

Christian Monthly Review

WEST GORE, HANTS CO., N. S.

Vol. XI.

APRIL, 1926.

No. 4.

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OUR DIRECTORY

(Charge for Directory Notices per Church, One Dollar a year.)

CALGARY.—221 Eighth Avenue East (Wright Block) is the meeting place of the Church of Christ, in Calgary. The Lord's Day—Breaking Bread, 11 a. m.; Preaching the Gospel, 7.30 p. m. Friday, 8 p. m.—Bible Study. Secretary, W. W. Scott, 323 32nd Ave., N. E.

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 Road, Lord's Day, 11 a. m., to commemorate the Lord's Supper.

VANCOUVER, B. C.—Church meets at 604-12 Ave. E. Lord's Day for Breaking of Bread at 11 a. m.; Lord's Day for Gospel Service at 7.30 p. m.; Wednesday at 8 p. m. for Prayer and Bible Study. School at close of Lord's Day morning meeting. Secty.-Treas., F. E. Lucas, 2637 Patterson Ave., Burnaby, B. C.

WOODGREEN, ONT.—Church meets on Lord's Day at 11 a. m. for Bible Study. At 7 p. m. for preaching and worship. J. C. Bailey Evangelist.

SMITHVILLE, ONT.—Church meets each Lord's Day at 11 a. m., for worship. 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 2.30 p. m., for preaching and worship.

ST. CATHARINES, ONT.—Church meets on Lord's Day at 10 a. m., for Bible School. At 11 a. m. for worship. At 7 p. m. for preaching. Wednesday at 8 p. m., Bible Study.

REGINA, SASK.—Church of Christ meets in Sons of England Hall, 1459 Retallick St., near Dewdney Ave., each Lord's Day at 11 a. m. for worship, and at 7 p. m. for preaching. Cecil Seed, 1555 Garnet St., Sec.-Treas.; H. E. Forman, 1231 Pasquaw St., Evangelist.

JURA, ONT.—Church meets on Lord's Day at 10.30 a. m., for preaching and worship.

MONTREAL, QUE.—Church meets at home of P. L. Pratley, 469 Clarke Ave., Westmount, Que. Phone 6200.

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; W. H. Burgess, Clerk.

CARMAN, MAN.—Church meets on Lord's Day at 10 a. m., for Bible School. At 11 a. m. for worship. At 7 p. m. for Gospel preaching. Wednesday, 8 p. m., Bible Study.

JORDAN, ONT.—Church meets on Lord's Day, at 10 a. m., for Bible School. At 11 a. m., for Worship. O. E. Tallman, Evangelist.

(Continued on Page 29.)

Christian Monthly Review

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Vol. XI.

West Gore, N. S., April, 1926.

No. 4.

EDITORIAL

EASTER.

We do not just now contemplate "Easter" as a set religious festival, further than to remark that it is good that the world's attention should be called, most effectively, to the great vital fact which the festival is intended to celebrate, the Resurrection of Jesus Christ from the dead. This fact, though scoffed at by many wise-fools, is not only the best attested and proven fact of history, but also the

most vital and important of all facts to every human being. Well, what interest have we in Christ or his resurrection? A young man, to outdo his scoffing companions, said, "I will sell my interest in Jesus Christ for five dollars." A gentleman, who was quietly sitting by, laid a five dollar bill on the counter, saying, "Here's your money." The young man, gasping and white, stammered that he was only fooling.

Christ said he was the Son of God. He proved it by himself rising from the dead. He was "declared (proven) to be the Son of God with power, by the resurrection from the dead" (Rom., 1:4). He said "I am the resurrection and the life (John 11:24); "marvel not at this: for the hour is coming in the which all that are in the graves shall hear His voice and shall come forth; they that have done good, unto the resurrection life; and they that have done evil unto the resurrection of damnation" (John 5:28, 29). His power and claims are proven by His own resurrection. "Now if Christ be preached that he rose from the dead, how say some among you that there be no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain—for if the dead rise not, then is Christ not raised. And if Christ be not raised, your faith is vain; ye are yet in your sin (1 Cor., 15:12-17).

The resurrection of Jesus Christ from the dead is the ground of our hope of immortality and eternal life. "God the Father of our Lord Jesus Christ, according to His abundant mercy hath begotten us again unto a lively hope *by the resurrection of Jesus Christ from the dead*, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter, 1:3-5).

There is, whether natural or acquired, in nearly every person, a desire, a longing, and some hope, for immortality. Not only is this longing present, but the belief in a future life is almost universally prevalent. It has been said that more people think of religion, and larger congregations attend church on Easter Sunday than on any other, and this is because the human heart hungers and thirsts for endless life; that the secret of this universal interest is, that, having tasted life, we are not willing to part with it. Life with its youth, its activities, its goals and prizes, its loves and joys, its countless blessings, such as only a Father, God, could have devised, is so good,

so great a treasure, so full of beauty and happiness that we are not willing to give it up; rather we want a new and longer lease of it, and we want it to last forever and ever. Clinched by His resurrection, this longing is met by the assurance of the Saviour, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live" (Jno. 11:25). This belief in and longing for immortality is so ingrained in humanity that even infidels have in few cases succeeded in ridding themselves of it. Voltaire, Payne nor Ingersoll could do it. Sceptical and Heathen philosophers admit it. Plato, addressing Cato, says, "It must be so Cato; thou reasonest well; else whence this fond desire, this pleasing hope, this longing after immortality." Fiske, the philosopher, says: "I believe in immortality as a supreme act of faith in the reasonableness of God's work." Goethe: "To a thinking being it is quite impossible to think of himself as non-existent; so strongly does every one carry in himself the proof of immortality. Professor Tyndall, cold and sceptical critic that he was, writes: "Only in dull, depressing moments does this faith lose its hold on the heart." Bergson, said to be the greatest living philosopher and thinker who is not a christian, says: "I firmly believe that we maintain our individuality after death." Wm. D. Howells, writing to a sceptical friend: "I am so absolutely certain of that other life that I can't take your doubt seriously." And we have the climax in the statement of one other: "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death into life."



MISS CLARA E. KENNEDY,
68 Zoshigaya, Tokio, Japan.

West Hamilton, Ont., March 25, 1926.

DEAR BRO. MCDUGALL:

Please find enclosed one dollar for help in the support of Miss Clara E. Kennedy, 68 Zoshigaya, Tokio, Japan. I am sorry I cannot do more. I pray that she may be sustained and her efforts blessed in her labour of love, in the vineyard of the Master.

Yours sincerely,

V. LIGHTHEART.

Brother Lighthouse has started the ball rolling. Keep it going. Contributions will be forwarded in full from this office and reported in C. M. R.

Bro. H. A. Rogers, our Missionary in the Great West, is doing splendid work in those ripe and needy fields. Keep him at it. Send contributions to his home address, Box 192, Carman, Mon.

OUR ASSOCIATE EDITORS

BY H. M. EVANS.

Public opinion rejected the testimony of Caleb and Joshua and kept Israel out of the promised land for forty years.

* * * * *

Public opinion made the golden calf and made Israel a nation of idol worshippers that caused the death of three thousand of their number.

* * * * *

Public opinion put Daniel into the lion's den and the three Hebrew children into the fiery furnace.

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Public opinion made Peter deny his Lord and Saviour three times in succession.

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Public opinion crucified the innocent, meek and lowly Saviour of souls but released a red handed and black hearted robber and murderer.

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Public opinion persecuted the Lord's people and stoned to death the first Christian martyr, Stephen.

* * * * *

Public opinion rejects the Word of God, cheats the world out of an eternal inheritance and damns their souls in the Judgment.

* * * * *

Public opinion says our religious papers are "improving" when they cease criticizing the innovator, hypocrite and the devil with all his clap-trap, and begins talking a lot of silly, sentimental, wishy-washy loveism. But thank God we have a few men left, who, like Elijah of old, are not afraid to meet Baal's prophets in combat and call holy fire from heaven to vindicate God's righteousness.

* * * * *

Yes, Public Opinion is the devil's majority vote, but "the Word of God is forever settled in heaven."—*Psalm 119:89.*

AN EVEN TEMPER.

E. GASTON COLLINS.

One may have what we call temper, yet have it under control—well balanced. Paul said, "Be ye angry and sin not; let not the sun go down on your wrath." James, "But let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God." While it is not every man, who has lots of temper, who is a great man, but he who controls his temper; yet, from my short experience, I would not give much for the man who has no temper. "He that ruleth his spirit is greater than he that taketh a city." There must be something to control to bring out this greatness. The man with no temper, would, for turning "the other cheek," deserve no credit.

We may not have to think very far back, nor go far from home, to find demonstrations of uncontrolled temper, perhaps upon some dumb animal, or it may chance upon some inanimate object. Bad as that is, it is much worse, once knowing we have such a temper, not to seek to control it. In this I think that "he that seeketh shall find." Such should "study to be quiet." A goodly measure of the grace of God, of the Spirit, and of the spirit of Christ, is necessary in this, as in all the christian graces.

"That which maketh a man to be desired is his kindness." It is good for one's disposition to cultivate the friendship of the horse and the cow, and the cat and dog, and the fowls. Parents must be kind to their children, not provoking them to wrath; the wife is even supposed to be kind to her husband, and receive in return his love. (Or vice versa?) Charity toward others is a fine thing and will often cause one to be more even tempered. I think Christians might find charity to be a great blessing. The great Lincoln said, "With malice towards none, with charity for all." Buckminster—"The highest exercise of charity is charity toward the uncharitable." As a matter of fact, we all are standing in the need of charity—mercy—grace—forgiveness. I've heard the negroes touchingly sing, "Standing in the need of prayer. It's ME, O Lord! Standin' in the need of prayer." Let's appropriate this sentiment to ourselves—and come to our knees before God, from whom all blessings flow.

I have known a certain brother for some months, whom to know is to love. Only recently a little thing occurred—and many times it's the little things that tell—which is a good lesson on temper, and

makes we regard the brother higher. This is too good for me alone to enjoy; so, believing he won't object, I'll tell you.

This brother and his good wife live about two miles from the place of meeting. This Lord's Day morning the wife locked the door when they left home and carried the key with her—whether this is customary, I can't say. Well, after meeting, as usual, she put away the hymn books, and other things, into a certain box kept for the purpose. And in some manner that key got into that box, without her knowledge. They left the place of meeting for home. Reaching home he unhitched the horse, she started for the house. He was nearing the barn when she informed him that that key had been left at the place of meeting. There being no other way of entrance, he kindly said, "I suppose we'll have to go get it. He hitched up again, and they together retraced their way, hunted up the caretaker, who had locked the place, went in and found that key, and returned home. It was a cold day and of course dinner would be late, but I am told he never said a word out of the way about it—didn't get "ruffled." When I last saw him he took it as a bit of pleasantry. This must be one even-tempered man. So, this brother in his quiet way has influenced me for good, and this may help you.

There are some things that improve with age, and the christian is one of them. "But the path of the righteous is as the dawning light, that *shineth more and more unto the perfect day.*"

TURNING THE WORLD UPSIDEDOWN.

BY H. M. EVANS.

"These that have turned the world upsidedown have come hither also."—(Acts 17:6).

The messengers of the Gospel have always been accused of teaching customs contrary to certain religious notions (Acts 16:21; 21:21). "Sell all and give to the poor;" "deny self, take up your cross and follow me"; "lose your life and keep it unto life eternal," seemed to the world only the ravings of a maniac. The Gospel of the Kingdom of Heaven just reverses the order of this world and surely "turns it upsidedown.

It is said that a crazy man is never aware of being crazy, but always accuses his benefactor of being the crazy one. The man who

sees the *splinter* in the eye of his fellow man and tries to extract it never realizes that he might make a better surgeon at the operation if he would first undergo the operation of having the "*beam*" extracted from his own optic. Ahab with all his wretched wickedness and idolatry could not see that it was the sins of himself and his wife Jezebel that were the cause of the three years famine in Israel. Even the miracle on Mount Carmel and the slaughter of 450 of Baal's prophets failed to convince him that it was he himself (and not Elijah) that was the "trouble of Israel."

Modernists are accusing the Fundamentalists of intolerance against evolutionists while they themselves are trying to force the teaching of the Bible out of the schools and force evolution and the monkey-man theory into all our institutions of learning. God and the Bible have always been antagonistic to the ways of the world and Christ and the Apostles have been busy for the past two thousands years trying to reverse the order of man's rebellious heart.

It was the preaching of the resurrection of Jesus that "sore troubled" the priests, temple captain and sadducees and finally landed Peter and John in jail. It was charges of sin against the nation of Israel, by Stephen, that brought that awful shower of stones upon his head; it was the upsetting of the plans of a demon possessed damsel and her "filthy luche" loving masters that flogged poor Paul and Silas and put them in a Roman prison with their feet fast in stocks.

Paul made "no small stir" in Ephesus when "the name of Jesus was magnified" and books of magic arts to the value of fifty thousand pieces of silver went up in smoke, but these things brought the silversmiths together. Their craft was in danger, they saw the finish of their nefarious trade of idol making, yes, and they made a howl, the world always makes a howl when it sees its idol making traffic going into disrepute and the hope of its gains going. Yes, great was Diana in that case. When the devil was shearing the pig he said that there was "was more cry than wool," so it was with this howling mob of heathens.

Jesus turned a legion of demons out of a raving maniac, but these demons put some hog farmers into financial difficulties, and these men seeing the "hope of their gains gone," they asked Jesus to leave the country. The taming of a maniac, or the salvation of a soul is of small moment in the eyes of this world's greedy grafters. "Coppersmiths" (2 Tim., 4:14) and Silversmiths made trouble for the

gospel in Paul's day (Acts 19:23-29), and the same fellows are on the same old job today.
Selkirk, March 26th, 1926.

ANGLO-ISRAEL, NO. 7.

Sheba, Dedan, and the merchants of Tarshish, with all the young LIONS thereof shall say unto thee, Art thou come to take the spoil (Ez., 38:13) Judah, said God: as a lioness; who shall rouse him up? If the sovereign of Britain is a lioness, where are the young lions? They are Britain's colonies.

Just take a look at the Royal Standard of Great Britain. You have the seven young lions, beside the Unicorn and grown lion, and the old lion on the Crown. What does this mean? There are none who wish to get among these lions. Art thou come to take the spoil? Nations stand in awe.

MINERS OF THE ISLES.

Will now call some proof re the Isles yielding metals.

Sir Edward Creasy, a distinguished antiquarian, in his "History of England," says, "The British tin mines mainly supplied the glorious adornment of Solomon's Temple.

Diodoros says, that "Tin and bright iron were brought into Gaul from the western isles, 620 years B. C."

Pling says, "The whole of the Roman Empire was supplied with metals and with tin from Britannia." He says "Greece, too, was supplied with tin and sundry metals from the same source as early as 907 B. C."

Von Humboldt and Sir Geo. Lewis, that "voyages to Cornwall, England, for tin and iron were of frequent occurrence, 620 B. C.

Dr. Fairburn, in his Imperial Bible Dict., says, "Tarshish, originally and strictly so called, included those shores of Britain which the Phoenixians visited for tin at a very remote period."

Pling and Strabo speak of the silver mountains in Spain.

Kitto favors the idea that the Tarshish of the O. T. is the West of Europe.

Bishop Titcomb, M. A., says, "our belief is this, that even before the dissolution of our Israelitish kingdom under Shalmaneser, not a few of the maritime tribes, such as Dan and Ashur, settled in

Spain, then known as Tarshish (coastland); that many more in the interval between the two captivities, escaped the same country."

There is more, such as this to be given, but this should suffice. Jonah was running away to Tarshish instead of going the opposite way to preach to Nineveh.

BERITH COVENANT.

Before taking up the prophecies concerning the re-gathering of the House of Israel and House of Judah, we will notice a few things. The word British, how came it? What does it mean? "Berith is Hebrew, and so is 'ish." "Berith," means "Covenant," "oath," and "ish" means "man;" hence, British, or "Covenant man." What people on this earth were a covenanted people save the Israelites? Brit-ish, is the man of the covenant, as Ir-ish is the man of Ir. Scottish is the man of Scot, etc.

Abraham made a Berith with Abimelech, and Laban made a Berith with Jacob, and David with Jonathan, and many others.

WHAT ADVANTAGE.

In my rounds, I have been asked a few times, what advantage is there in our knowing that we are Israelites? From one viewpoint this might seem like a prudent question, but from another it is very much the reverse.

First, it would seem strange if God promised repeatedly, and prophesied so very much regarding His chosen and favored people Israel; and at the same time there is no advantage in knowing of these.

Dear reader, just think as we bring some things to your attention: Suppose the infidel faces you while the Bible is in your hand, and he challenges you boldly to prove to him that the Bible bears any truth. Is any man obliged to believe the Bible just because you tell him—it is truth? Decidedly no! We have no right to ask any man to believe *anything* till we produce the evidence. Evidence is called for in the world now if it ever was.

The infidel asks you to show him where the God of Abraham ever carried out His promise in making of his seed a great nation, and a company of nations. Where is the Hebrew nation which cannot be counted for multitude? Would you drop your head and say, such is fulfilled in the Jews? No! You dare not, as the Jew is no nation, and are counted easily, and are just a handful of people.

When your infidel friend turns to a host of scriptures such as

Jer., 31:35-36, where we read that 'as long as the sun shines, Israel shall not cease from being a nation, where will your answer come from? The poor soul must have evidence. Evidence! What has cursed this world is lack of evidence—not because it is not to be had, but because those claiming to be Christians, have given, by their life, no evidence of faith, and *also* because God's holy promises and prophecies have not been held up to the world, so that the world could see the Almighty hand in universal development and changes.

ABOUNDS IN ADVANTAGE.

It is up to us ere we can consistently sing: Stand up, Stand up for Jesus! Ye Soldiers of the Cross, to be ready always to give to the inquiring alien an answer for the reason of the hope that is within us. How can we defend God's promises unless we have knowledge? We speak not of the eternal promises, but of the fleshly or earthly blessings God promised to give to the seed of our father Abraham.

PROMISED BLESSINGS.

Do not the Spiritual blessings of the age, and of the world to come, hinge upon God's promises? Yea! a thousand times. If so, where are the temporal blessings found? In the Jew, Hush! Such exposes illiteracy.

We shall notice some in next number.

H. A. R.

 OUR CONTRIBUTORS SIN.

J. C. BAILEY.

If we pause for a moment to look at the result of sin it will help us to realize what sin is.

The result of sin is sickness, sorrow, agony and death.

The purity of life our forefathers enjoyed in Eden when they abode in sweet communion with God was before the advent of sin.

If we could look into a thousand homes tonight where mothers grieve because of erring children and ask why they grieve? The answer that would answer all is sin.

Sin is the opposite of righteousness. What a different scene they show. Where sin reigns unbridled ignorance prevails. Where ignorance prevails superstition abounds. Where superstition abounds suffering does much more abound.

The story of misery that comes from those Christless lands will more than justify the statements made in the preceding paragraph. Just an example or two.

In India girls of fourteen or fifteen years of age (who were forced to marry by their parents when but ten or twelve years old), are left widows and must be deprived of the pleasures of life, must wear a single coarse red, white or brown garment and they are so despised by others that a man will postpone his journey if a widow happens to cross his path.

This, from Africa, will remind us of the loathsomeness of sin "where Christ has not gone."

"In many instances where it is suspected that the illness may prove fatal a string is tied to the toe of the sick one and as long as there is answering pull on the string the patient is provided with food and water, but when there is no reply to the pull of the string the patient is taken out and left a prey to the hyenas."

These two cases are bad enough, but are not so bad as many others that might be told.

Sin is a poison and the results are certain death (Rom., 6:23)

but there is a cure for this leprosy of the soul. (Rom., 5:9).

We have seen the result of sin, but what is sin? Sin is the transgression of law (1 John, 4:3). All unrighteousness is sin (1 John, 5:17). We regard the breaking of moral laws as terrible, and yet when someone breaks a positive law we pass it by lightly. Does God act that way?

When someone with whom we are acquainted is guilty of stealing we regard them as one hardly fit to speak to but when one of our members miss the assembly on a mere excuse we are not concerned. Yet both are SIN.

Paul received pardon though a murderer, but Uzzah, who touched the Ark and in this way broke a positive law of God, was killed.

Are we justified in treating positive law so lightly?

ABOUNDING IN THE WORK.

Because of the hope of a resurrection Paul exhorted the Corinthians to "be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord." We well need the admonition to be steadfast, for perhaps there never was a time when so many were falling away, but, those that abound in the work figure in the minority—sad to say. Do you know why, as a body, we fail to abound in good works? It is because we do not believe that our labor is not vain in the Lord. That old sin of doubt is cursing the world, and not only the world but also the Church of the Lord. When some good brother reveals to us by figures that we average only a few cents per member each year to foreign missions, (and how much more to home missions?) we are constrained to squint at the toes of our shoes and remark that it is a nice day. Brethren, the sects are putting us to shame by the supporting of their several causes. But someone may say that they have their socials and bazaars, etc., to encourage them. That means that they love their man-made organizations and man-devised systems more than we love the one body and God's divine plan. We hate to confess it but we are known by our fruits. We don't like to denominationalize, but it so relieves us to have a preacher to do our exhorting and praying and visiting. It gives us more freedom for secular pursuits. But, James said, "Pure religion is to visit the fatherless and widows in their affliction and to keep oneself

unspotted from the world." Would we be pure? The message to the apostles was to "Go into all the world," not to the Church.

The progressive business man of today is not the one who invests a few thousand dollars, then goes into a far country, but one who invests his money, time, abilities and his every talent in that business. Some men can scarcely talk of anything but their business. They pay it up, work it up and talk it up. Christianity is our business; but we don't pay it up; we need the money for other things and besides we are a little afraid we won't get much dividends. We can't work it up; we haven't time and if we had we haven't the talents. And we daren't talk it up; someone would think we were a little short somewhere and Jesus said, "Cast not your pearls before swine." We are a fainthearted lot of business men. But the Saviour knew all about us; he said, "They all with one consent began to make excuse." It is time we awakened out of sleep. "Quit you like men," says the Apostle, and "Taking the sword of the Spirit which is the Word of God." But it is so much easier to have a nurse to feed us the "spiritual milk of the word." How long are we going to be babes? It is time we got out of the cradle and made room for others.

This meeting is to be held at Meaford, on June 13th, the second unbelief. We are afraid to do too much lest we should not be repaid for it. Why not be admonished by the writers? "In due season we shall reap if we faint not." (Let us not forget the "if".) "He became to all that obey Him the Author of eternal salvation;" "Put on the whole armour of God." Whoever heard of a soldier going to sleep on the job when the shells of the enemy were bursting around him? If the enemy is not bombarding our coasts now he never was. Christ died to purify a people zealous of good works. Let us be up and doing while it is called today, for the night cometh when no man can work.

WILFRED ORR.

NEWS AND CORRESPONDENCE

THE ONTARIO JUNE MEETING.

This meeting is to be held at Meaford, on June 13th, the second Lord's Day. We hope none will be skittish of the day. A good program is being arranged, and we invite you to be present and enjoy the christian fellowship with us. Come, seeking grace; hungering and thirsting after righteousness, and the promise is, you shall find and shall be filled. Pray with us, that this meeting may be such as God would accept.

We think the work here is improving. Good audiences yesterday. Two fine young people baptized at the evening meeting, Mar. 21st.

E. G. C., Meaford, Ont.

March 29, 1926.

* * * * *

Radville, Sask., Feb. 24, 1926.

Came here yesterday, rented a hall, have posters printed and most of them distributed. To begin meetings Sunday night if anyone comes to hear.

I enclose Anglo-Israel No. 7. I am getting ahead of the C. M., but don't expect to have as much time when spring comes, so am preparing for rainy day.

Will send report of the MacRorie debate soon as I can.

H. A. R.

* * * * *

Box 422, Estevan, Sask., Mar. 24, 1926.

Mr. D. McDougall,

West Gore, Nova Scotia.

DEAR BRO. McDOUGALL:

When last I wrote I promised to try to send more, so am enclosing herewith article re our work. Please use as you deem wise.

Arrived home from Ontario on the 13th inst., and then came on to Radville to help Bro. Rogers in the meeting. He has been

here almost four weeks, and some fourteen have responded to the gospel call. I guess Bro. Rogers still knows how to wield the sword.

Wishing you every success and blessing, I remain,

Your fellow worker,

WILFRED ORR.

* * * * *

THE CHURCH AT WINDSOR, ONT.

This is a result of the work of the Detroit churches. It is about two years old, and numbers over sixty. They have already secured a meeting place on Campbell Ave., at Field. Worship at 11 a. m.; Bible Class at 2.30 p. m., and Gospel Preaching at 7.30 p. m. They are "pleading for a complete return to New Testament teaching." Bro. Peter Atherton, 277 Bridge Ave., will give you further information. Anyone interested in this work will find a welcome in their meetings. The above information came through Bro. Chas. S. Black, of Detroit, also a clipping.

I am still wanting the name and address of christians in Grand Rapids, Mich.

E. GASTON COLLINS, Meaford, Ont...

* * * * *

With every good wish for the further success of our magazine,
Sincerely yours in the One Hope,

A. WESTON.

Rosebud, Alta., Mar. 16, 1926.

Enclosed \$1.00.

* * * * *

Shioda Mura, Naka Gun,
Ibaraki Ken, Japan,
February 1st, 1926.

DEAR BRO. LIGHTHEART:

We wish to thank you for the fellowship you are having with us. May the Lord reward you.

As time passes the people seem to feel better towards us and our circle of influence seems to widen. We've recently gone by special invitation to a community some ten miles up in the mountains. Bro. Ebine went with me. The meeting was in a private house with some 30 neighbors as audience. By 9.15 p. m. the host thought about all that were coming had gathered and we began. We were through by 11.15 and returned home (by motorcycle) by 12.30 a. m., feeling that the meeting was one of the best we've ever held. This is the

farthest away from home that we've been invited. Are invited back to the village where two were baptized two years ago. Several are interested.

The "Mountain Festival" preaching was well attended this fall and the interest good.

Brother Hiratsuka came out from Tokyo and held good meetings here at our house for two nights and in the community two more nights with best attendance since we've been here. This is his home.

The Japanese' OLD New Year comes in February. Until then the farmers are busy. From then we expect to do special evangelist work, D. V.

Now these are some of the encouraging features. There are discouraging ones too. Only four people became Christians last year. That's not many. They do seem reasonably faithful, however. The most discouraging feature is the slackness of converts towards Christian duties and towards giving up the old idolatrous ways.

Pray for us that we may be faithful and as profitable as possible.

Sincerely,

ORVILLE D. BIXLER.

* * * * *

Vera, Sask., Mar. 18, 1926.

Just a few lines to tell you of the good fortune that has been ours lately, in securing the help of Bro. H. E. Forman, of Regina. Bro. Forman saw my call for help up here in the C. M. R., which I put in quite a while ago, and as soon as he could manage to do so he came; and I assure you he is both a real true Christian and a fearless preacher. We sure enjoyed his visit and his good preaching, only his stay with us was too short. He came here Feb. 7, and could stay only a week. I believe, could he have stayed a couple of weeks longer, more would have come out; for he not only is an excellent preacher, but also a splendid man to visit and talk privately; a thing which many of our preaching brethren lack. His faithful labors were blessed by two precious souls coming out from the world, confessing Christ and putting him on in baptism. O, dear brethren, I cannot tell you by pen how rejoiced we all are. These two dear souls are man and wife, in middle age, having six of a family. They are going to be a great help to the cause of Christ in these parts. They are well versed in their Bible, and not ashamed of Christ either in any place and great workers in the Lord's vintage. Sis. Whetter (such is their name), has already a dozen children in Bible School every Lord's Day, and

are doing real well. We are in hopes of having Bro. Forman with us again in the Spring after seeding, and we hope for a greater ingathering. Though there are many opposers, still we hope to see a Church of Christ established here; that is, a larger company, big enough to build a meeting house. The church is here already, thank God; for we have the unfailing promise that where even two are met in His name, there He will be too. We are now six in number, who meet each Lord's Day in my house for worship.

Wishing you God's blessing, and hoping you will long be spared to conduct the dear little C. M. R., for it sure is of great help to the child of God, and God grant both it and its Editor long to live.

Your Brother in Christ,

WM. JOHNSON.

P. S.—Please find two dollars for two years sub. to C. M. R. for Bro. R. T. Whittér.

(A good example for new converts; also a hint for preachers and elders.—Ed.)

* * * * *

THORP SPRING, Texas, Mar. 10.—Have visited about 30 churches from Memphis, Tenn., west, since Jan. 16th and find the brethren readily taking up foreign missionary work when it is presented. There is now an unusually large number of prospective missionaries and probably several will go out this year. I am soon leaving for California.

DON CARLOS JANES.

* * * * *

Since writing yesterday I have read all of the C. M. R. It is all good.

With best wishes,

E. G. C.

* * * * *

Let my heart be sound in thy statutes, that I be not ashamed.—(Ps. 119:80.)

* * * * *

They never sought in vain that sought the Lord aright.—*Robert Burns.*

(For C. M. R.)

Midale, Sask.,

March 31, 1926.

The writer has been so busy every day that he has not been enabled to do much writing.

I am returning from holding a series of meetings in Rachville, Sask., which was a grand success.

McRORIE DEBATE.

In order this debate should be reported first. The debate was a fine success, and the writer was delighted in having the privilege of meeting the Champion of the Adventist body.

It was claimed that Mr. S. A. Ruskjer had practised law in the U. S. I don't know if this is true, but I do know that he had the ability and wit to debate proposition on either side, but it matters not how much wit or ability a man may have, he cannot change truth.

It is true that ability and wit are necessary to defend the Bible, and the more one has the better the defender.

My friend would not sign up unless I would affirm my proposition for the "First Day" first. When we could not get a hitch any other way, the writer agreed to sign with the understanding that the "Seventh Day Question would be dealt with in my affirmation, as it necessarily had to be dug up before the First Day worship could be established.

While affirming the first two nights very little was said about the First Day, so much that some of our brethren looked downcast because I was not establishing "First Day" worship.

My course was to show the establishment and termination of the Seventh Day worship, and leave no stones upturned before taking up the New "Covenant" worship—this was quite done the first two nights.

My opponent surprised me by saying, in reply to my first speech the first night, that he agreed with me, to effect, that the "new covenant" did not begin till after Christ died.

Among his closing remarks the second night re the new covenant he said, "I flatly deny that Christ did not preach the Gospel (Gospel of Christ was meant) writer. The next night, the writer plainly showed the difference between the Gospel of a coming king-

dom which John the Baptist, Jesus, the twelve and the Sevenths preached before the Cross, and the Gospel of a Crucified Savior which the Apostles preached after the Cross; using a chair on the platform for the Cross. This seemed to dumfound my friend and his people. The writer proceeded to show that in the new order of things; by the preaching of the Gospel of Salvation by the ambassadors of our Lord, not one intimation of "Seventh Day" worship was hinted at by precept or example, but that the Saviour fulfilled the promise made unto our fathers; ascended to the Father and made atonement for the souls of men; brake the bars of death asunder; established His church, and through His apostles taught the Christians (His wife) (Bride) to meet upon the First day of the week to remember His death and resurrection.

This put my friend on a wabble, and it was very noticeable to the audience.

I challenged my friend to cite one place where the church was taught to meet or did meet on the Seventh day to worship God, saying, I would then tell the audience that Mr. Ruskjer had won the victory and the debate was over. In this, he failed, of course.

Mr. Ruskjer struggled to show that the "law of Moses" and the "law of the Lord" were two different laws. He was driven from this by plain readings from the truth.

Mr. Ruskjer read mostly all his arguments, arranged for the debate, and seemed somewhat envious when I read most of scriptures from memory. On one different occasion, he said what I quoted was not in the Bible. I asked the Chairman to read it—there it was just as I had quoted. On another occasion he accused me of misquoting a word. I asked the Chairman again to read, and it was there this time also.

In my last speech, I invited my friend to meet me in Regina to discuss the same propositions. He declined, after having told the audience as to his having debated before in larger cities, etc. and also in our correspondence he said, "I would be sorry for the task I was undertaking, and that many others had gone home from debating with Seventh Day Advents sad and sorry, and unwilling to be engaged again.

After all such boasts and egoism, he declined to meet me in

Regina saying—he would rather preach than debate, and also he did not think much was gained by debating.

The writer had a minute to reply and expressed, that, in his opinion there had been more Bibles studied in the McRorie districts during the last few days than in the four years previous. A hearty applause was given to this and also to my last speech. No applause was given my opponent throughout the debate.

H. A. R.

P. S. The interest and attention was very pleasing. Audience increased noticeably each night. Many expressed that they had never known before where the New Covenant commenced.

H. A. R.

FINANCIAL REPORT FOR 1925.

O. D. BIXLER.

Received from all sources by us in Japan	\$1,387.20
Plus Portland Ave. Women's Class	105.40
	—————\$1,492.60
Received by Bro. D. C. Janes for Building Fund	844.03
	—————
Total	\$2,226.63
Expended by us personally—	
To Building Fund out of personal receipts about ...\$	120.00
To Evangelistic Work (supporting native Evangelist, etc.) about	200.00
For living expenses	1,172.40

Of the amount received for the most part, it has come from congregations or individuals who contribute regularly to us. We feel that we would like to mention the names of these.

Congregations: Martinburg, Ind.; Beckwith, near Carson, La.; Eagleville, Mo.; Jennings, La.; Morse, La.; Lamine, Mo.; South Louisville, Ky.; Mackinville, Ky.; Davenport, Neb.; Franklin, Ky.; Ripley, Okla.; Worthington, Ky.; Bohen, Ky.; Vinewood, Detroit; Mt. Zion, Ky.; and Brownstown, Ill.

Sister Wiley, Calif.; Sis. Davis, Okla.; Bro. Elstons, Sis. Poynter, Neb.; Bro. Boyer and Bro. Johnson, Bro. Moore, Kan.; Bro. Thorntons, Mo.; Bro. Hottel, Ky., and a number of others.

We feel that we are thankful for this support which enables us to remain here. We are conscientious in our living, however uneducated our conscience may be. We would to God we were more profitable in His sight. However feeble our efforts, so long as we feel fit to stay we had rather be here than anywhere else. If we quit Japan it will be because we feel detrimental to the people instead of a blessing. The responsibility we feel to be great.

It seems that our opportunities increase as the people come to know us. The best attended meetings we've held have been this year (1925.) The four that have been baptized seem promising babies thus far. I would to God it may be His will to allow us to try our plans to our heart's content. We desire to be willing to do His will.

We are taught by precept and example to look for and earnestly desire the coming of the Lord, and having this hope set on us to purify ourselves. There is a reward for them that wait for Him.

 OUR EXCHANGES.

A CALL TO CANADIANS.

The poetry of a nation is one of the best known means of welding a people together. It is the function of the poet to keep alive the ideals of a nation, to make them glow and burn in the soul of every citizen, until the flame is reflected in high emprise and noble living. The poet kindles the fire of faith and then induces those who hold it to match their deeds with their concepts.

In a young country like Canada especially the poet has a great and noble work to do in drawing all men together, bound closely with that strong cord of national pride and patriotism. Only our own sons and daughters can do that convincingly. Joseph Howe taught Nova Scotians to love their Province and to hold sacred the bond with the Old Country. Since Confederation, many of this young nation's singers have struck the national note, and its ringing finds a response in every heart. One of those who has done a notable service that way is Charles G. D. Roberts, whose "Ode for the Canadian Confederacy" is a call to every patriotic soul to recognize that Canada's day of greatness has already dawned. He cries aloud, stirring but sweetly, so none may fail to hear:

"Awake, my country, the hour of dreams is done!

Doubt not, nor dread the greatness of thy fate.

Tho' faint souls fear the keen confronting sun,

And fain would bid the morn of splendour wait;

Tho' dreamers, rapt in starry visions, cry

'Lo, yon thy future, yon thy faith, thy fame!'

And stretch vain hands to stars, thy fame is nigh,

Here in Canadian hearth, and home, and name,—

This name which yet shall grow

Till all the nations know

Us for a patriot people, heart and hand,

Loyal to our native-earth, our own Canadian Land."

It is a fine call to all who have not yet realized how great strides

Canada has taken along that road down which everyone has felt that great things lay. She is within sight of all that greatness if her sons and daughters at home and abroad can but see it.—Ex.

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"Thou hast formed us for Thyself, and our hearts are restless till they find their rest in Thee."—Augustine.

* * * * *

What some public speakers need is better terminal facilities.

* * * * *

THE NAME "CHRISTIAN".

Martin Luther: "I pray you leave my name alone, and do not call yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine. I was not crucified for any one. Paul would not that any should call themselves of Paul, or of Peter, but of Christ. How, then, does it benefit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Cease to cling to these party names and distinctions. Away with them all, and let us call ourselves Christians, after Him from Whom our doctrine comes."

* * * * *

John Wesley: "Would God that all party names and unscriptural phrases and forms which have divided the Christian world were forgotten, and that we, as humble loving disciples, might sit down at the Master's feet, read His holy word, imbibe His Spirit and transcribe His life into our own."

* * * * *

Dr. Albert Barnes: "The name was evidently given because they were followers of Christ. It was readily assumed by the apostles. It is the most honoured name that can be conferred on a mortal. It is not that we belong to this or that denomination that that honour is conferred. It is that they are Christians that this is their peculiar name. This binds them all together, a name which rises above every other name."

* * * * *

Dr. Joseph Parker: "By Christians I understand Christ followers, Christ lovers, Christ worshippers, Christ ones. Were we what we ought to be in integrity, in simplicity, and in equity of soul, there should be no nobler designation known amongst men, and no other should be needed. Roman Catholics, Protestants, Episcopalians,

Congregationalists, Presbyterians—what are they, and how have they come to have any existence at all, and especially any honor as names? Did Christ ever use them? The one name that we ought to have is Christian, meaning by that a man who takes Jesus Christ as his Lord, Priest, Pattern, Inspiration."

OBITUARY.

On October 28th, 1925, the angel of death came to the home of Bro. Albert Campbell, Calgary, Alta., and claimed for its victim his beloved wife. Sister Campbell, before her marriage, was Ellen Jamieson; she was born in Bosanquet, Ont., on Feb. 26th, 1865. Born again into the one body or church of Christ, in Jan., 1885, being baptized by W. D. Campbell, now of Fort Worth, Texas. And had lived an earnest, zealous christian life from the day of her obedience to the faith, "steadfast, unmovable." She was always found at the place of worship on the first day of the week when able, to remember her Lord and Master. She possessed a cheerful, loving spirit, and was noted for her hospitality and kindness to everyone. She had been sick for about 4 months, and was beginning to improve rapidly, when very suddenly she passed out into the silent shades, and is now sweetly sleeping in the cemetery in the City of Calgary, there to await the resurrection morn. Besides her husband she leaves two daughters, Mrs. Elmer Eckhardt, of Innisfail, Alta., and Katie at home; also one sister, Mrs. J. H. Campbell, Thedford, Ont., and two brothers, Alex and James Jamieson, Forest, Ont. May God help and comfort the bereaved ones, and may they so live that when the Lord comes in the clouds with his saints, they may be caught up together with them and so ever be with the Lord.

Hopes are crushed and hearts are bleeding;

Drear the firesides now, and lone.

For the best loved, and the dearest,

Far away to heaven has flown.

MRS. JAMES JAMIESON, Forest, Ont.

ACKNOWLEDGMENTS

For Christian Monthly Review:

Thos. Cooper, per H. M. Evans	\$ 1.00
J. J. Hoover, per H. M. Evans	1.00
Mrs. Henry Cox	1.00
Mrs. J. W. Garner	2.00
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John T. Wallace	1.00
W. A. Whitfield, per E. G. Collins	1.00
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Mrs. W. G. Robinson	5.00

For Clara E. Kennedy, Japan—

V. Lightheart	1.00
College Hill Church, West Gore,	1.00

For H. A. Rogers, Great West Missions,

College Hill Church, West Gore	10.00
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CHURCH DIRECTORY--Continued from Page 2.

TINTERN, ONT.—Church meets each Lord's Day at 11 a. m. for worship.

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

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. Wednesday 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.

THORNBURY.—Church at Thornbury meets in the home of W. A. Whitfield, Lord's Day at 10 a. m. for Bible Class, and 11 a. m. for Communion; also every Tuesday at 8 p. m. for Bible Study.

LIVINGSTONE NORTH, ALGOMA, near Thessalon.—Bible Class Lord's Day at 1.30 p. m. Preaching and Breaking of Bread at 2.30 p. m. T. W. Bailey, Evangelist.

McRORIE, SASK.—Church meets in Monmawala School-house, at 3 p. m. each Lord's Day. T. W. Banting, Sec.-Treas.

GLENORA, MAN.—Church meets in the Private House of Bro. C. Johnson, on Lord's Day at 3 p. m. for Worship and Breaking of Bread. Sec., Bro. W. W. Adams.

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.

SELKIRK, ONT.—Church meets Lord's Day at 11 a. m. for Worship and public teaching. 7.30 p. m. for preaching the gospel. H. M. Evans, Evangelist; W. M. Hoover, Clerk.

ESTEVEAN, SASK.—Church meets at 1014 Second St., on Lord's Day at 11 a. m., for Bible Study and Worship. At 7.30 p. m. for preaching. Wednesday at 8 p. m. for Bible Study. H. A. Rogers, Evangelist; Thos. Orr, P. O. Box 422, Elder.

SEATTLE, WASHINGTON, U. S. A.—Church meets at 4073 First Avenue N. E. Lord's Day 10 a. m., Bible Study. 11 a. m., Breaking of Bread and Worship. 7.30 p. m., Gospel Service. Thursday at 8 p. m., Prayer and Bible Study. A. B. Gardner, Elder, 4132 Eastern Ave.

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