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AN PURGATED BIBLE

From current account of crime, from what one can see on the news stands, from the books one reads and hears about, from a good deal of evidence which one picks up going up and down through the world and which is rather too convincing to be printable, one does not get the idea that this is a particularly moral or innocent age.

But every little while somebody tells us with a show of righteous indignation that the Bible is not a good book, that it is a bad book, that it contains incidents which our young people should not be permitted to read about.

Just why such statements wax numerous in an age such as the present is a good deal of a question. No stories of sin are to be found in the Bible which may not be duplicated in substance in present-day books and magazines. The chief difference is that stories of sin in the Bible are baldly and not seductively told, and that the sin is represented as sin, and the evil results following are clearly indicated.

The notion that it is possible to keep people from sin by keeping them in a state of ignorance, misinformation, and delusion is an exploded one. As children grow up they should be informed about sin just as surely and as definitely as they are informed about physical disease. It is not only a bad thing for them to read the Bible accounts of sin, but a good thing for them to read them.

The root of the matter is that those who profess to be shocked by the Bible stories of sin are opposed to the Bible because it treats sin as sin. They do not like to have sin forbidden them. Another truth is that this is an age of gross and offensive sin. It is not an age in which people have grown too pure and sinless to read the stories of sin as told in the Bible. It is rather an age so wicked that it hates to be reminded that the wages of sin is death.—Nashville Tennessean.

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EDITORIALS



THE LORD'S SUPPER OR COMMUNION.

BY CHAS. G. MCPHEE.

III. It is a *Sermon*. We "Proclaim," Christ. "For as often as ye eat this bread, and drink this cup, ye proclaim (or show forth) the Lord's death till He come". The word "Proclaim" or "Show", might be translated "Preach", which is filled with suggestion. Well, what kind of a sermon do we preach, when we partake of the Lord's Supper?

1. It is an *Expository* Sermon. Blackwood said: "A sermon which explains and applies the scriptures, whether a single text, a chapter, a book, or the entire Bible from one point of view, is known as an expository sermon. The larger the unit the more difficult and delicate the task of explaining it, and the more Profitable the result when the expositor succeeds". Understand, that in explaining scripture, we must not substitute our own ideas. The best exposition of the scriptures is the scriptures themselves. The best interpretation that you can find to the Epistles of Paul is James and Peter.

This is an expository sermon that explains the Bible. "Ye preach the Lord's death", by partaking of the supper, not from one text, but from the entire Bible, and from the loftiest point of view. From the Garden of Eden the golden threads of divine love are woven into the experiences of man, leading down through the many paths to the cross of Christ. The very heart of the Old Testament, with its types and symbols is Christ on the Cross. The glory of the New Testament, with its many rays of light, brightening this old world, is the cross of the Christ. The gospel of the cross is the most beautiful story that ever was told. We tell this story when in faith and reverence we meet around the Lord's table.

2. It is *Doctrinal* Sermon. Some people do not care to hear the doctrine pertaining to salvation proclaimed. Behind all doctrine are the great facts pertaining to Christianity, and every expository sermon is doctrinal. The great fact before us is Christ the Chosen of God, slain for the sins of the world. Here the light of sacred story gathers around his head sublime. The simple solemn fact of Christ's death viewed from a human standpoint is tragic and heart rending, but viewed

from the divine standpoint, in view of the world's redemption, it is joy unspeakable and full of glory.

This supper tells us that Jesus died. Well, why did he die? That sinners might be made free. "He was wounded for our transgressions and bruised for our iniquities; the chastisement of our peace was upon Him; and with his stripes we are healed". "He loved me, and gave himself for me". He died the just for the unjust that he might bring us to God. His blood was shed "For many unto the remission of sins". "This is my body which is broken for you". Those who are redeemed through His blood may meet with Him in sweet communion and finally walk with Him in white in the City of our God.

3. This is an *Illustrated* Sermon. It is so easily understood that the man on the street, can comprehend its meaning. You may misunderstand what I say, but you do not misunderstand what I do. Christ not only taught in word but by deed. As Peter said, "Leaving us an example, that ye should follow in his steps". Some sermons are so dull or deep that people cannot understand them, and thereby they lose interest. But when we preach a sermon in the form of an example, it is so clear, beautiful and compelling, that it will reach the eye and touch the heart. This sermon is simple and sublime. It is the loftiest theme of the ages, and a wonderful source of power to the people of God. Herein is a message of hope for the sinner and comfort for the saint. Here also is the privilege and joy of preaching the unsearchable riches of Christ. It is a grand opportunity and likewise it entails a fearful responsibility. My dearly beloved, what are you preaching? You hold the ministers of the gospel to the loftiest standards of life and doctrine; what standard are you setting before the world?

4. This sermon is *neither Magical* nor *Miraculous*, but it is *marvellous* in its *blending, sweetening and holding power* over the people of God. It speaks to them of the most wonderful sacrifice that ever was made. It tells them of their redemption from sin, and their inheritance beyond the skies.

Dr. Cushman, of Farmington, Maine, writes of a case described to her by a very prominent physician. Transfusion of blood had been tried

to save the life of a little child, upon whom every art of the medical profession had been used in vain. Death was near, and seemed inevitable; and the infusion of healthy blood was suggested as a last resort. The child's father volunteered to give the blood needed; and with every precaution, slowly, but steadily, the life current from a vein in the strong man's arm was conducted into the blood-stream of the almost dying child.

There was a genuine surprise following the operation. The child was well at once. There was no convalescence. The Doctor said, "I never saw such a recovery".

What an illustration of the souls cure! Dying in sin without God and without hope. All other remedies ineffectual. But the blood of Christ, "Shed for many for the remission of sins", cleanses and prepares the soul for a dwelling place with the angels of God in the City of pure delight.

"Beneath His banner thus we sing
The wonders of His love;
And here anticipate by faith
The heavenly feast above."

5. *The last supper on earth fortells the First supper in Heaven.* Our communion is with the blessed Lord, who awaits our coming. "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come". When we meet around the table of the Lord, we do not know if we will ever met on earth again. But here our souls are filled with the hope of a blessed reunion.

My dearly beloved friends, we have met this morning for one common purpose, to worship God. To many, this is a historic church, rich in memories that are sacred to the faithful members, and it speaks a lesson of privilege enjoyed and duties well done. There are some here who have borne the heat and burden of the day in their respective fields of service. They bear the marks of time and struggle: these battle-scarred veterans of the cross.

On their brow rests the crown of hoary hair, while their cheeks are furrowed with the finger of time, and their form is bending back toward old mother earth. But is it not sweet to know that they are nearing the goal? That they will soon be across the sea of life, where they can walk on the golden strands of the eternal shore in the city of God? How sweetly solemn it is to see the aged and venerable saints meet with the younger generation in sweet communion with the loving Lord. But some are now too feeble even to totter to the house of the Lord, or ever again sit down with us in this court of God. But does it not brighten your

pathway to know, that we shall all meet, "Over there", at the marriage feast of the Lamb? Are there not many of God's dear children who are just waiting the summons home? Patiently and submissively they wait for the last sweet call; and when the light of the sun fades from their time-dimmed eyes, the light of God's city streams down upon their pathway, turning the shadows into fadeless day, and leading to the "Marriage Feast of the Bride and of the Lamb".

Under the most beneficent smiles and bountiful blessings we wend our way down through the rough pathway of time, until for us the sun is sinking to rise no more, then

"Servant of God, well done;
Thy glorious warfare's past,
The Battle's fought, the race is won,
And thou art crowned at last".
(The End.)

PROGRESS.

Morning Sermon, Sept. 9th, at Bathurst St.
BY H. MCKERLIE.

The need for Christian progress is felt everywhere among those who are at all interested in the state of Christianity and its influence on the world, and who are acquainted with things as they are at present. As universal almost as the church is the wail of lamentation deploring the absence of advancement, the falling off in membership, the extinction of churches, and the decline in spiritual power among those still owning allegiance to the Name of Christ.

A recent able article on "Why the Young People are Leaving the Churches" showed a sorrowful condition of affairs in certain parts of Europe. Where every modern attraction and equipment had been provided to retain and develop the interest of young members, these failed to hold the youth of the churches. That there is something wrong somewhere—something radically, vitally wrong—is the conclusion that leaders everywhere are being driven to.

The Church of England deplores the lack of men willing to enter the Ministry. This is not altogether a new condition in that quarter, but of late the dearth is becoming more pronounced. And now the Presbyterian Church in Scotland finds there is no longer the wide desire there used to be to figure in her pulpits. Recent reports show that the number of students is far below the

needs of the denomination—at St. Andrews, 13 students; at Aberdeen, 17; and at Glasgow University, 30. While the United Free Church had only 45 candidates for 80 vacancies.

The position in America, taking a wide and comprehensive view, is pretty correctly set forth by H. B. Wright in his "God and the Grocery-Man", where he makes the old shepherd write to Dan Matthews:—"We build temples and churches and will not worship in them, we hire spiritual advisers but refuse to heed them, we buy Bibles but will not read them; believing in God, we do not fear Him; acknowledging Christ, we neither follow nor obey him." There you have the terrible truth about modern America.

But what about Canada? What about this city, "The City of Churches"—"The Queen City"—"Toronto The Good"? The need for progress in Toronto is apparent on all sides to him who heeds. Perhaps the most significant admission of the need for Christian Progress was the last mission of the great preacher Gipsy Smith who was brought to the city, not to preach, as on former occasions, to sinners, but to preach to saints—to church members—those who believed themselves to be Christians.

And now about this church in Bathurst St. Within the last four years good men have laboured here. Bro. Klingman is perhaps the most mentally clever man that has ever served with this congregation. Then Bro. Earl C. Smith, who is a B. A. and M.A. laboured here; and Bro. H. L. Olmstead. Whether he has degrees that entitle him to letters after his name I know not; but he was certainly an able preacher of the Gospel. We mention these brethren, not with any idea of competing with them in any way; they are outstanding men; they represent intellectual ability, piety, and power; and are thus mentioned because even their services did not secure the satisfaction that Christian progress alone can give. These and other ministers of the word have been appreciated by the congregation; you are all kind and appreciative to the one now serving with you; but I have not met, nor do I know, any member of the church who is content with things as they are or have been for some time past. There is a strong and growing dissatisfaction at the prolonged lack of progress. It is a healthy sign. And when the discontent becomes more general and strong enough there will then be a movement that will result in some definite progress being made.

Meantime, we should have some clear-cut ideas as to what is meant by Progress. The word may well mean different things to different minds. It is necessary then to say that by Progress we mean something more than merely increasing the membership of the church, and something more than multiplying the activities of the church, or popularising its services. The following is what is universally needed in Christendom to-day, and what we have in mind when speaking of Christian Progress:—*an increased and increasing knowledge of God; deeper convictions in all things moral and spiritual; a broader and more practical love for our fellow-creatures; keener desire to practice whatever we learn to be God's will; less concern about self, and more anxiety for the advancement of Christ's glory; a larger measure of the Master's Spirit; greater likeness to his character; closer approximation, in its nature, to his work of Doing Good; a more ready and evident loyalty and gladness in God's service, with a consequent wider and stronger influence for good on the world in which we live.*

The path on which such progress can be procured lies open to each member and congregation. But as there are many directors and numerous inviting roads around us, it has to be pointed out that the progress we have defined lies along only one path. As the human will is a factor that has to be encountered and overcome, even this one and only path may not bring us to all the progress we desire. But it may be acknowledged at once, and for all time, that successful permanent Christian Progress can certainly not be attained on any other. What, and where, then, is this road that leads to the golden glory?

As the present condition in the religious world had no parallel in the days of the New Testament writers, that book contains no text that embodies the directing message we need. But under the Old Covenant, in the growing indifference to the Word of God, the neglecting of sacred duties, the encroachment of immorality on the sanctified people of Israel, the Prophet Jeremiah saw a state of decline that was in too many respects analogous to the present. Our text, then, is God's word for those seeking progress in that sore time. Had its message been accepted, it would have saved Israel from ruin. It embodies a principle, which, if applied to modern conditions, will save the Christian religion, and do much to bring the world to the feet of its Saviour. Here it is:—

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Jer. VI, 16.)

In your perplexity, stand at the cross roads; look round and enquire for the old well trod way—the beaten track—which has carried others in safety to their destination; get into that, stick to it, and you will find rest to your soul. The path to Christian Progress is as old as Christianity. It is the Old Path, and the Only Path for the people of God. No. It is no sentimental relic of the teaching of a bye-gone generation. Nor is it the day dream of an isolated visionary, shut off from the intensely practical world of this fast advancing age. Nor yet is it the impossible theory of an ill informed narrow-minded sectarianism. The message of our text is bewilderingly modern, so very up-to-date that the great theologians who are uttering it have not had time to grasp the full significance of its vital implications. But the penetrating far-reaching principle is advocated in no uncertain tone and terms.

At the recent Baptist Convention, the biggest thing said came from Dr. MacNeill. His utterance was a restatement of the great pronouncement made by that keenly penetrating and far-seeing scholar and writer, Bishop Gore, of England. It is nothing more nor less than the message of our 'Old Paths' text phrased in modern scientific terminology and made to appear strikingly fresh and arresting. It is the well considered and thoughtful expression of a view that is being forced upon the minds of widely informed serious thinkers, and loses none of its weighty importance in coming from these two representative men of two great denominations. Here is the historic statement:—

"PROGRESS IN RELIGION IS MADE BY A REVERSION TO THE PRIMITIVE AND ORIGINAL TYPE."

Considering the present state of Christendom, there is a wonderful propriety in the terms used. This can better be seen when we ask, What changes the type and causes the need for a reversion? The Shirley Poppy affords an apt illustration in answer to the question. In the Summer of 1880, the Rev. Wm. Wilks noticed by the fence in his garden a wild poppy with some peculiar markings he could not find on any others. He saved the seed of that flower, sowed it the following year, selected those flowers it produced with distinct markings, and guarded them from fertilisation from wild poppies. The seedlings from these were

in turn watched and selections made of the most beautifully marked. At the 12th, season, he secured a white poppy. And from his patient selections and sowings, our gardens may be unspeakably enriched with almost countless varieties of the graceful Shirley flowers.

No sooner was Christianity an established religion than men and parties began to make their selections and to develop and perpetuate what they liked best in the system, at the sacrifice of the other elements and features that did not so much appeal to them. This process has continued until, as in the case of the poppy, there is a multitude of varieties, related, but in many instances with little resemblance, to the primitive and original type. Every Christian grace, every beauty in character, worship, or service, that may mark as peculiar any Christian or church of modern times was present in the primitive type. All the beauties of holiness were there; and were there to be developed, without exception. As it was instituted, Christianity was unique. It was a type—a species—of only one variety. Men made the mistake in thinking that it was given them to evolve, whereas all that was intended was that *it should be applied*. The Religion of Christ is perfect, and therefore static. If there can or is to be any evolution, it must be in man; and his upward development will be in proportion to his application of Christianity to his own nature and life's problems. Reversion to Type is what is needed. That would indeed be Progress, the kind of progress that would delight God and bless man. But if the church is to recapture the abandon and glad enthusiasm, if she is to live again in the power of the self-sacrificing days of the beginning, if she is to be characterised by the apostolic loyalty to her Lord and to His ordinances which made her an irresistible force in the affairs of men, in short, if she is to revert to the primitive and original type, there are serious implications inherent in the proposition which must be faced and accepted but of which we have not yet heard any mention.

Reversion to Type, in life, can only come through reversion to type in the Source from which the life is derived. It will at once be conceded that Christian life comes from Christ. But the difficulty is that to-day there are many "Christs". Every school of modern thought has its own conception of Christ. And the resultant "life" of these different conceptions is as various in morals, worship, and service, as the philosophies that beget

it. If the abundant labours, endurance, love and loyalty of the first church is to characterise that of to-day, the source from which these qualities come must again be tapped to supply them. They can nowhere else be obtained in the same combination, quality, and degree. If Paul's life is to be lived, it will have to be Paul's Christ that gives it. If John's life is to become yours, it will have to come to you from John's Christ. If the change from Peter's cowardly compromise to his courage and stability is to take place in a life, it will have to be made by the Christ that Peter knew. The Christ of the modern scientist, merely human, the marvelous product of evolution, the pattern life, yet surpassable for future generations, is impotent when men have to be made anew. Each higher critic and modernist has his own Christ. Many of them are the special possession and manufacture of ingenious individual imaginations. Most of them are absolutely useless in religion. Here, if anywhere, the speaker knows what he is talking about. It took all the Deity, all the preincarnate love, all the preincarnate power and majesty, all the divine pity and concern involved in what Paul says of Him, "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient to death, even the death of the cross," to save him from infidelity—yea, from atheism itself. *Reversion to Type in Christian life will come only by reversion to type in its Source.*

Another implication in the scientific statement of the principle of our text is that there will have to be a reversion to type in the means by which the primitive life of the church was maintained. In amusing ourselves with the culture of tomatoes, it was brought to our notice that the chemical constituents of the plants had to be in the soil before the seedlings could be expected to grow; and that they grew best when these chemicals were present in the soil in the same proportions as in the plant. A rough-and-ready formula said "Phosphates for fruit. Nitrates for weight." And these had to be provided in quantities that gave the plant life a "Balanced" food. More than a proper proportion of phosphates produced a prolific display of blossom resulting in a lot of undersized useless fruits. An overdose of nitrates made great thick-

stemmed vines with enormous long fleshy leaves but few, very few, tomatoes.

If the full well rounded life of early days with its profusion of beautiful blossoms of a fragrant faith and its rich ever-ready harvest of good deeds, the fruits of the Spirit, is to be maintained, it will have to be nourished on the balanced diet set before the young church by these experts—the apostles of our Lord Jesus Christ. As long as "they continued steadfastly in the Apostles' teaching, in the fellowship, in the breaking of bread and the prayers," the new life from above flourished, grew, and spread beyond all expectations. In the revelation of the will of the Christ respecting His church in its creed, worship, organisation, ordinances, and general life, lies the perfect proportions of the phosphates and nitrates of spiritual culture. *The scientific analogy demands for the perfection and maintainance of the primitive life 'The Faith that Was Once For All Delivered to the Saints'.* This faith is to be found in the New Testament, and there only.

In conclusion, let me state the last, but not the least, important implication in this reasoning. Before there can be a reversion to type in Christian living, *there must of necessity be a Reversion to type IN OUR ATTITUDE TO THE APOSTLES MESSAGE.* The redeemed lives, the marvellous transformation in character, 'the turning from idols to serve the Living and True God and to wait for his Son from heaven' can only be explained by the estimate put upon the teaching of the apostles. Thinking of the wonders wrought by his preaching, giving thanks to God continually for his successes, Paul never lost sight of that factor over which he could not exert control, and over which God has chosen not to exert any. Hence his delighted remembrance of the manner in which his Thessalonian converts had treated his message. "Ye received it not as the word of men, but, as it is in truth, the word of God which effectually worketh in you also that believe." *All the laws and science of psychology demand that to effect a Reversion to Type in Christian life there must be a reversion to type in our acceptance of the Christian doctrine.*

No modern philosophy, nor the modernists' merely human Christ nor the evolutionary liberalism of our times can generate the progress that can truly be called Christian, and which all true Christians desire. Reversion to The Original and Primitive Type is the only power and method to

accomplish it. "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."

I am glad this church has been for long in harmony, with the principle and spirit of this great message. It is our very own position surely these others are coming to, pleading for a return to the primitive faith and practice of apostolic times. Shall we, to-day, humbly, and before God, rededicate ourselves to renewed efforts toward the goal of inspiration—Reversion to the Primitive Type in our holy religion?



BRO. AND SISTER H. M. EVANS.

The subject of this sketch calls me back to the days of my childhood, when he and his good wife were welcome guests at the old home. Their conversation scattered Christian sunshine, and when I listened to him preach I invariably resolved to be more consecrated to my God. He has preached the gospel of our gracious Lord from the Atlantic to the Pacific, saving sinners and strengthening saints. He also longed to help many churches and isolated brethren, whom he could not reach in this way, so decided to follow the apostolic example of writing letters to the gentiles and with the encouragement of Bro. D. McDougall, of N. S., Bro. Stephens, of Beamsville, Ont., and others he launched the Gospel Messenger in January, 1894. This was a most excellent paper while it lived, and enabled the brethren of Canada to see the need of a

true gospel periodical. More determined than ever to push this work. Bro. Evans in January, 1903, revived it under the name of "the Bible Student." Bro. and Sister Evans in editing and publishing this excellent loyal paper possibly accomplished the greatest work of their lives. It was a true missionary making its monthly visits in many a home and in many a heart, bringing with it Christian love and light. Especially was this true of the many isolated brethren who were not able to meet with the churches on the Lord's day. It brought to them the spiritual food, comfort and encouragement that they so much needed and also kept them in touch with the brethren elsewhere. In this great work Sister Evans simply wore herself out on the altar of service and is an invalid until this day, not able to walk alone. After about ten years the work became too great for Bro. Evans and he was compelled to turn the "Bible student" over to others, in whose hands its career soon ended.

Not long however could Bro. Evans endure the absence of a loyal Canadian paper and in Jan., 1917, he started the Christian Quarterly. A few years later he was compelled to give up this work. But through the able and self sacrificing efforts of Bro. D. McDougall and Bro. E. G. Collins the paper still lives and the good work still goes on. Bro. Evans is now 67 years old and is also an invalid, worn out on the altar of service. They are living happily in their affliction, trusting in God every passing hour. They have no visible means of support now, but believe that God will not forsake his own. They have been angels of mercy to many, let us see that they are provided with all things needful.

—O. H. TALLMAN.

"ALL SPEAK THE SAME THING."

By E. Gaston Collins.

A person "remarked that it was impossible to all speak the same thing and all be of the one mind, for the Apostles all taught a different doctrine".

One of the distinctive marks of the Christian religion is its plea for unity. The scriptures teach and we contend that there is perfect unity in the Godhead. (See, John 17; Mat. 28:19.) The approximate time covered in the writing of the Bible is about 1500 years; it consists of 66 books; between 35 and 40 persons wrote the Bible; yet we firmly believe and contend that there is unity

of purpose and teaching running through the whole of the Book. And it was the divine plan that this unity be carried forth into the church. Many scriptures teach that. "There shall be one flock". Jno. 10:1. "We, who are many, are one body in Christ." Rom. 12:15. "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment". I Cor. 1:10. "There is one body, and one spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all." Eph. 4:4-6. Jesus prayed, "that they may all be one". John 17:21.

Now, on the principle that God has never commanded impossibilities of us, we can have the unity expected and prayed for. If those who profess to

be Christians would "walk even as he walked" and only "speak as the oracles of God" speak, we would soon have unity, and thus answer the Saviour's prayer. To say that the apostles taught different doctrines shows either a lack of Bible knowledge or a lack of faith. To say that we can't speak the same thing shows that the one speaking is unwilling to accept all the Bible says or is trying to excuse the sinful and deplorably divided conditions about us. Humility and the actual bringing of "every thought into captivity to the obedience of Christ," will dispel all doubts about the possibility of unity. The reasons for unity are clear, and the evils of division are well known. Of course the question of unity touches the question of liberty and freedom in Christ, but this precious mark of the Christian religion should not be carried to the silly and hurtful extreme of division. "Let all things be done unto edifying".

MISSIONS

Sister J. O. Martin sends me a letter she had received from the Sheriffs in S. Africa, in which they very thankfully acknowledge receipt of a box of useful articles sent by the Tintern brethren. It was posted on Nov. 3rd, and reached the Sheriffs on Jan. 23rd. They were all well at writing, and their work good.

Sister L. C. Wismer, Foxey, Ont., says, "I am especially interested in *Our Indian Road*, and always look for news of it first when I get the C. M. R. I think the C. M. R. is fine and hope it continues the good work."

FROM SISTER JOHN SHERRIFF.

On Jan. 1st, Sister Sherriff wrote a good, newsy letter to Sister Geo. Gugins, Meaford. Space forbids the printing of this and other letters from Sister Sherriff. Their rainy season lasts from Nov. till about the first of April. The sun is very hot. She says they have been very busy since moving to the new mission. This we can easily believe. They have a membership of about 200. All meetings well attended. They baptized 18 recently, with as many more waiting and being taught for baptism. They feel that God has been good to them, and strengthened them for the work, when otherwise they would have failed. Molly,

Theodora, and Sister Sherriff have done all the painting. They hope to put in some orange and other fruit trees as soon as they are able. Fruit is very high there.

On the same date she wrote to Sister Collins. At that time they had not received any Christmas parcels, though they knew some were on the way. She says if boxes are mailed to them in Oct., they will receive them for Christmas. Their house, though not finished, was ready partially—three front rooms—when they could get something to furnish them with. They were sleeping in the bed room which is a treat after the grass hut. The poles, mud, and grass decay and get moldy. She says the Shorts deserve a good rest in the homeland. They are now visiting in U. S. A. She says if it was not for doing the Lord's work they would not live out there in the wilds, far from civilization, no one to speak to day or night, no decent food to eat. But they intend to go on doing God's work, and be happy. Some live in civilization with all the comforts and never give a thought or help to the missionary. (*Except to object to missionary work, or to criticize those who are helping.*—E. G. C.) She and Theodora went for a walk; took the gun along; about 6 p.m. They saw a deer, and followed it, till she could get a shot. She

killed it, called for Theodora; they dragged it a half mile, and sent for help. It was dark when they got home, and it began raining immediately.

On the 12th. of Feb., she wrote to Sister Watterworth, Meaford. On that date they received the box of drugs from church at Meaford. She sincerely thanks all who helped, and appreciates their thoughtfulness. They were low in Medicines which are necessary there. They get many sick. Though it was the fever season they were all well. They had a "trooper policeman" with them four days sick with malaria fever. They have to patrol rain or shine. They (Sheriffs) had moved into the new house, and were thoroughly enjoying it, free from mold, borers and sawdust. Bro. S. was making some furniture. They were having some nice vegetables and pretty flowers. The natives were looking for good crops. Bro. S. has two Bible classes every day; and in evenings singing class and gospel meeting. Lord's Day the usual meeting from 11 a.m. to 2 p.m. for worship, followed by gospel meeting, besides their own private worship twice daily. (*How few have it even once daily! and many not at all!*—E. G. C.) They were all busy. They plan to make 50,000 bricks for other buildings, church, school, etc. All that work, and all the teaching, and only one white man to do it. But they are glad to do it. They greatly appreciate our help, and send Christian love to all.

ALAGOA DE JOAO.

About twelve miles from Paulo Affonso there is a rural district called "Alagoa de João" (John's Lake) which takes its name from a lake (alagoa) situated there when there is enough rain to keep the lake from drying up. Near this lake lives our Bro. José Pinheiro who was among the first to be baptized here by Bro. Smith.

After listening to a good sermon by Sr. João yesterday at Cajazeira followed by the Lord's Supper, I went on horseback to Alagoa de João in response to a call from there.

Sr. Jose like most in northern Brasil, lives in a house made of sticks plastered with mud. The only furniture he has is one small table, two or three benches and a shelf or two.

We, I and a Brazilian brother from Cajazeira, arrived about dark to the joy of Bro. José, his wife and four children. By the time it was really dark the people had assembled for our meeting.

Standing behind the table, in the flickering light of two smoking lamps made from butter tins, I preached to as attentive an audience as I have ever seen. But just as I was on the point of asking the brother from Cajazeira to dismiss us, some others came and I was asked to preach another sermon although I had already preached over time.

The night was passed in my comfortable hammock with the family as usual on the ground. This morning we ate a breakfast of beans, chicken and mandioca meal after which we went to a nearby creek and baptized Dona Aurora, the wife of Bro. José.

An earnest call has since come for us to return and preach more to the people of this community—Alagoa de João. There are always more calls than we can fill.

O. S. Boyer, Paulo Affonso, Alagoas, Brasil.

SASKATCHEWAN.

By J. C. Bailey.

There is considerable talk concerning missions, both in the pulpit and through the religious press and there is some action being taken in this matter. There is need of more talk in order that we might have more effort. We (the church) will do more when we are taught more.

There has been considerable interest of late in the Indians of this country. They should have the gospel of course. I am glad that people are lifting up their eyes unto the harvest. Foreign missions are being talked up and churches are giving somewhat to that needed, much needed work. The gospel is for the world.

Circumstances have placed me in Saskatchewan and I am glad to be here. This is a mission field. Why should we not be interested in this field? What work has yielded such returns for money expended as this. What mission field has produced as many self supporting congregations as this one? Why does the brotherhood here in Canada take so little interest in it? In the same length of time and for time and labor involved? Western people as a rule are liberal givers. They will give if they have it to give. They are loyal.

Sectarianism is not strongly rooted here yet. Why not win many places for Christ that later shall be lost. I want to know why there is so little interest in this mission field and if you are interested let me hear from you.

—Radville, Sask.

Sinde Mission, Livingstone,
N. Rhodesia, South Africa,
March 13th, 1929.

Dear Brother Collins:—

We are too busy to write much. Just a few lines.

Your fine little paper came in yesterday's mail and we are thankful for it.

We haven't been getting much mail lately on account of a R. R. strike. Also we have been quite short on food for the same reason. But things are beginning to look better now after a couple of months.

Our crops are not as good here on the mission this year as last, although we have had much more rain. I guess though that that is the reason. There has been too much rain. We are trying to make the mission self supporting. At least we want to raise food for our boys. We have in nearly twice as much crop as last year but doubt if we get any more. You see the boys work half the day for their food and go to school the other half. We have been opening up new ground lately between showers. Have grubbed out and plowed about twenty acres more for farming next year. What keeps us "broke" all the time is having to spend every spare (?) penny for hoes, shovels, plows, cultivators and the like. We have a rebuilt Ford but gas is too high to use much so we keep it in the shed and use the oxen. In fact we don't go much any way. We send the boys and oxen when necessary to go some where. We have around from forty to fifty boys on the mission most of the time. We are trying to make preachers out of them.

The lions were eating Brother Merrit's oxen up the last we heard. But not having heard lately the oxen may be finished and the lions working on the Merrits.

Thirteen have been baptized recently. (The last two weeks.) Four by one of our native teachers and nine by the writer.

We are fairly well and happy in the work, and so thankful brother Collins for your interest in the heathens.

In Christian love,

Geo. M. Scott.

FLASHES FROM A NEGLECTED CONTINENT.

Traveling on horseback, in sail boats, by train, and a-foot Sr. Joca and I visited Piranhas, Pão de Assucar and Pedra, three towns on the San Francisco

River. The gospel was publicly preached every night except two during the journey. We have now entered every town within one hundred miles of our home station, Paulo Affonso, and publicly proclaimed the word. What we have done in many places, however, will amount to little unless it is followed up. By the grace of God we expect to do this. We can now say that the field to which we expect to limit our labors for some months has been explored and is known by us.

The Lord has blessed our work in Paulo Affonso. Due to the better location of the house in which we began to preach this week, the attendance has increased.

The Christians in Cajazeira rejoice that their children now have an opportunity to learn to read. The school is conducted by a Christian young man who is supported by our weekly contributions. Soon we hope to start a few classes for some other children who are too much advanced for our native teacher, being himself unlearned. Christian schools are necessary in these parts if there is to be a church with leaders and members who can feed on the sincere milk of God's Word. Eighty per cent of the Brazilians cannot read and write and the most of this eighty per cent are in the interior. The state provides few schools and these few are of a quality which the Christian can hardly safely patronize.

Our three weekly meetings and four weekly Bible Classes in Cajazeira continue with growing interest and attendance. The room in which we began is too small to accommodate the regular crowd but the Lord has shown us a larger one. This, however, is so crowded that it is almost impossible to kneel in prayer.

Two babes in Christ who were baptized last Sunday are to be married today. They have already lived together six months or more without being married. Hearing the gospel they were convicted of sin and have now lived apart for some weeks. As a result of their determination and work they today hope to be united according to the will of God and the law of this land. Here many thousands are living together without a legitimate marriage and not a few with no marriage. It is a sin so common that it is no more a disgrace.

Feb. 2, 1929.

Virgil F. Smith,
Paulo Affonso,
Alagoas, Brazil.

OUR INDIAN ROAD.

A recent visitor from the Indian Reserve said, "We pray at our meetings for your work, and desire God's richest blessings within yourselves as you give out the Gospel invitation". This is the right spirit, to have an equal concern for the success of another congregation as for your own. The support and furtherance of the Gospel is entirely dependent upon the development of that quality of heart and mind.

All interested in the Indian Road will be delighted to know that Carman brethren have supplied a buggy made according to the requirements of Bro. Trindle; so now much more work for the Master will be done.

Brother Petch seems to be gaining in strength, and his arrangements are made to go to the Reserve May 14th, and we are all expecting that real lasting good will be done. The opportunity seems unique and Bro. Petch will, in God's hand, build and strengthen the work already done at so much prayer and sacrifice. We must do what we can, God's blessing never failed sincere and faithful effort to spread abroad the Mighty Gospel.

Our treasurer, Bro. Beamish, 1002 Banning St., Winnipeg, gratefully acknowledges, \$36 from Bro. Cox towards horse and buggy fund; and \$20 from church at Meaford, Ont.

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

OUR CONTRIBUTORS

SACRIFICIAL GIVING.

By F. B. SHEPHERD

There is nothing which so reveals the strength or weakness, the greatness or littleness, the giant character or puny soul of any man, like his attitude toward money. And this is especially true when it is his attitude toward giving money for religious purposes. The church treasury has been fitly called the spiritual pulse of the church. It truly indicates the spiritual temperature of the congregation and the value it places on its religion.

The silent witness, the unobtrusive observer sat one day: "Over against the treasury" and beheld how the multitude cast money into the Temple chests. The rich "of their superfluity" cast in much or "many pieces," but the poor widow "of her want" cast in "two mites" or all her living. The vigilant, all seeing eye that scrutinizes the worshipper in the temple, the clerk in the office, the merchant behind his desk, or the pay envelope of the lowliest of earth's toilers; which peers into the palace or the prison, the mansion or the hovel: is able to observe everything stripped of all the deceits, the unrealities, and the trappings of life, and to know the inward prompting, as well as the outward action. Various thoughts and excuses are in each mind as they cast in. "Trade bad," reasons one; "too many calls," argues another; "Sickness at home," "Debts to pay," say the third and fourth in order to soothe the too acute

conscience. Fallacious reasonings, soul-jeopardizing excuses, are we offering to the Lord of heaven and earth while he looks on "over against the treasury."

And so it is today. Just as unobtrusively, but no less observantly, those scrutinizing eyes look on while you and I "cast into the treasury." All unconscious of his presence and his watchfulness the church of today through its worshippers casts in of its superfluity while here and there a poor lone widow gives all her living. How many of us dare look the Christ in the face and, without inward or outward evidence of neglect or wrong doing in this vital matter, actually try to tell him we have done our duty? It is staggering to realize the presence of the Master, but life is ever that. Nothing is ever really hidden from him. We may lie to Peter and the rest of the church and get it believed, but we cannot lie to the Holy Spirit and "put that over." Perhaps the days when the Father strikes men dead without warning are not still here, but the ultimate judgment is not less certain.

Many will say: "If every one would give as much as I do we would have plenty." But that is neither the question nor the excuse. He judges qualitatively and not quantitatively. It is not in proportion to another's gift, but in proportion to individual ability which meets his approval or disapprobation. Christianity, if it is to be real, must cost something. Genuine Christian living never begins until we start sacrificing. Make your religion cost something in time, labor, talent, in-

convenience, loss of sleep, and money, and it will mean something to you in happiness here and glory hereafter. Measure the depth of your Christian experience in terms of what you give to it and not what you get from it. What would you do if in person you saw him "sitting over against the treasury" next Lord's day?

"UNEQUALLY YOKED."

By W. F. Cox.

The question has been asked, "Does 2 Cor. 6:14 pertain to marriage"? The reply given after quoting verse 17, then 1 Cor. 7:12-13, is, "To say that the former referred to marriage would contradict the later, so it has been concluded that 2 Cor. 6:14 refers not to marriage". I kindly ask by whose authority does the writer of the above statements conclude that 2 Cor. 6:14 refers not to marriage?

In the first place let us notice the circumstances under which 2 Cor. 6:14 was given by the peerless Apostle Paul. The church at Corinth was established by the Apostle about A.D. 54. About three years later the brethren wrote to Paul concerning questions that had come up in the congregation, one of which was the question of marriage. "Now concerning the things whereof ye wrote unto me" 1 Cor. 7:1. After devoting nearly all of the seventh chapter to marriage he concludes by saying "the wife is bound by the law as long as her husband liveth but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." v.39. A few months later he wrote the second letter in which he refers to the same matter by saying, "Be ye not unequally yoked together with unbelievers". 2 Cor. 6:14. The word marriage is not mentioned in so many words but is understood by the following comparisons, and the principles which applied to earthly Israel are carried over and embodied in the New Covenant concerning spiritual Israel.

Some may say that 2 Cor. 6:14 refers to business relations and not marriage. There is not even a passing hint in the passage on business relations.

Marriage is a yoking. If it is wrong to be unequally yoked together with an unbeliever in any other relation of life would it not be equally as wrong to be unequally yoked in marriage? seeing it is the intimate and most sacred yoking in any relation of life. Marriage is a divine institution ordained by God from the beginning. "What therefore God hath joined together let not man

put asunder" Matt. 19:6. Whom does God join together? Not a precious child of His Kingdom to one who is an alien, one who has not crossed the line of peace and justification. Then what God has not joined, but man, can be separated, hence, "Come ye out from among them and be separate saith the Lord". v.17. There is no contradiction between this scripture and 1 Cor. 7:12-13.

In dealing with this question of marriage Paul takes up the question with the married, unmarried and widows in the Lord. But beginning with the 12th verse he speaks to another class, one in the Lord and one out of the Lord, or a believer and unbeliever. In this case, as it is now in establishing a congregation in a new field, quite often either the wife or husband responds to the gospel while the other does not. They were lawfully married when both were unbelievers and probably had children before the conversion of the one. In that case it would have been wrong for Paul to urge a separation. So would it be for any other preacher now. To urge a separation would bring disgrace upon the family. By the believer remaining with the unbeliever he would have a chance to convert the other and family. And yet a separation could be effected by the unbeliever leaving the believer. The believer would not be under bondage in that case. v. 15. Hence there is harmony between 2 Cor. 6:14 and 1 Cor. 7:12-13.

Furthermore Paul concludes by saying a widow is "at liberty to be married to whom she will; only in the Lord", v. 39. I suspect this widow would be the woman who had the unbelieving husband. He is dead now, and she being a Christian must not marry out of the Lord—an unbeliever. If it is wrong for a Christian widow who has had some experience in the Christian life and also in the marriage relation would it not be equally wrong for a virgin or young man to marry an unbeliever? If not, why not?

It not being in harmony with the scriptures to be unequally yoked together with unbelievers, the question arises, is it right for preachers to officiate in yoking those whom God does not join? I regard it unwise to encourage in any way a practise which would be assisting others to do that which is not in harmony with God's Will. After speaking on this question a sister said to me, "If I had heard such teaching when I was choosing my companion for life I could have avoided a lot of trouble and unhappiness. I will endeavour to warn others against making the mistake I have made". This

sister voices the sentiments of thousands of others who have seen their mistakes too late. The terrible results of unequal yoking is sufficient evidence against the practise. The unhappy homes, the divided families, and the children who are barred from attending places where the pure gospel is taught.

Some one may say, but don't you think that marriage is a legal and not a scriptural act? The ceremony is a legal act, but the uniting or yoking is an act of God. "What therefore God hath joined together, let not man put asunder". Man, legally or otherwise, cannot join that which God absolutely refuses to join. Brethren, we had better stay on the safe side.

* * * *

REMARKS

Reader, please refer to the Christian Monthly Review of Feb. 1929, where under the above heading the same question is dealt with. Due to a pressure of other matters this article of Bro. Cox's could not be presented till now.

There is not much difference between our positions. I am just as positive and strong as Bro. Cox is on the general teaching of the Bible regarding the marriage of believers to unbelievers. The Old Testament is clear on it. And the New says enough to convince the unbiased. "In honor preferring one another." "Now I beseech you. . . that ye all speak the same thing." "She is free to be married to whom she will; *only* in the Lord." The elder's wife must be a believer. Also the deacon's. The widows to be supported by the church must be believers. "Have we no right to lead about a wife that is a believer (Greek, sister), even as the rest of the Apostles, and the brethren of the Lord, and Cephas".

We differ on applying 2 Cor. 6:14 to marriage. Though all the commentators I quoted in February apply the passage to marriage, yet it is clear to my mind that if it be applied to marriage it would be contrary to the teaching in 1 Cor. 7:12-13; for, in the latter passage Paul advises against separation, while in the former he says, "be separate". For Bible teaching on marriage we are not limited to 2 Cor. 6:14; and Bro. Cox says that here the "word marriage is not mentioned in so many words." Yet with the possibility of referring the passage to other relationships in view he says "there is not even a passing hint in the passage on business relations." If applied only to marriage

the meaning of the passage is not understood, and thus applying it is too narrow a view of the passage. There are other relationships just as sinful as the marriage of believers and unbelievers. The apostle is here apparently referring primarily to the Corinthian Christians' relationships to the heathen and idolatrous worship, with which they were surrounded. Note the words fellowship, communion, idols. The application of the principle today would doubtless cover idolatrous or unscriptural worship; or incongruous business relationships; and I am of a strong conviction that the passage (2 Cor. 6:14-7:1) would apply to the Christian's relationship to secret societies in which there is a strong yoking, or oath, and in many of them at least there is a form of religious service. Indeed, Christians are a *peculiar* people.

At present I am not able to say just whom God *joins* together, and whom he *refuses* to join. I think I have seen supposed marriages of a Christian to a Christian in which I believe God had not the slightest part. And I have seen marriages of Christians to unbelievers that apparently were happy, but whether or not God had joined them I can't say. Though apparently happy that of course would not prove that God approved of the marriage. I also have seen Christians who would marry differently if they could retrace their steps. While I do not wish to "encourage in any way" improper marriage, yet I have officiated at the marriage of Christians to unbelievers, for my observation has been that to refuse to officiate is to make it many fold harder to approach the unbelieving one regarding his salvation. To refuse does not stop the marriage nor convert the unbeliever. Of course I want to be on "the safe side" and if I am wrong in this practise I would stop it.

I am glad to have Bro. Cox's friendly article and criticism. His article is good, and again calls attention to this important and often neglected doctrine. Too many of our children are careless about the church. Many go away from home and forget all about the church, or join some denominational organization, or marry out of the church and grow cold in their service to God, or forsake the right way of the Lord altogether and go to the devil. We shall be held responsible in the judgment for our neglect in this matter.

—E. Gaston Collins.

NEWS AND CORRESPONDENCE

H. E. Forman, 1231 Pasqua St., Regina, Sask., "The church in Regina is going along fine with two additions by baptism this year so far."

Alex. Fisher, Secretary, 203½ Victoria Ave., N., Hamilton, Ont., April 23: "We are still holding the fort in our work in the East end of the city. Have had two additions since opening this new field, so we rejoice, take courage, and press on to greater things still in the future, which by our Father's help we hope to gain."

"If one goes through a country and sees the meeting houses standing open, their roofs leaking, the sdes needing paint, the fences falling, the gates hanging on one hinge, the yard a rendezvous for cattle, horses and hogs, as he sometimes does, he is sure to see these conditions reflected in the homes and too often in the character of the people. Or rather the character of the people is reflected in these conditions. The whole membership of each church should strive to do everything decently and in order, and to make even the appearance of the property a credit to themselves and to their faith."

W. Horrocks, 213 Bridge Ave., Windsor, Ont., April 24: "Glad to report interest good here." Attendance at Breaking of Bread for the last month good, which shows a disposition to realize our duty in assembling together in the name of the Lord Jesus. On March 31st, we held an all day gathering, which was enjoyed by all. A few were present from Woodgreen. Bro. McPhee of Beamsville was with us for the day, as speaker, and he delivered two fine messages. Morning subject, "The Lord's Supper", was thoroughly enjoyed. At the Gospel service Bro. McPhee delivered an inspiring address on, "The Saving Name". He brought out many good points in a forceful manner. It was well received and enjoyed. The attendance was good and every one was of the opinion that it was a good and enjoyable day spent in the Master's service.

A story is told of a young Polish girl in a New York school who was asked to write the difference between an educated man and an intelligent man. She summed it up thus: An educated man gets his thinks from some one else; an intelligent man works his own thinks."

CARMAN, MAN., JUNE MEETING.

On June 8th and 9th., Lunch served Saturday at 8 p.m., in the Bible School building, just across the street from C. P. R. station, to accommodate any arriving at 8 p.m., on C. P. R. After lunch short speeches by visiting brethren. Lord's Day (9th) meeting and worship at 11 a.m. We expect Brethren Trindle and Prince and their wives, and they are invited to take charge of the meeting at 3 p.m. Then Gospel preaching at 8 p.m. All are invited to these meetings. Arrangements will be made for your accommodation. Correspondents, address C. Montgomery, Carman, Man.

Chas. W. Petch, 455 Victor St., Winnipeg, Man., May 13: "Good meetings yesterday, with a young man and his wife taking their stand with the church here. My work with this congregation will close about the first of August."

D. H. Rusnell, Stouffville, Ont., April 29: "We were much pleased yesterday when two young men came forward at the close of our morning service

and made the good confession before men and expressed the desire to be buried with their Lord in baptism. When the hour arrived for baptism there was a young lady made the good confession also, and was buried with her Lord in baptism. Our hearts were made glad to see the young take their stand for Christ. We pray that more may follow soon."

R. Slater, 367 Balliol St., Toronto, Ont., April 29: "Since April 21 Bro. E. G. Rockliff of Detroit has been with us and will stay until May 5. In addition to the regular Lord's Day service Bro. Rockliff speaks on Tuesday and Thursday evenings at 8; so far the meetings proving highly successful and inspiring. On the first Sunday at the evening service two senior scholars, a brother and sister from the Bible School came forward and confessed Christ. On Tuesday evening they were baptized in the presence of a good audience, including their mother who is not a member. On April 28, two stalwart young men decided to follow Christ and the same hour of the night were baptized. Bro. Rockliff preached a splendid sermon on, "The Old Rugged Cross." In the morning he showed how unscriptural instrumental music is in worshiping God. On April 7, my father who is a baptized believer was received into the fellowship, making a total of 5 new members for the month. We are looking for more decisions before the mission finishes next Sunday and I think all the members are feeling the benefit. Next Sunday will be our 22nd anniversary and on Tuesday, May 7, our annual social takes place."

R. Slater, May 6: "Splendid attendance marked our Anniversary Services yesterday, the building being filled to capacity at both services. In the morning Bro. Rockliff spoke on the Church Militant. In the evening from Psalm 34:6. An enthusiastic send off was given Bro. Rockliff, who left early this morning for Detroit. Although there was no response to the invitation in the evening, two senior scholars from the Bible School, their mother and another scholar, were so troubled on the way home that they retraced their steps to the church and told Bro. Cameron that they accepted Jesus as Saviour and desired to be baptized. We thus rejoice that four more have decided to follow the Lord and Bro. Cameron expects since the scholars were from his class, that more of the other girls will follow. Our problem now is to keep on the offensive for we know that more can be won if the right methods are used."

(ADVERTISEMENT)

LESSONS IN DANIEL This is an exposition of the entire book of Daniel. The prophecies are interpreted, and several spiritual lessons drawn. It gives a very satisfactory explanation of the different periods of days in the last chapter—1260 days, 1290 days, and 1335 days. The plan is that of the futurist rather than the historical interpretation of the prophecies. Sent for One Dollar postpaid. The book is cloth-bound and has 208 pages. The author is Wm. M. Smith, for 18 years Superintendent of Union Bible Seminary, at Westfield, Ind., an evangelical and fundamentalist school.

Order from

**THE GOSPEL MINISTER
WESTFIELD, IND.**

Chas. W. Petch, 455 Victor St., Winnipeg, Man., May 1: "We start for the Indian Reserve on the 14th. May be there over June 2, Carman will have a June Meeting June 8th and 9th. I may help them and follow with a week's meeting. I am feeling much better the last two weeks. Hope it continues, as I have a heavy summer's work ahead. We have had very good attendance at the services here this spring. Several strangers are coming."

"ONCE AND AGAIN."

I have been assured that some are sending privately to Bro. and Sister Evans. That's fine. If anyone wishes to send through the C. M. R., I'll be glad to send them your offering. Though hoping to be able some time to do some work, Bro. Evans is still unable to work. We must keep supplying their needs. Let us not forget them. His address, H. M. Evans, Selkirk, Ont.

—E. G. C.

TWO JUNE MEETINGS.

St. Catharines, Ont., June 8, 9.
Carman, Man., June 8, 9.

NEW HOUSE AT RADVILLE.

J. C. Bailey, Radville, Sask., May 6:—"Yesterday was a great day for the church here. We had the opening of our new house of worship. The weather was fine and the building was well filled at all services. Visiting brethren from Ogema, Brooking, Gladmar, Knoxville and Weyburn. Basket dinner was served at noon and we had three services during the day.

At the morning service Bro. Wilfred Orr spoke; subject, "Bible Inspiration". Bro. Orr is well known among the churches here and has been more or less actively engaged in the work for a number of years. He is well versed in the Scriptures but he did especially well yesterday morning.

In the afternoon the meeting was addressed by various brethren and it was much enjoyed. The following spoke: Bros Cassidy, Jacobsen and Bronk of the Radville congregation. Bros Josephson and Crone of the Brooking congregation. Bros L. L. Jacobs, Manly Jacobs and C. Graham of the Gladmar congregation. Bro. Orr of the Knoxville congregation also Bro. Brown of Weyburn and we forgot also to mention Bro. H. Peterson of the Radville church, and Bro. C. Kennedy of Ogema.

I had the privilege of addressing the evening meeting on the subject, "Our Existence as a Separate Church Body."

We were made to rejoice at the morning service; when the invitation was extended three precious souls stepped out upon the promises of God and were immediately baptised in our new baptistry. May they ever be faithful.

The song service was directed by Bro. Orr, Sr. Of course it was well done.

We thank our heavenly Father who always leads us to victory in Christ Jesus for a suitable place of worship. We would not be unmindful of the co-operation of all brethren who have made this work possible."

Encouragement

Emma Waugh, "I like our C. M. R. very much."

John Elford, "How do I stand with the C. M. R.? We like it fine. Don't let ours stop."

For C. M. R.—Clark McNally, renewal; G. A. Haw, renewal; H. E. Forman, renewal; Miss Margaret Wilson, renewal; Alex. Fisher, church ad; J. C. Bailey,

three renewals; Hugh Whitfield, Fund, \$5; John Cooper, renewal; Tom McNulty, renewal; Nellie A. Obourne, two renewals, Fund, \$1; J. E. Bartz, renewal; V. Lighthouse, one renewal, Fund, \$2; Miss Emma Waugh, renewal, one renewal; R. Slater, church ad; Mrs. W. H. Robinson, renewal; C. W. Petch, Fund, \$5, one renewal; T. H. Beecroft, Fund, \$1; Lloyd G. Snure, Fund, \$3, church ad, one renewal; Mrs. W. F. Ellis, one renewal; "A friend", Fund \$15; Alex. M. Stewart, Fund, \$1, three renewals, one new.

Thank you.

For Missions.—For Trindle, church, Stouffville, Ont., per D. H. Rusnell, \$35; Hugh Whitfield, \$5; church, Meaford, Ont., per, E. E. Ellis, \$10. For Trindle's pony and buggy, Mrs. L. C. Wismer, \$2; John Cooper, \$10.

For Evans, church, Stouffville, Ont., per D. H. Rusnell, \$10.

For Smith and Boyer Mission, Brazil, S. Am., Hugh Whitfield, \$5.

For Sheriff, "A Friend, \$25; Church, Griersville, per Thos. McNulty, Meaford, Ont., \$20; Church Woodgreen, per J. S. Whitfield, Glencoe, Ont., \$4; Church, Collingwood, Ont., per T. H. Beecroft, \$1.25; Church, Meaford, Ont., per E. E. Ellis, \$10; Church, Selkirk, Ont., per Omar Kindy, \$5.

UNSELFISHNESS.

Unselfishness, even in its smallest acts and manifestations, costs some sacrifice. Work for others which costs us nothing is scarcely worth doing. It takes heart blood to heal hearts. It is those who sow in tears that shall reap in joy. Take easy work if you will, work that costs nothing; give only what you will not miss; spare yourself from self-denial and waste and sacrifice; but be not surprised if your hands are empty in the harvest time. We must give if we are to receive.—J. R. Miller.

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RATES OF ADVERTISING: On application.

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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, 517—15th Ave., W. Lord's Day meetings: Breaking of Bread 11 a.m. Lord's Day School 12.15 p.m. Gospel Service 7.30 p.m. Wed. evening at 8 Prayer and Bible Study. Secretary, A. F. Wadlow.

CALGARY, ALTA.—Church of Christ meets in private house on Lord's Day at 11 a.m., for Bible Study and worship. Phone H 1176. A Campbell, Sec.-Treas., 3409 Centre St., N.

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.

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.

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.—Corner Beecher and Raymond Sts. 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. M. G. Miller, Treas.

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. W. H. Perkins, 845 Queen St. Sec'y; 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. C. Montgomery, Secretary.

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. A. D. Fleming, Secretary. C. G. McPhee, Evangelist.

THESSALON, ONT.—Bible Class Lord's Day at 1.30 p.m. Preaching and Breaking of Bread at 2.30 p.m. T. W. Bailey, Evangelist.

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.

HAMILTON, ONT.—East End Church meets in Edinburgh Hall, cor. Edinburgh and Ottawa Sts. Lord's Day, 10 a.m., Bible Study; 11, Breaking of Bread; 7 p.m., Gospel Preaching. Alex. Fisher, Secretary, 203½ Victoria Ave. 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. H. J. Ellis, Sec.

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. Wallace H. Cauble, Evang., 480 Strathmore Blvd. 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., Worship and Communion; 3 p.m., Bible School; 7 p.m., Gospel Service; Wed. 8.15 p.m., Young Men's Class; Thur. 8 p.m., Prayer and Bible Study. R. Slater, Sec., 367 Balliol St. (12).

TORONTO, (BATHURST ST.)—Church meets at 557 Bathurst. Lord's Day 9.45 a.m., Bible School. 11 a.m., Worship and Communion; 3 p.m., Bible School; 7 p.m., Gospel Service; Wed., 8.15 p.m., Young Mens' Class; Thurs., 8 p.m., Prayer and Bible Study. R. Slater, Sec'y, 367 Balliol St. (12).

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

SARNIA, ONT.—Church meets in Dausess Hall, corner of Mitton and Wellington St. Bible Study and worship at 2.30 p.m., every Lord's Day. Write to Reta Spearman, 179 N. Mitton St.

WINDSOR, ONT.—Church house located on Campbell Ave., at College. 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.

CAMBRIDGE, MASS, U. S. A.—Church meets Lord's Day at 2.30 p.m., in Noble room, Phillip Brooks House, Harvard University yard. Jno. R. Hovious, Evangelist, 2028 Massachusetts Ave., Cambridge. Geo. Wallington, 42 Gordon St., West Somerville, Mass., Treasurer.