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JUNE MEETING, WYCHWOOD, TORONTO, JUNE 2—3—4

"WHY DIDN'T YOU LET US KNOW?"*

"Why didn't you tell us sooner?"

The words came sad and low.

"Oh, ye who know the gospel truths,

Why didn't you let us know?

The Saviour died for all the world,

He died to save from woe,

But we never heard the story—

Why didn't you let us know?

"You have had the gospel message,

You have known the Saviour's love;

Your dear ones passed from Christian homes

To the blessed land above.

Why did you let our fathers die,

And into silence go

With no thought of Christ to comfort—

Why didn't you let us know?

"You say you are Christ's disciples,

That you try His work to do;

And yet, His very last command

Is disobeyed by you.

'Tis indeed a wondrous story;

He loved the whole world so

That He came and died to save us—

Why didn't you let us know?

"Oh, souls redeemed by Jesus,

Think what your Lord hath done!

He came to earth and suffered

And died for every one.

He expected you to tell it

As on your way you go,

But you kept the message from us—

Why didn't you let us know?"

—Song from "Immanuel's Praise."

* See note under "Missions."

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EDITORIALS



"HE CARETH FOR US."

During the time of our seventeen years affliction and also lately having been overtaken by a peculiar occurrence and placed in a dependent condition we can truly say that the Lord has not forsaken us, even now being without a regular income for the last eighteen months the Lord has, through our kind friends directed \$400 or more into our hands, verifying Heb. 13: 5, 6—"For He hath said I will never leave thee nor forsake thee, so that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me."

Never was man more dependent upon the Lord for his support than was the apostle Paul. God who fed Elijah by the ravens when hunted and opposed by the wicked Ahab, still has spoken through the apostle Paul and taught the futility of "Anxious" care for the necessities of this life. "Be careful for nothing (over anxious), but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God," Phil., 4:6. This same apostle assures those Philippians who had supplied his "need" that his God would supply all their need according to his riches in glory by Christ Jesus. Phil., 4:6.

King Solomon teaches the same lesson Prov. 11:24-26, and also Ecc., 11:1: "Cast thy bread upon the waters; for thou shalt find it after many days."

We truly thank our kind brethren for their thoughtfulness of us in our need, and our "prayers and supplications, with thanksgiving" will continually ascend to Him who, through our brethren and friends will continue His blessings upon us, but don't forget our Bro. Oto Fujimori in Japan, who is now at work in that needy field.

Gratefully your brother,

Selkirk, Ont., Can.

H. M. Evans.

IS IT ESSENTIAL TO UNDERSTAND UNFULFILLED PROPHECY?

By Earl C. Smith.

Speaking generally, there is only one thing that is essential, namely, loyalty to the Lord Jesus

Christ. There may be many specific things that test one's loyalty to Him. A thing that generally is not an essential might be a test of one's loyalty to the Lord Jesus, as for instance, the requirement that the rich young ruler sell all his possessions and give to the poor. Generally it is not essential for a Christian to sell all that he has and give it to the poor, but when it comes to be a test of loyalty, as it was with this young man and as it may become with any of us, it is essential that one sell all that he has and give to the poor.

We frequently, in these days, hear some brother say, "It is not essential for a Christian to understand unfulfilled prophecy," or "The issues over unfulfilled prophecy are not important enough to spend time discussing," or some other such statement that indicates the speaker's purpose not to spend a great deal of time or effort in finding out the truth along these lines, or to encourage any one else to do so. It seems to us to be an axiom that God gave us the Bible because He wanted us to understand it and yield our lives to it. He gave it because "EVERY scripture inspired of God is profitable." If a person doesn't know what the prophets teach because he is too lazy to study them, or too disobedient in heart to yield to their heart searching teaching, or if he is unwilling to know their teachings lest that result in his being lined up on the unpopular side of a controversy, then it is essential to know what the unfulfilled prophecies clearly teach; for in that case it is a question of faithfulness to the Lord Christ. But if after a man has diligently sought to know all that God has revealed, always willing to yield to it regardless of the results, he does not understand any portion of God's word, then it is not essential to understand that portion.

THE HOLY SPIRIT IN THE WORD. (3)

By O. H. Tallman.

We have learned that the Holy Spirit is a person, the third person of the Godhead, also that one field of operation is nature. In this article we wish to investigate His second field of operation, the word of God. In this field we do not find Him in person, yet from several viewpoints we

may see Him and His work. A student of Shakespeare can soon pick out His peculiar style, expressions and characteristics. He sees Shakespeare in his works, even so in the writings of the Holy Spirit we see expressions, style and characteristics that are seen no where else. And so we see the Holy Spirit in his words. And further we see His mind, a holy mind, we see His attributes; holy attributes; His holy disposition and character, and the more we receive His word in our hearts and lives, the more of His holy spirit, mind and character will be in us. In John 6:3 we read "The words that I have spoken unto you are spirit and are life." For this reason we should let the word of God dwell in us richly.

The power of the Spirit is also in the word. Heb. 4:12. I received a cheque one day but when I presented it at the bank I found there was no power in it. It did not mean what it said; but if Henry Ford should hand me a cheque there would be power in every word for he stands behind it with all his wealth and power. If we should change the cheque we would be guilty of a serious crime and possibly sent to the pen. The Holy Spirit has given us a promissory note, Acts 2:38, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Now there is power in these words just as they stand; but if I should change them and their meaning I would be guilty before God and man and be in danger of landing in the

pen prepared for the devil and his angels.

In all dispensations the Holy Spirit has worked through the word. Gen. 6:3, "My Spirit shall not strive with man forever." Noah had been preaching the words of the Spirit to the people. They heeded not his exhortations, hence he says he will cease striving with them. Again in Neh. 9:30, a similar thought is expressed. Also in Acts 7:51 we see the enemies killing Stephen in order to stop his words and he says; "Ye do always resist the Holy Spirit." A man cuts down a tree with an axe. It is the power of the man in the axe that does the work. So the word is the sword of the Spirit and the power of the Spirit is in the word. Let us notice a few things the word can do.

1 Cor. 4:15—"I have *begotten* you through the Gospel."

1 Peter 1:23—"Being *born again* not of corruptible seed, but of incorruptible, by the word of God."

Ps. 119:50—"Thy word hath *quicken*ed me."

Ps. 119:130—"The entrance of thy word *giveth light*."

Rom. 10:17—"Faith cometh by hearing, and hearing by the word of God."

Ps. 19:7—"The law of the Lord is perfect, converting the soul."

James 1:21—"Receive with meekness the engrafted word, which is able to *save your souls*."

John 17:17—"Sanctify them through thy truth, thy word is truth."

MISSIONS

"WHY DIDN'T YOU LET US KNOW"

An aged heathen was once listening to a sermon given by a missionary in Africa. For the first time, he heard that the blood of Jesus, who died for him, could cleanse him from sin. Following the talk, he asked with deep pathos in his voice: "Why didn't you tell us sooner? Why didn't you let us know?"

See poem on front page.

The pathos of the missionary situation arises not from the fact that two-thirds of the race is without the gospel, nor from the fact that the church is not made up of millionaires; it arises from our lack of faith in God.—McLean.

PROFITABLE LIVING.

A collecting agent for the American Bible Society called on a plain farmer for his contribution to the Bible cause. He was not by any means a wealthy man—but worked his own farm. He looked over his

books for a few minutes and then said, "My contribution this year will be seventy dollars."

"Why, this is a wonderfully large contribution," said the collector. "How can you afford to give so much?"

"I will tell you," said the farmer. "Six years ago I felt I was not giving as much as I ought to give. So I made up my mind that I would try to give in proportion to what the Lord was giving me. This was the plan which I concluded to adopt. I said to myself, I will lay aside for the Lord's use five cents on every bushel of wheat I raise; three cents in every bushel of oats or barley, and ten cents out of every dollar made by the wool and butter, and other things I sell from my farm. At the close of the first year after adopting this plan. I found that I had twenty dollars to give away. The second year I had thirty-five dollars; the third year, forty-seven; the fourth, forty-nine; the fifth, forty-nine, and this year I have seventy dollars to give away. My own experience proves the truth of Solomon's words, when he says, in one place, 'There is that scattereth, and yet increaseth,' and in

another place, 'The liberal soul shall be made fat.' "

We see by this man's piety, in the liberal way in which he made use of his money, for doing good with it, that he was rewarded by gradual increase of his income.

God surely rewards those who give freely to His cause.

No doubt many people could take a lesson from this plain farmer.

A. D. R.

—Christian Leader.

We have heard those who have not a regular salary—farmers, merchants, etc.—make excuse, that if they were getting a salary they could figure on a certain percentage to give. But the above very practicable suggestion will help solve the difficulty. I fear that sometimes, instead of not giving for lack of salary, it is because we don't want to give, in which case it is pathetic.

—E. G. C.

Latehar, India; within two and a half months Bro. R. Penry Pryce has baptized 14 persons in the Latehar district, from three villages in which these are the first converts. They are nearly all men and we can reasonably expect their women folk will follow.

On March 20, Bro. Sherriff wrote their sea was "a little bit rough at time of writing," due to his having a severe cold for three weeks, causing coughing and vomiting, and their eating some tinned corned beef which resulted in poisoning all but Sister Sheriff who did not eat of it. He thanks us for \$36.71 which I sent him Feb. 7, though he can't write to each one sending. His work must be behind, for he said he didn't know what to do first. He has some delighted students from Nyassalond, where Sister Bannister will soon take up work again.

—E. G. C.

W. N. Short, Kabanga Mission, Kalomo, N. Rhodesia, S. Africa, Mar. 20: "After a long trip among the villages, four weeks away from home, I became sick with a fever, and was sick for two weeks. Went in to the hospital but the fever had broken. It left me with a sore leg. This is better now, and we expect to start back to Kabanga in the morning. We are at present at Sinde. The Scotts are doing a great work. There is so much to be done, so many things to see after. It is hard to appreciate what the workers are really going through until you see it. How many realize just what it means to have to travel several days in an ox-wagon? To have one's bed "drowned" in a heavy shower, just as he turns in for a good night's rest? To have rain pouring in through a newly made roof until everything was wet? Let us have greater love, one for the other. Pray for us."

Sinde Mission,
Livingstone, N.R.
S. Africa.
Feb. 4, 1928

Christian Monthly Review
Meaford, Ont.

Dear Brethren:—

Two weeks ago last Thursday I started on this hike. Am doing work among the villages, trying to scatter seeds of salvation and light among this people lost in darkness. Having good meetings most everywhere I go.

I have had a few days of real enjoyable association with Brother Scotts here at Sinde. Also went to our outstation about 30 miles from here and found they were getting on well. Nine were baptized while I was there. I tried to give them a lesson and encourage the native teacher.

On my way home I will visit many more villages the Lord willing, and hope to help many souls to Jesus. It will be two weeks or more, to follow the route I have planned, before I get home again. But Mrs. Short and the children are willing that I be away in order that this people may have hopes of salvation. Pray for us. Pray for the native people and native teachers. Pray that God's cause may be extended to regions beyond.

In Jesus' name

W. N. Short.

OUR INDIAN ROAD.

Our Bro. Trindle wrote me on April 11th., that he had lately twice visited the Fisher River Reserve, a few miles north of his home, and had gathered a goodly number of the Indians, who had been baptised to break bread and to give them instruction in the way of life.

He further wrote, "There is lots of sickness on both Reserves and quite a number of deaths since you were here. All the public schools on both Reserves are closed on account of measles; also Sunday schools. Still our meetings are going on so far. My wife is busy nearly every day visiting and helping the poor sick people. On one occasion she had to take some of her own clothes that she had on in order to help the poor sick widow, who is on her dying bed. She says she is waiting for Jesus to come and take her home.

At another time my wife stayed with a woman who passed away and fell asleep in Jesus. She

had peace with God. This is how my wife is working these days, helping all she can; not only talking, but scrubbing and washing for them. "Oh the good we all may do while the days are going by."

These people need the help that Bro. Trindle and his good wife can give them in "breaking to them the bread of life," and helping them in time of need. Brethren, can we not help keep their wants supplied so that they can give all their time to this work. Any contributions for this work can be sent to Bro. Arthur Beamish, 1002 Banning St. Winnipeg and it will be forwarded to Bro Trindle as his needs require. The church here will keep in touch with this work and report from time to time.

Chas. W. Petch,
455 Victor St., Winnipeg, Man.

"Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

Louisville, Kentucky.

April 30:—My meetings in the interest of foreign missions for April were at Boonesville and Fort Smith, Arkansas, Tulsa, Muskogee, Okmulgee, Henrietta, Chickasha, Granite, Mangum, Norman, Dill, Cordell, Oklahoma City, Ponca City, Oklahoma, Wichita, Kansas, Kansas City, Odessa, Blackwater, and St. Louis, Missouri, and thence homeward. The journey lasted 39 days, covered three thousand miles, reached 27 churches, colleges, and orphan homes, and included 51 addresses. It has again been demonstrated that "the brethren will do more missionary work when they are taught more," is true. In many of these churches, only one address was made, yet no non-contributing church failed to give or to promise to give to the foreign missionary work. There are a lot of good and useful men missing a great opportunity to increase their deposit in heaven because they are not promoting the foreign missionary work and adding to their future reward as they so easily could do. Since Brother Sherriff urgently needs reinforcements this year, and Brother Merritt should have help as well as some others, and a considerably increased volume of giving is needed, it is important that several more bestir themselves faithfully to have the gospel taken where Jesus directed it to be taken, and have done with it what He said to do with it. See Matthew 28:18-19, Mark 16:15.

Don Carlos Janes.

Bro. T. W. Bailey, Thessalon, Ont., says, "We are glad to see the 'Indian Road' revived. We should boost it. I am going to ask the church here to send some help."

On Apr. 2, Bro. Sherriff writes to acknowledge receipt of \$13.50, which I sent Jan. 13th. He sends greetings to all. They were all better than when he wrote last and he was "able to get about and boss the boys up."

—E. G. C.

Sinde Mission, Livingstone, North Rhodesia, South Africa, April the 5th, 1928. Dear brother Collins and readers of the Christian Monthly Review:—As it has been a long time since I sent in a report of this part of the country, I thought I would write a little.

We seldom ever see a white person, but were made glad recently by a two weeks visit by Sister Short and children. Brother Short had been having fever for about three weeks and she took him to the hospital at Livingstone and came on out here. Then when he got able to leave the hospital he came out and stayed a while. We enjoyed their visit.

We received a card from Cape Town, from Sister Lawyer saying that she expects to be at our rail-road siding (Senkobo) tomorrow. So we will send the oxen in to bring her out. The siding is about eight miles from the mission. It has been nearly five months since we have seen her.

Brother Merritt, who has charge of the Kabanga Mission, baptized a number of people lately. He reports that things are getting along very well with them.

One of our native teachers out in the woods about thirty-five miles from here, reports having baptized ten persons in the last two weeks.

The writer has baptized seven lately.

The work here seems slow but I feel sure that it is doing better than one could expect. All our teaching is done through an interpreter.

Wife and daughter teach the school mainly and doctor the sick. She reports that her record shows that during the month of March she or we doctored the sick four hundred and eighty four times. I think that some American physicians would be glad to have the "practice" that we have, don't you? Well brethren, I will assure you that we don't have much time to quarrel with the brotherhood about

some things. Souls are too valuable, and too numerous.

All three of us are well and happy in this good work. Remember us before the "Throne of Grace."

In hope of eternal life.

Geo. M. Scott and family.

MESSAGES FROM "THE NEGLECTED CONTINENT."

A DEVOTED YOUNG BRAZILIAN.

A young Brazilian, who learned the way of salvation only a few months ago, publicly confessed Christ as his Lord and Saviour. Considered as a cast-out in his own home and persecuted by many of his Catholic friends, whose hearts have not been opened to the truth, his desire to know God and his will increases. With his few possessions on his head, (the Brazilian way of carrying things), and apparently with his heart set on finding God's will, he walked nearly two hundred and fifty miles that he might be in Garanhuns and have for teachers the men whom God used to tell him of Christ. He came to study the book which he has found precious.

He is in a land where millions are in deepest poverty and to make a living is a struggle for the majority. He has no prospects of an income while here but as long as he keeps his heart set on God he need have no fear, God will take care of him. The Lord has promised: "Seek ye first His kingdom and His righteousness; and all these things (food and raiment) shall be added unto you." The man who has not tested that promise has missed a rich experience. Some Christians are frank in saying it does not mean just what it says. They cannot find a man who has trusted God because of this promise who will say that it is not truth.

This young Brazilian has little of what the world can give (he is better off for that) but he apparently has much of the most precious thing in the world, a heart set on finding God. I think he has more than many rich church leaders in the United States. What a man is searching after is the thing he considers precious. The thing he considers precious is the thing he keeps. Those who keep God's commandments are those who consider them precious enough to search after. This young man is searching after God's commandments; that is good evidence he is keeping them.

Brother Boyer and I have given this man an invitation to stay in our homes. We hope to learn some Portuguese from association with him and God may use us in bringing him to a better knowledge of our Lord. Who knows but God can use him for a great work in this country. You may help by remembering him in your prayers.

TWO OTHER BRAZILIANS.

Two other Brazilians come to our home for an hour or two six days each week. Their purpose is to learn English and to help us learn Portuguese, but they have shown a great interest in reading the Bible and in singing both English and Portuguese songs. I am thankful to God that we have song books which are full of the gospel message. I have seen many used in American churches which would not help in bringing them to Christ. I am sorry that we have felt inclined to keep some things published by our brethren off of our tables for in their eagerness to read English they might read them. We have found in these men an open door for preaching the gospel.

We feel helpless in carrying out our desire to lead these men to accept the Lord because we can speak

so little of their language and they can understand so little of ours. I am persuaded, however, that one can do the most when he has the greatest feeling of inability. That leads us to take the matter to our Father, the source of all power to do good. The man who is trusting in his own ability and resources can lead no one to the Lord but the man who has no confidence in himself but has a heart full of confidence in God will lead men to Christ regardless of all else.

David Brainard was in the midst of a tribe of Indians in North America when he could not speak a word to them because he did not know their language. He had continual sorrow and pain of heart because they did not honor and worship Christ or have him in their knowledge. He knew that he was unable but he believed God was able to make him able. He did not wait until he could see how God might grant his request but without speculating how God could do it and without doubt that He would, spent several hours each day asking God to give him power to get the message to the people. God granted his request. Not by making him to speak in another language but by sending a man through whom the message was carried to the people and many converted. The man was drunk while he interpreted for Brainard but God can use wicked men to accomplish His purposes. God's ways are past understanding. Nothing is hard for Him. Why do we limit our requests to the possible? God will do anything that brings glory to His son when we ask Him.

I have heard it said that self-confidence is an important qualification for God's laborers. God has always on the contrary chosen the men who had no confidence in themselves. Consider the case of Moses, Gideon, Jeremiah and the Apostles. Paul said, "When I am weak then I am strong." God has to bring us to places like Brainard was among the Indians many times to make us realize our dependence upon the power of God to serve Him. So far from being an important qualification for a servant of the Lord, self-confidence is one of the greatest disqualifications a man can possess.

AN ANSWER TO PRAYER.

One thing which I dreaded in coming to Brazil was the months which I would not be able to testify for the Lord. God had given me a desire to tell the people of this country about His Son Jesus, and I did not want to wait. Why should I? Is not God able to open a door for me even if I do not know Portuguese? I believed He was and still believe that He is. I asked Him to open a door for me in Brazil. He granted my request in the opportunities just spoken of. But he gave me a task which is far too big for me. That is characteristic of God. The tasks which He gave to Moses, Jeremiah, Gideon, Solomon, and the Apostles were far too big for them. They had to trust Him for power and wisdom from on high. It is in no wise different today. He who does not trust for power from on high and receive it cannot do God's work. God's tasks are always too big for man.

My brother, if you have a great desire to lead some one to Jesus and don't know when, where or how, ask God. He will show you. Prayer opens doors for God's people who want to serve. (Col. 4:23). Ask those who have tried it; they know it is true. I knew of a church member who quit going to church because they would give her nothing to do. I have heard that complaint from all sections. Many preachers are complaining that the churches will not use them. My brother, if your heart is really longing for an open door, take a day off and spend it talking

the matter over with God and giving Him a chance to speak to you. The results are sure. It is a much better way than to make a continual complaint because the Elders and churches will give you nothing to do.

It will be a great help to turn to that uninteresting section (?) of First Chronicles and read the prayer of Jabez (4:9,10) He was "more honorable than his brethren." And why? Because he prayed for God to use him. "Oh that thou wouldest bless me indeed, and enlarge my borders." And "God granted him that which he requested."

The preacher who thus calls upon God does not need to complain because the brethren do not call him. It is far better to be called or sent by God than by the brethren anyway. The young man or young lady who follows the example of Jabez will not be found complaining because he wants to go to the mission field but the churches won't send him. God will send him. My father was warned against encouraging me to go to one of God's churches because it would destroy my usefulness. It is impossible to destroy the usefulness of a man who prays as Jabez prayed. The man who is trusting God to use him and to open doors for him does not need to hold back for fear the brethren won't call him. Any man who wants to serve God needs only to ask Him regardless of where he has been or what he has done. God opens doors for him who asks, no matter where he is or how weak he is.

Virgil F. Smith,
Garanhuns, Pernambuco, Brazil.

HAVEN'T SOME OF US MISUNDERSTOOD BROTHER FUJIMORI?

I had the privilege of having Brother Fujimori in my home a part of the day for three days in Toronto. I learned to appreciate his earnestness, zeal and love of souls. I encouraged him in his work there as much as I could. I am glad he got the good fellowship among the brethren that he did in this country. I hope it will last. I do not like to think that the brethren have misunderstood him, but I have heard in personal conversations and I have read in published statements from persons who have heard him speak, and who desire to encourage his work, statements that intimate that it is a waste of money to support foreign missionaries, especially while they are studying the language. Now I do not think that Brother Fujimori meant to leave that impression when he urged us to support native preachers. I am sure that it is not a waste of money to support foreign missionaries even while they study the language. I offer as the proof of my contention the fruit of the labor of Geo. S. Benson for the first two years in China. Brother Benson went to China as a pioneer missionary, as far as those standing for the simple Christianity of the New Testament are concerned; and in the first two years of his work there he baptized thirty or more souls besides turning a number of baptized believers to the

simple New Testament way. That was certainly not a waste; it compares favorably with the work of preachers in this country or the work of any native preachers in mission lands that I have known anything about.

Fraternally, Earl C. Smith.

BROTHER AND SISTER SHORT'S RETURN TO AMERICA.

Dear Brethren:

After having been on the Mission Field since November, 1921, Brother Short and family wish to return home for a season. The climatic conditions in North Rhodesia, Africa, are such as to be detrimental to the health of white people who remain long without a change. Because of the intense heat, it is imperative that one rest during the middle of the day. Then too, malaria abounds. Adults must take five grains of quinine daily, and even then fevers are frequent. Drinking water has to be boiled before it is fit for use. These are a very few of the many hardships that they have cheerfully endured for six years that the gospel might be preached in a country where missions are few, and the opportunity great. Surely, we, the brethren in general, owe it to them to give them this rest.

These workers are in a wild and barren new field for mission work, (to us at least), exposed to the weather conditions without proper shelter and comforts that we enjoy in this civilized land, and we feel that the work is not being supported nearly so well as it should be. If we, the professed followers of Christ, have a heart and an interest in the salvation of those poor millions that are dying in sin and ignorance, without God and without hope in this world or the world to come, we surely will not turn a deaf ear to their calls for the Bread of Life. "We brought nothing into the world, for neither can we carry anything out." So let us use our means to the glory of God. Brother Short's returning and working among the churches would be a great incentive to mission work.

As explained in the accompanying leaflet, they have debts there that will need to be paid before they leave. It will cost approximately \$2000.00 to do this and get them home. This sounds like a large sum—and it would be if a few had to raise it. But it will not be a burden if each of us does his share. May we not hear from you?

Let us set aside one contribution, the first Lord's Day in May, for this work, and if there is anything over, we can send it to help support the others who remain in the field. All contributions should be sent to Z. C. Thompson, one of the elders of the church of Christ, Harper, Kansas, and it will be duly acknowledged personally, and in the different papers of the brotherhood.

Yours for Gospel Work,

Z. C. Thompson,

Harper, Kansas.

L. W. Babcock,

April 15, 1928.

J. B. Mathes.

A SAFE INVESTMENT

By D. McDougall.

Your treasure lay not up on earth,

For thief or moth or rust;

But pearls of most transcendent worth

To safer keeping trust.

Who gives his substance to the poor

Doth lend unto the Lord;

Whose recompense is ever sure,

And great is His reward.

Than all the stores of silver, gold,

Or all the wealth of earth,

Of rubies and diamonds untold,

Is a Pearl of greater worth.

When we have made this Pearl our own,

We're rich beyond compare,

In Heaven's Bank, the safest known,

We'll place our treasures there.

Abraham, Isaac and Jacob Waggoner, seventy-one-year old triplets, claim the distinction of being the oldest triplets in Tennessee and possibly in the United States. They have lived all their lives within ten miles of one another, have never been ill enough to require a doctor's services and do not smoke, chew, or drink.—Selected.

VANCOUVER'S FAREWELL TO BRO. OTO.

"How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation." Isa. 52:7.

On the morning of the third of April, several brethren of the Vancouver church were on hand to greet Bro. Fujimori, who was going to stay in Vancouver a few days before sailing for home. After greeting our brother and looking after his luggage and placing same on board the *Empress of Russia*, he was taken care of by Bro. and Sis.

Mallory. At 8 p.m. we again met, this time at the Japanese school house, Marpole, where there were assembled by arrangement, the scholars of the Japanese Lord's Day School, which is under the able direction of Bro. and Sis. Mallory and Sis. Mitchell who for some time has been doing a great work among the children of the Japanese fishermen of the Fraser River, telling them of the great things God has done for them and the great things in store for them that embrace His Son. With the scholars were their parents and friends. A good meeting it was. Bro. Fujimori by his simple Christian bearing and sincerity held his audience for a period of one hour and a half. Not once did the congregation show weariness, in fact all seemed sorry when he closed. It was an education to the brethren to see the attention that was given Bro. Fujimori by his countrymen. On Wednesday night he addressed the Vancouver church on the subject, "How I became a Christian," also, "How I became a missionary." Though the Vancouver church has always been a missionary church, it is more zealous than ever after hearing the life story of Bro. Fujimori. Thursday afternoon he spoke at Blundell and at night again at Marpole to the Japanese, also on Friday night. All his meetings were well attended and we look for good to come from them. No one hearing and seeing our brother could hope otherwise. On Saturday noon a good number of the brethren met at the pier to see our brother set sail for Japan. And very affecting it was, to see the tears in his eyes, as he gave the last hand clasp; to notice how affected he was as the brethren sang, "Blest be the tie that binds." Then as the boat pulled away how eagerly he tried to catch one of the paper streamers that was flung at him. He stood to the rail as long as he could be seen. Some of the brethren went down into his stateroom previous to sailing to see that he was comfortable and to see if anything was needed. As the boat pulled away through the Lions Gate towards the open sea there was a rush to the motor cars. Away the brethren raced towards Prospect Point to see the last of the *Empress of Russia* and to try to get a glimpse of our brother. There all watched until the boat was beyond sight.

Great Ruler of the land and sea,
Almighty God, we come to Thee,
Able to succour and to save
From perils of the wind and wave.
Keep by Thy mighty hand, oh keep;
The dwellers on the homeless deep.

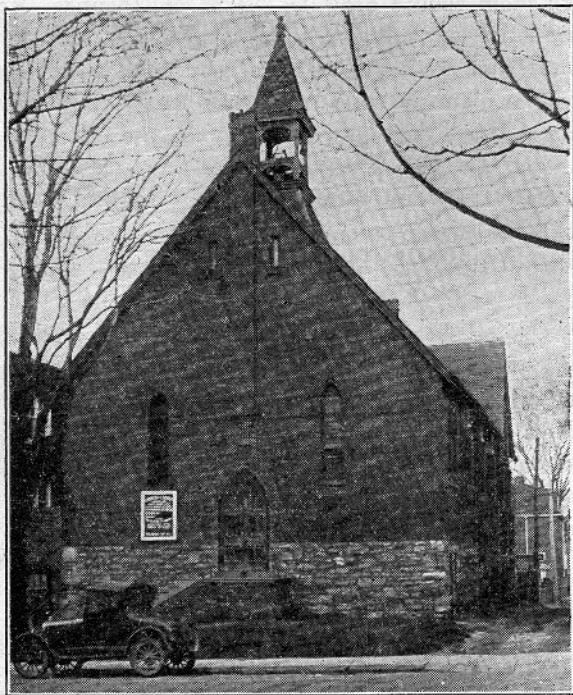
F. E. Lucas, Sec.

OUR CONTRIBUTORS

BRIEF HISTORY OF CHURCH OF CHRIST, HAMILTON.

A few months ago, while paying his first visit to Omagh church of Christ, one of our oldest congregations, Bro. Alex. M. Stewart was overheard to say: "Would it not be indeed interesting if we had in book form a brief but complete history of each of the Ontario churches."

The task would be probably great because of the possible lack of written records: it being ne-



cessary to rely to some extent at least on the memory of some of our oldest brethren.

This is true in Hamilton. Some brethren have written records but they do not date far enough back to get some desired data. The following facts have been obtained through the courtesy of Bro. Lightheart and Sisters Standish and Culp, the only surviving members of the Hamilton church of Christ who came out of what was known as the cooperation or Digressive Congregation.

It must be all of half a century since the brethren met for worship in what was known as Crossley's Hall situated at the corner of King William and James Streets.

From here they moved into a real nice brick meeting house of their own on the corner of Cathcart and Wilson Streets. The preacher (perhaps not the first) was none other than Bro. W. D. Campbell. During his stay the place of worship was filled to capacity and the building could easily accommodate three hundred.

It was not long however until strong digressive tendencies became manifested and as one brother remarked, when the organ came in Bro. Campbell went out. This also marked the beginning of unrest and dissatisfaction among the brethren. The church was taken over by what was known as the Cooperation. (One big reason why Hamilton brothers are afraid of Cooperation movements, even though they may be of an entirely different order.)

Finally some brethren led by Bro. Lightheart came out of what had come to be a digressive church; and then began a real hard struggle for existence.

The first gathering numbered five persons at the home of Bro. Wright, 50 Aikman Ave., April 4, 1897. Then followed meetings in the homes of other brethren especially that of Sister Standish one of the three still living.

In the personal records, as kept by the brethren mention is made of visits by Bro. Tallman, of Smithville, a brother Wardell, Bro. Shirk, and finally Bro. James Beatty, January 23, 1898. During these months the numbers varied from three to ten, but after a few visits paid by Bro. Keffer and the frequent visits of Bro. James Beatty the numbers increased to seventeen.

On June 22, 1898, The Foresters Hall was secured and Bro. Beatty continued helping with the work.

On April 30, 1899, Bro. Howard Sterling, of Beamsville came and the number increased to thirtysix. In May of the same year Bro. S. M. Jones of Beamsville laboured with the brethren in a rented upper room on King St. E., which resulted in several additions.

Bro. H. M. Evans and a number of other preaching brethren also laboured here at different times.

In 1902 they moved to the corner of Jackson and Walnut Streets where they remained for nearly eleven years; and then succeeded in renting the old brick meeting house which they had left in 1897 and which was then owned by E. T. Wright

Mfg. Co., (the Digressive brethren having lost it.) who at the time of writing use it as an office building.

They remained in this locality for possibly seven or eight years before they were forced to find a new location which was the labour hall on James St. North where they remained nearly two years.

In 1922 the brethren were fortunate in securing what was known as St. Peters English Church on Sanford Ave., S. They were also fortunate in receiving as a gift from the E. T. Wright Co., the seats that were in the original brick church.

On taking over our present house (see accompanying picture,) we repaired it inside, putting in casing and plastering, on the completion of which Bro. C. G. McPhee conducted a two weeks' meeting.

We now have a number of zealous brethren from Great Britain churches working with us. The church is self-supporting as to finances and workers and able to supply speakers for meetings elsewhere when requested.

Our present membership is about seventy.

By L. G. Snure—H. McArdle—V. Lighthouse.

PLANTING OR WATERING?

John R. Hovious

Greetings from the church of Christ at Cambridge Mass.

The religion of Jesus Christ is a universal religion, the field is the world, the soil, good and honest hearts, and the seed, "the word of God," Cambridge is part of the field, good and honest hearts are here, and we have "the word of God," which is the seed. "Then why is the work so slow and the church so small in Mass?" some one asks. For many reasons. I will give three great ones which include the "many".

Planting

The seed of the kingdom has not been sown in its primitive strength, and simplicity, in Mass., as in other states. What has been sown has been devoured, scorched or choked. "The faithful few" have been keeping the fires burning for seven years in Cambridge. They have had little outside encouragement, adequate leadership, or constructive teaching. And of the one and one-half millions of people in "Greater Boston," apart from the rest of the state of Mass., only nineteen are faithful members of the body of Christ, with vis-

itors and relatives who are not members, amounting to thirty six. This is the only faithful body of disciples meeting in Mass., to our knowledge. There is one gospel preacher in the entire state, making a plea for primitive Christianity, and faithfulness to the church. In view of this problem we are also confronted with brethren who think congregations should grow up over night, or within a few months, or few years teaching. We only have one small nucleus, and one public minister of the word. Should this equipment be trebled within the next ten years, it would then take generations to accomplish what has been accomplished in some sections. Jesus never intended that His kingdom should grow by "leaps and bounds." It isn't His kingdom if a group grows that way, and it is time we begin to investigate. His principle is first plant the seed, let it germinate, sprout, send up a blade, then the ear and finally the full grain in the ear—this process requires time. See Mark 4: 26-34. We need more Pauls to plant the seed, and those who plant, sow, or "preach the word," should live by it.

Watering.

One of the greatest works to be accomplished in "Greater Boston," is watering the seed which has been planted. There are multitudes of disciples of Christ who have moved into this great center, and are lost to Christ and the church, and have been swallowed up in the great quagmire of Denominationalism, pleasure, and unfaithfulness. Seed sown in good ground and left to perish from drought is lost. How paradoxical for some of our larger congregations to spend hundreds of dollars on a big meeting, and have many additions, then for those members to move away, and die of thirst. Is it not just as important to water the plant as to cast the seed? Is it not a waste of money, time and effort to sow the seed, and then perish for want of nourishment? Every disciple of Christ should have a church home, many who have moved here are lost to the Cause and maybe eternally for want of someone to water. We need more counterparts of Paul, like Apollos to water.

The Increase.

We make many blunders in attempting to do the opposite of that which is taught. This is an example. Preachers never have additions, if they do the additions are theirs and not God's. When we work for numbers, we are working for the wrong end. Man's part is to plant, and water—

God's part is to add the increase. Brethren let's stop trying to do God's part and do our own; "ye are God's husbandry." Give us laborers and provide for them, and God will take care of the increase. "I planted, Apollos watered, but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; but each shall receive his own reward according to his own labor." 1 Cor. 3: 6-8.

THE ESSENTIALITY OF BAPTISM TO SALVATION.

Frank Ellis.

Some people believe that "He that believeth shall be saved." Well, let us read James 2:14—"What doth it profit my brethren, though a man say he hath faith, and have not works? Can faith save him?" We shall see. The 17th verse, "Faith, if it hath not works, is dead being alone. Yes, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well; the devils also believe, and tremble. But wilt thou know, O vain man that faith without works is dead?" Next, speaking of Abraham, it says "Ye see then how that by works a man is justified, and not by faith alone." The 26th says, "For as the body without the spirit is dead, so faith without works is dead also." An old familiar passage now comes in with reference merely to what follows—John 3:5, "Except a man be born of the water and the spirit, he cannot enter into the kingdom of God." I believe water here refers to baptism but it has been debated so much I'll not express my views on it.

Let us turn now to Romans 6:3—"Know ye not that as many of us as were baptized into Christ were baptized into His death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of His resurrection."

"Knowing this," the 6th verse, "that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin."

I contend that salvation does not, and cannot

come until sins are removed. This passage proves beyond a doubt that baptism removes sin. The 4th—"Therefore we are buried with Him by baptism into death." And 7th again, "For he that is dead is freed from sin." Now the 11th—"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Now read the 17th and 18th verses—"But God be thanked that ye were the servants of sin, but that ye obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin ye became the servants of righteousness." They became servants of righteousness when they were made free from sin, and they became free from sin by death, as in the 4th verse—"Therefore we are buried with Him by baptism into death." The 6th, "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed—" 1 Cor. 1:21—"For after that in the wisdom of God the world by wisdom knew not God. It pleased God by the foolishness of preaching, to save them that believe." Are they then saved when they believe?

We turn now to 1 Cor. 12: 13—"For by one Spirit are we baptized into one body." The "body" of course refers to the church as in Romans 12:5—"So we, being many, are one body in Christ, and every one members one of another."

Now, the question is Can we be saved *outside* of Christ? Let us read Gal. 3:26-27—"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."

Read also Heb. 12: 22-24, "But ye are come unto Mount Zion, and unto the city of the living God the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. And to Jesus the Mediator of the new covenant, and to the blood of sprinklings, that speak better things than that of Abel." Further, Col. 2:10 "For we are complete in Him, (note, not complete outside of Him), which is head of all principality and power." Also the 11th and 13th, "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ. Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised

Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven all your trespasses." Paul here likens baptism to circumcision as in the 11th, "In putting off the body of the sins of the flesh by the circumcision of Christ. Buried with Him in baptism, wherein also ye are raised with Him through the faith of the operation of God." By the 13th verse you are still dead in your sins until

you receive in Christ (11th verse), his circumcision, baptism. And we are not quickened until after baptism, 12th—"Buried with Him in baptism wherein also ye are risen with Him through the faith of the operation of God."

Any number of passages in the Bible may be brought up to prove that sinners cannot enter Heaven. Then, since it is the circumcision of Christ, baptism, that puts off the body the sins of the flesh, baptism, is essential to salvation.

NEWS AND CORRESPONDENCE

On April 24th., Bro. A. E. Firth wrote that they at Strathmore Blvd. Toronto, were entering the third week of their meeting with Bro. Boll, with good interest and three additions to date. It was to continue about two more weeks.

We call attention to the history of the Hamilton, Ont., church, with a picture of their building in this issue. We hope to present from time to time the history and picture of other congregations in Canada. Will you kindly be prepared to give this history, for it will be an interesting feature. The churches can have cut made (thus reducing expenses on the C. M. R.) and loan it to us. It can then be returned to be used as needed.

To persevere in one's duty and be silent, is the best answer to calumny. —George Washington.

C. E. Hellyer, Sec., 10 Wright Ave., Toronto: "Last Lord's Day evening, April 22nd., in the presence of a full house, four more were buried with their Lord in baptism, making twenty-two in all since our Brother Albert Brown arrived early last September. We are thankful for the encouragement for those deserving also for the increasing enthusiasm so much in evidence at this time.

One of our most interesting meetings recently, was one designed for the instruction of both church and parent as to their duty in leading, by influence and example, those entrusted to their care. In response to personal invitations, the parents of our scholars were out in large numbers, taxing our accommodation almost to the limit. Now many are continuing regularly in attendance, while several of those baptized represent good ground in entirely new fields.

Brother Brown was our minister during the first seven years in the history of the church here and after some years absence in England, returns with that oldtime earnestness in the Cause so dear to his heart. In addition to rallying his old friends, many new ones are being added to the ranks until future prospects look good for Fern Ave.

The women of the congregation, meeting each week, have scattered benevolence and charity far afield while the Lord's Day School and young people generally were never more active. 'Work for the night is coming.'

With best wishes for the success of the Cause everywhere."

A. M. Simpson, 222 Winnett Ave., Toronto, 10, Ont. Apr. 13:—"The study class which has been conducted by Bro. H. McKerlie on Saturday evenings has just been completed. In our closing studies we traced

some parts of the Scriptures back to the time when they were written and found them reliable. This was done to show us how it was possible to prove that the Scriptures were written by Paul and John and the other writers just as the Word of God claims for itself. What was done of a few parts may be done of many, thus we saw that the Bible is what it claims to be. I am sure that all who attended the class felt that they have benefitted by the winter's work. Our best thanks are due to Bro. McKerlie for his work of teaching and labour of love.

We expect soon to be out once again in the open air, preaching the gospel. Reports as to the progress of this work will be forwarded in due time."

The C. M. R. is our only "old path" paper in Canada.

A. M. Simpson, Toronto, Apr. 13:—"I have had the pleasure, the past two Sunday evenings, of visiting East Danforth church, and on one evening I preached there. The work is going on very well there, according to latest reports the Sunday School is in a very healthy condition. This church is situated in a growing district and I feel a great work can be done for the Master, if our faith is kept strong. During the summer I expect to be visiting the brethren, there, quite often. Any brethren who visit us, from the sister churches will be made very welcome.

Trusting that the church at East Danforth may be of great service in the advancement of Christ's Kingdom, on earth.

Help us double our list. Sent the paper to a friend, or some one of the family who may be away.

A. M. Simpson, Toronto, Apr. 13:—"The spiritual feeling of the brethren at Wychwood during the past month has been fine. The work is progressing favorably in every phase of activity. The Sunday School is holding a special recruiting contest, which is now making itself felt in the number of additions to our Sunday School classes.

The mid-week meeting is very interesting and inspiring. We are still studying the "Restoration Movement", the studies being conducted by Bro. H. McKerlie.

There are no additions to report this month."

Let us have reports of the work in the various places, even though you send but a brief report. The brethren want to hear from the work in other places.

FESS

It is our sad duty to record the departure of Sister Martha Fess on April 19, the remains being laid to rest in the Selkirk cemetery, on April 22. Her death took place in her 77th year. She left one brother, two sisters, three sons and four daughters to mourn their loss, her husband having predeceased her thirteen years. She was a member of the church for over fifty years, and, since the writer has known her, lived a consistent Christian life and was ready to go when her Lord called. When the end was drawing near and her family and attendants around her, she said many times, "I am going home." She had often said she failed to see why more useful ones were taken and herself, so useless, was left. She was ready to go. "We sorrow not as those who have no hope."

Bro. E. Gaston Collins, of Meaford, Ont., and the writer conducted the service. Bro. Collins delivered a fine discourse on "What is man that thou art mindful of him."

H. M. Evans.

CALL FROM SARNIA AND BLACKWELL

"Here at Blackwell and Sarnia we are much in need of some one to take charge of the Lord's Day meetings. Some one may come to our aid in the near future. There are only 7 members in Blackwell and 6 in the city of Sarnia. Bro. Wm. Yeates from Blackwell has been going each Lord's day to Sarnia. Though on one or two Sundays it was impossible for him to get there. When he can't go the sisters take charge and break bread, as there is no man when Bro. Yeates can't go. I do not know where there is a place needing help any worse. Bro. S. Whitfield set up the church at Sarnia the last Sunday he was able to speak and asked for it not to be let down, and we feel the same. As we are badly in need of help we hope some one will come to Sarnia to live and take full charge of the meetings.

Wishing the good work to be carried on.

Signed by a Sister in the Blackwell church.

Mrs. Maud Yeates,
Sarnia, Ont., R.R. 3.

Mrs. J. O. Martin, R. R. 1, Vineland, Ont., Apr. 30: "On our visits to Beamsville we have been having a treat of good things. On Mar. 18, we enjoyed the privilege of hearing two addresses from our beloved brother Fujimori, from Japan, who inspired us with the desire to help him in the work of the Lord in that far off land. Then again on Apr. 12, 13, brother Collins, of Meaford, gave us words of encouragement to press on to greater things in the Kingdom of God.

By arranging our service at Tintern half an hour earlier, and meeting in the homes of two of the brethren we were delighted to listen in on the radio and hear Bro. Hardeman in Detroit, in three addresses, holding forth the word of life, and setting forth the teaching of the New Testament, regarding our relationship to Christ as our Saviour and Leader. These services were enjoyed also by some of the visiting brethren."

Alex M. Stewart, 607 Crawford St. Toronto, Ont. Apr. 23: "I was at Stouffville Sun. The brethren are doing the best they can; weather conditions and roads against them. I expect to be at Wychwood Sun. evening, May 6, at their anniversary."

Bro. H. Bennetts, Sec. of Wychwood church, Toronto, sends me a mimeographed sheet announcing their 21st. anniversary, on May 6, when Bros. Spaulding, McKerlie and Stewart spoke. They are proud of their over two decades of church history. It also carries an announcement of the June meeting.

J. C. Bailey, Wardsville, Ont., May 1: "I was much encouraged with the meetings at Sarnia and Blackwell over the last Lord's Day. Crowds were better than usual, with visitors from Forest and Woodgreen. We shall go to Windsor for the second Sunday in May and leave from there for the West, the Lord willing." He says his health is improved, and (later) that the crowds at Woodgreen on May 6, were extra large. Bro. Bailey plans to spend the next three months evangelising in the West, and may be addressed at Elmdale, Montana. At the end of the time he expects to return to the work at Woodgreen from which he had resigned, but to which he has received a unanimous call to return.

O. H. Tallman, Clearwater, Fla., Apr. 30: "Just closed a 22 days tent meeting. H. C. Shoulders of Largo assisted. Good attendance every night. Five baptized and two others who claimed scriptural baptism decided to be Christians only." On April 17, Bro. Tallman wrote that their eldest son, Homer had been in bed over 6 weeks with a broken leg. While they thought it slow it was healing nicely.

Alex M. Stewart, Toronto, Mar. 28: "I have lots to do and glad to be able to do it. My only desire is that the Master's Kingdom may be advanced. I will be in Beamsville Lord's Day. Was with the church at Fern Ave., Lord's Day morning."

We appreciate the new subs and enquiries, from south of the border, coming as a result of the write-up given us in the **Tipton Orphans Home**, published by the Tipton Orphan's Home.

Bro. Earl C. Smith, 1027 Baxter Ave. Louisville, Ky., May 5, writes that his father J. T. Smith, is preaching at the Highland church with good audiences. One baptism and one from Christian church. He will hold another meeting before leaving Louisville.

A. M. Simpson, 222 Winnett Ave., Toronto 10, Ont. May 3: "I have had the privilege of visiting our East Danforth church several times during last month and the work there is progressing very favorably. The attendance at Sunday School is keeping up very well and the interest in the services is growing.

Bro. Johnston is our preacher there, and he faithfully proclaims the Word of God to his hearers; he is a very practical and earnest preacher.

Visitors from other churches will be made welcome. Services are: Sunday School at 10.30 a.m. Breaking of Bread 11.30 a.m. Gospel Preaching 7 p.m.

"The Open Air Committee have decided to commence activities in the open air on the 1st of June.

Meetings will take place on Friday evenings at 8 o'clock at St. Clair and St. Clair Gardens.

On Sunday evenings meetings will be held after the Church service in the vicinity of Bathurst Street church.

We request that you pray for the meetings and brethren in Toronto will be made welcome at all of our open air meetings."

H. Bennetts Sec. 420 Arlington Ave., Toronto, 10, Ont., May 3: "The work at Wychwood, (Vaughn Rd., and Maplewood Ave.) is progressing very favorably; there have been no additions in the past month but there is a very fine spirit prevailing among the brethren.

The Bible school is growing slowly but surely. Bro. McKerlie has just finished his lectures on the "Restoration Movement" at our Prayer meeting and all who have attended have enjoyed the meetings.

We have had the pleasure of a visit from Bro. Spaulding of Strathmore Blvd., who preached at one

of our Gospel services; every one present enjoyed his address."

A. M. Simpson, 222 Winnett Ave., Toronto, 10, Ont. May 3: "I have received from our Book Room in Birmingham, Eng., a book which has just been published, entitled "Following Christ," by Bro. W. Mander, B.A., of London, England.

This book deals with points which are of vital importance to the enquirer and it's simplicity makes it easily understood. The points dealt with are as follows:—

What is a Christian?; The New Birth; Old things and new; Men and subtle temptations; Resources of power; Prayer; Bible Reading; The Lord's Day; The Lord's House; The Lord's Table; Privilege of Giving; Service; Responsibilities Without; Winning others to Christ.

This book should be in the hands of every one of our older Sunday School scholars, who have not yet decided for Christ."

"Over 6,000 copies already ordered." Canadian readers may order through Bro. Simpson, Toronto. Price about ten cents each, or 100 for \$4.00

The editor of this paper had the privilege of being away from the office and the regular work here for about three weeks, beginning Apr. 9. This trip hinged upon the acceptance of an invitation from the Hamilton church to speak there on Apr. 15.

We, Mrs. Collins, two daughters and I, left Meaford Apr. 9, by motor, in a snow storm and arrived at St. Catharines about 6.15 p.m., at the home of Bro. and Sis. O. E. Tallman. I spoke on Mon. and Tues. evenings to fair-sized audiences. Wed. evening we had meeting at Jordan. Bro. Tallman has been preaching for a number of years at these two places. On Thurs. we visited Niagara Falls, always a delight, and Thurs. evening we had meeting at Beamsville. Fri. we visited friends in Smithville, getting back in time for tea with Bro. and Sis. W. F. Cox, and meeting that evening, with a good audience present. Fri. night we spent with Bro. and Sis. Chas. Watterworth, in Beamsville. Sat. to Hamilton, taking dinner with Mr. and Mrs. Gyde, sister Gyde being from Meaford. Our home for Sat. and Sun. nights in Hamilton was with Bro. and Sis. N. J. Bunt, good workers in the church there. Sun. morning the usual classes at 10 a.m. and worship at 11, after which I preached. In the afternoon a full house assembled to hear Bro. Lloyd G. Snure, and his singers, give a wonderful program of song and scripture, bearing on the Creation, Fall and Redemption of man. It lasted for one and three quarter hours, with not a tiresome number in it, being well arranged and rendered. Any one hearing it would have a greater appreciation of what God has done for man, for the simplicity and beauty of the scriptures, and for the power of song, it being a fine argument for good singing and a good answer to the contention that a mechanical instrument is needed to help in the singing. A number of visiting brethren were present. Then at 7.30 p.m. I preached again to a good audience. We had tea Sat. evening with Sister Snure, Lloyd's mother and Sunday evening with Mr. and Mrs. Geo. E. Wallace, Mr. Wallace being an uncle of Mrs. Collins.

Mon. morning, 16th., Mrs. Collins and the girls returned home, by train, and Bro. W. A. Whitfield, of Thornbury, Ont., who joined me on Sat., and I, motored to Wardsville, spending the night with Bro. and Sis. E. J. Purcell. We had preaching that night, though two other preachers were present, the Editor had to preach. We also visited with Sis. S. Whitfield who, on Easter Sun., lost by fire, her dwelling with some of the contents, being only partially insured. The brethren and her neighbors are helping her to

rebuild. The Meaford church has sent her \$50. Will not other congregations help also?

Tues. morning Brethren J. C. Bailey, E. J. Purcell, and W. A. Whitfield and I went to Detroit to attend the Hardeman meeting there. The twelve congregations in and around Detroit united in one effort in the Masonic Temple. Everything about the meeting was fine. The attendance varied from 800 or 900 to 1700. They had over 40 additions, and reached hundreds with the gospel, who had not heard it before. We were hospitably entertained by Sis. P. V. Ray, with whom boards an old school mate, and Bro. and Sis. Claude Witty. Brethren Fry and Malcolmson dined us one day each. Sat. we went to Selkirk, where we had meetings from Sun. till Wed. night. We made our home with Bro. and Sis. Munroe Hoover. We went to Toronto, hearing Gypsy Smith at noon on Thurs. and Bro. R. H. Boll at night. Reached home on Fri. evening, having had a most enjoyable trip, and we thank all for their many kindnesses. Though this report is already too long, many interesting things have been omitted.

—E. G. C.

AT THE PASTURE GATE

By Albert Burgess

Leaning over the pasture fence,

He stands near the pasture gate;

A little boy with never a care,

He has come to the pasture late.

He watches awhile the evening star,

And the mist on the river's breast,

While softly the evening's shadows fall,

As the light fades away in the west.

He sees not the cows that stand at the gate;

There is Cherry and Rose and all;

His eyes are turned where the mountains rise

Fir-topped and dark and tall.

He longs to know what country lies,

Away o'er the mountain side,

And his young heart yearns for the crimson tints

That stretch so far and wide.

He pictures the country so far away

And plans with boyish pride,

As soon as he grows to be a man,

To cross to the other side.

He longs to know as he stands there at night

And thinks what the future will bring,

If life is like the distant hills,

That stretch so far and dim.

Once more he stands at the pasture gate

And watches the boat on the tide,

He thinks when he stood there a bare foot boy,

When the world was as yet, untried.

He crosses the pasture to the shore;

The boats sail to and fro,

But where are the cows he once drove home

In the days so long ago.

He dreams that night of a country fair,

Where all is new to him,

His eyes are bright with a heavenly light

The hills not far nor dim.

He sees the changes time has wrought

From youth to man's estate,

And he longs for the time when a barefoot boy,

He stood at the pasture gate.

CHRISTIAN LIVING.

Good mornin' to you, Neighbor Dill!
I see yer takin' yer grist to mill.
But wait a minute; I reckon as how
There ain't no hurry to git there now.

Neighbor Brown got hurt last week—
Slipped on the ice as he crossed the creek.
To-day I passed their house, an', you know,
I noticed the woodpile gittin' low;
An' the weather signs have all foretold
To-night is goin' to be bitter cold,
Let's go an' git 'em a load of wood;
It'll stir their hearts an' do 'em good!
Just tie yer mare to th' hitchin'-post—
It'll take but an hour or two at most.
I'll harness my horses to th' sled
That's waitin' there in th' buggy-shed.
We'll make that home of Brown's appear
As if they were havin' Christmas cheer.

That's right. I know'd you'd help. We'll go
Back to the woodland through this snow
Where an old, dead tree last summer fell;
'Twill make good fire—it's seasoned well.
Yer grist won't spile; an' the' bread an' cake
That Missus Dill knows how to bake
Will taste all th' better fer poor Brown's sake.

—From The Lookout.

BOB TAYLOR ON HEAVEN.

What heaven is like I do not know, but I long have dreamed of its purple hills and fields of light, blossoming with immortal beauty; of its brooks of laughter and its rivers of song and its palaces of eternal love. I long have dreamed that every bird with its life here may sing forever there in the tree of life, and every consecrated soul that suffers here may rest among its flowers and live and love forever. I long have dreamed of opal towers and burnished golden domes, but what care I for gates of pearl or streets of gold if I can meet the loved ones who have blessed me here, and see the glorified faces of father and mother and the boy brother who died among the bursting buds of hope, and take again in my arms my baby who fell asleep when her little tongue had learned to lisp, "Our Father who art in heaven!" What care I for crowns of stars or harps of gold if I can live and laugh and sing with them forever in the smile of my Saviour and my God.—Selected.

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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, 12th Ave., E. Lord's Day, 10 a.m., School and Bible Class; 11 a.m., Worship and Breaking of Bread; 7 p.m., Song Service; 7.30 p.m., Gospel Meeting. Wed., 8 p.m., Prayer and Bible Study. Secty.-Treas., F. E. Lucas, 735 Richmond St., East Burnaby, B.C.

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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.

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

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.

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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. McKerlie, Evangelist, 1492 Bathurst St., Toronto, Ont. Wed., 8 p.m., Prayer and Praise. Fri., 8 p.m., Bible Study. A. S. Herron, Sec., 329 Lauder Ave.

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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. Thur., 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.