your labor is not vain in the Lord.' Let us so live that we may witness a grand reunion in the precincts of glory."

Radville, Sask.

Wilfred Orr.

July 9, 1927.

"With regret we record the departure and burial, July 4th of Sister Boyer of this city. She was one of the earliest converts, being immersed when a few from Carman were endeavouring to establish the work here, and she has been a cheerful helper of the work since. Bro. Boyer is well known to the brethren in Manitoba, and they have shown their sympathy with him in his bereavement. Bro. Eatough conducted the service both at the church and graveside."

Winnipeg, Man.

July 7, 1927.

On July 27, 1927, at the home, (near Meaford), of his parents, Clifford Henry Whitfield, passed away, at the age of eighteen. Clifford was a member of the Meaford church. He was a good boy, and of a pleasant disposition, always taking the brighter view of life, even during his last suffering. He had not been well for about five years. With the exception of a short while before his death, he spent the last four or five months in the hospital at Weston, Ont.

Mourning his going are his parents, Bro. and Sister Archie Whitfield, one sister, Mrs. Geo. Wickenden, and two brothers, Elmo and Emerson.

"Precious in the sight of the Lord, is the death of his saints."

Interment in Duxbury Cemetery, July 29.

Meaford, Ont.

—E.G.C.

Aug. 10, 1927.

MARRIAGE

A very popular wedding was solemnized on June 25, at 610 Sherbrook St., when Mary, eldest daughter of Bro. and Sister Smith, was united with Walter Richard ("Dick") eldest son of Bro. and Sister W. Eatough. The members banked up the platform with palms, laurels, ferns and flowers, which made the church house very pretty. As both are the third generation of active church members, and have been associated with the work here all their lives, a very large crowd turned out to witness and wish the married couple all best wishes. The father of the bridegroom officiated.

Winnipeg, Man.

In a letter from Sister Lydia A. Wardell, 82 Queenston St., St. Catharines, Ont., July 20, she refers to

the recent death of her mother, after a few weeks' illness.

Our sympathy goes out to her and to all who have lost loved ones, as reported in this issue.

—E.G.C.

"Preach the word."

"Preach the gospel to every creature."

THE ROCKLIFFE MEETING

Bro. E. G. Rockliffe, of Detroit, Mich., U.S.A., began a series of meetings with the church at Selkirk, Ont., on the 6th of June and closed June 20, with four baptisms and one from the progressives. The meetings were well attended throughout and the preaching Scriptural, plain and convincing to all who love the truth.

Bro. Rockliffe was accompanied by his wife and daughter and two other lady friends (all sisters in the church) who endeared themselves to us all. Bro. Rockliffe is a splendid visitor and preacher from house to house as well as from the public platform.

May he long be spared to tell the Old, Old Story and return to Selkirk, in the not far distant future is our prayer.

H. M. Evans.

J. C. Bailey, Gladmar, Sask., July 21: "I should have written sooner but I just did not do it. I hoped to send in some subs. when I wrote but money is scarce through this district right now. However, the prospects for a crop are good and if I could be back after another two months I could no doubt get a few subs.

We had a fine meeting here. Brother Orr was with me and led the singing the first week. He spoke one night also and the rest of the time I have been carrying on the best I could. Ten have been baptised into Christ and there are others interested but our meeting has been hindered this week on account of rain coming up about meeting time.

This means that there shall be another church in the west after the New Testament pattern. There were three members here who had been baptised by Brother Rogers last winter in the meeting at Brook-
ing.

The sects are busy out in this country preaching their doctrine and shall the church for which Christ died stand idly by and not go up and possess the land while they can?

Where can such great Missionary work be done as here in the west of our own land?

The church could gain a decided victory I am sure over the sects in this country for I have met several of their preachers and they are just students sent out from Ontario.

I shall begin at Parma, Idaho, the last Lord's Day in this month.

May the work everywhere abound to the glory of God."

"To return evil for good is devilish;
To return evil for evil is human;
To return good for good is angelic,
But to return good for evil is Christlike."

Chas. W. Petch, 455 Victor St., Winnipeg, Man.: "After 4 weeks' work with the church at Sherbrooke St., this city, it was unanimously decided to invite me to continue my labors with the church for a year; continuance of this arrangement to be decided upon after 9 months. This invitation I accepted, and with the hearty co-operation of these brethren, and the

supply of the spirit of Christ, and the help that is from God, and continued health and strength, I look for a good year's work. I am feeling much stronger in every way, and I 'thank God and take courage.'

On June 19 I began at Carman, Man., and continued until July 20. During the first two weeks the meetings were small, from bad roads and the excitement of the Carman Fair, Field Day and Jubilee Celebrations. After this the interest gradually increased and I closed with five baptisms the last night and a good interest. Others who had not been meeting with the church returned to the fellowship, and all were caused to rejoice in the Lord and take courage.

At the request of the brethren and with the consent of the church at Sherbrooke St., I am to return for another eight days or more, beginning July 31, and follow up the interest that has been aroused.

My going to Carman and preaching for the brethren meeting in the church-house need not be accepted as evidence that I have taken a stand against the brethren who meet elsewhere. I did not go to investigate the troubles there but to "preach the word," and I would that all could have heard what was preached. I trust those who heard will make the application to themselves and repent of any wrong they have done, in view of the promise that when the Lord comes he will bring to light the hidden things of darkness, and will make manifest the councils of the heart, and then shall every man have praise of God."

J. C. Bailey, Elmdale, Mont., July 26: "One baptism since last report. Good meeting at the Timmons schoolhouse last night."

Carman, Man.,
Aug. 7, 1927.

Dear Bro. Collins:—

A few lines, only, this time. We are still enjoying the services of Bro. Petch, who returned into our midst and has labored with the church again for the past week. All who are able to attend are enjoying his messages immensely. Much good teaching has been given to the church with the result that it has been greatly edified. We are pleased to have such a man as Bro. Petch come to this western field and trust that he may be permitted to remain here for some time to labor in this portion of the Master's vineyard, where more helpers are so much needed. So far the visible results of the meeting here have been 5 additions by confession and baptism and a number of members restored.

Wishing you every success in your work and the success of the C.M.R.

We are your Bros. in Christ,

Daniel Stewart.
A. T. Purcell.

We enjoyed a visit on Aug. 2, with Bro. and Sister O. E. Tallman and two daughters. He spoke for us at prayer meeting that night. He reports one addition by baptism recently at St. Catharines.

Bro. L. J. Keffer and family were visiting last weekend at Cape Rich. He spoke there at the morning meeting, and was with us here at night, leading the meeting, while I spoke. Bro. Keffer also visited here July 3, and preached at Cape Rich in the morning, while I was at Griersville, and Bro. Jardine McKerlie was here at Meaford. Bro. K. also spoke here at night.

On July 10, Bro. A. E. Firth spoke here at 11 a.m. while I was at Cape Rich.

The attendance and interest here are good.

Meaford, Ont.
Aug. 11, 1927.

—E.G.C.

On Aug. 8th Bro. Petch returned to Winnipeg from Carman, feeling "a bit tired." They "had good attendance except 2 nights." He feels that much good was done. He preached on "Peace," at Carman on Aug. 7, and promises to send it to us for the C.M.R. He rejoices that he has been spared to enter again into the work, and sends his love to the faithful.—E.G.C.

A PROTRACTED MEETING

W. Horrocks, Secretary, 313 Bridge Ave., Windsor, Ont., Aug. 9: "The Windsor brethren will hold a protracted meeting for 2 weeks, beginning Sept. 24, when we are starting with a public meeting. The speakers will be Bros. Black, Rockliff, Hipp and Dalton. Sunday Sept. 25, is our anniversary. At 11 a.m., Breaking of Bread; 3 p.m. Song Drill; 7.30 Gospel Service, Bro. Dalton speaker. Monday, Sept. 26, a lecture by Bro. Dalton, who will continue on throughout our meeting. All the brethren are making a united effort to make this protracted meeting the best we have ever held. We send out a special invitation to any of the brethren who are in the Windsor district at this time. Yours in the Master's service."

D. McDougall, West Gore, N.S., Aug. 8: "Believing that contributions for the support of missionary work are scripturally sent direct by the givers to the workers in the field, the little College Hill church here have, since last report, sent \$20 to Bro. Wilfred Orr, who has of late been at work in Radville and other points in Sask. As Bro. Rogers is at home, but Bro. Orr is in the field, we hope Bro. Rogers will pardon us for, temporarily, diverting funds, in accordance with New Testament principle and precedent. Let us note here that we have no justification for any departure or deviation from this apostolic, and hence divine principle."

We are revelling (this is not just the right word, unless we attach to it a better than its common meaning) in the midst of a series of 21 discourses on the "Bible," which some have not yet left behind, but still regard as the Word of God.

We have with us, visiting and recuperating, Sister—also Niece, Erma Burgess, of Lexington, Mass., who, a few years ago, with her father, brother, and that indefatigable little sister, Beatrice, migrated from West Gore to the U.S., where, unlike many others who have gone in with the sects, they have remained loyal, steadfast and true. Not only so but they have gone to work, and succeeded in building up a church of the N. T. pattern. They had Bro. Earl C. Smith, of Toronto, for a time this summer, and as long as he could be detained from his work in Toronto they **worked him hard**. They have now located with them, from the South, a worker by the name of Hovious, by whose help they hope to "make increase of the body, to the edifying of itself in love." They already number about 25. Bro. Smith, "One good turn deserves another," so we hope you will give them another lift when you can. Their situation, Phillip Brooks Hall, Harvard College, Cambridge, Mass., is one of very great strategic importance, and justifies the most earnest attention and best efforts of the brotherhood.

Do writers have hot weather vacations, as well as other people—all but the office editor?"

H. Hobday, Sarnia, Ont., Aug. 10: "Our All-Day meeting will be held Sunday, Aug. 28. Service at 10.30 a.m.; 3 and 7 p.m. Kindly let all know."

(They also invited your editor to preach for them on that day. Circumstances may not permit him to go, which he regrets.—E.G.C.)

"Nearer, Our God, to Thee." See front page. This is clipped from the, "Moody Monthly," the editors of which say, "The author of this poem is an English woman who was born in Asia some 84 years ago, and who is now living in a little 'Rest Haven' in Oakland, Calif., with no earthly companion but a bird. She was a correspondent for The London Times for more than 30 years, under whose auspices she travelled to the four corners of the earth. She is still earning her living by her pen, though she has given up journalism for the past 15 or 20 years. The poem, originally printed by her for private circulation, is now published with her permission . . . The hymn is not intended simply to be a paraphrase of the famous 'Nearer, My God, to Thee,' but something more. Mrs. Sarah F. Adams, who wrote that truly great and beautiful hymn, was a Unitarian and could not accept the gospel of our Lord and Saviour Jesus Christ, without whom it is impossible to come near, much less nearer, to God."

J. C. Bailey, Elmdale, Mont., Aug. 5: "Since last report I held a short meeting at Buffalo, Montana. Was certainly glad to be back with the brethren there after an absence of three years. There was one baptism."

Just as we go to press a telegram comes from Bro. O. E. Tallman, Jordan, Ont., saying that "Bro. H. Stevens, (65 Page St., St. Catharines, Ont.,) died this morning. Funeral Wednesday. More later."

I knew Bro. Stevens, and liked him much. He impressed me as being much interested in the Kingdom. I saw him last at the June Meeting at Selkirk. We little knew then that he would so soon be called across the bar. But we never know. I had lately heard that he was not in very good health, but hoped it was only temporary. We shall look for a more extended notice. We sympathize with the bereaved.

—E.G.C.

Encouragement

Mrs. W. F. Ellis, "Please find enclosed \$3 for 3 new subscribers for the C.M.R. I think it's better every month. Your idea of 'every one getting one' is a good one. It would surely grow."

J. H. Culley, "We enjoy the paper very much and wouldn't like to miss a copy."

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J. B. Golphenee "Sure like your paper fine; go on with the good work. Don't want to miss a copy."

For C.M.R.—Roland Peters, renewal; John Davison, new; C. C. Watterworth, new; N. J. Ellis, renewal; Mrs. W. F. Ellis, 3 new; H. A. Rogers, one new; Alex. Johnston, renewal; A. S. Tallman, renewal; Wm. Cline, renewal; Mrs. F. Breeze, renewal; J. H. Culley, renewal; C. A. Norred, new; A. D. Fleming, renewal; Mrs. Martha Jay, renewal; Mrs. C. E. Wardell, renewal; Mrs. Reg. Cramp, new; Earl C. Smith, renewal; A. F. Summerscales, renewal; R. E. Hoover, renewal; H. McKerlie, 2 renewals; J. B. Golphenee, renewal; J. C. Bailey, 3 new; A. W. Laurence, renewal; Mrs. Margaret E. Claus, renewal; Ephraim Wheeler, new; Jack Franklin, new; A. B. Gardner, renewal; J. E. Hammond, renewal; C. Cameron, renewal; C. Montgomery, renewal; M. McGregor, renewal; F. W. Elliot, renewal; Chas. Grinstead, new; Thos. Laycock, new; Howard Cutting, new. The last 6 by C. W. Petch.

Thank you.

For Missions—For Sherriff, A Friend, \$5; Meaford, Church of Christ, \$5; A Friend, \$5; Collingwood, Church of Christ \$2.20; A Friend, \$5; Meaford Church of Christ, \$5; Bro. Thos. Robertson, \$10; Collingwood Church, \$3.41; Meaford Church, \$5; Sister Frank Chittick, \$3.

For Fujimori, Eph. Wheeler, \$1.

For Sister Kennedy, Bro. Thos. Robertson, \$5.

The three "Friends" above are different friends.

"Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three—
Himself, his hungry neighbor, and me."

—(Lowell.)

"For according to their power, I bear witness, yea and beyond their power, they gave of their own accord, beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints; and this, not as we had hoped, but first they gave their own selves to the Lord, and to us through the will of God."

"Of their own accord," and "with much entreaty"; they were not only willing but anxious to give. They first "gave their own selves"; they had completely surrendered to the Lord.

TRACTS

By D. McDougall

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(Good for Evangelistic Meetings).

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Price each, \$1.50 a 100; 20 cents a dozen.

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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. 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 11 a.m. for Worship; 12.05 p.m. for Bible School; 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. W. F. Cox, Evangelist.

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 of Main. Lord's Day 10 a.m., Bible Study; 11 a.m., Breaking of Bread; 7 p.m., Preaching the Gospel. Wednesday at 8 p.m., Bible Study. 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 5th Ave., N.W. and W. 62nd St. 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. Chas. W. Petch, Evangelist, 455 Victor St.