

CHRISTIAN MONTHLY REVIEW

Ernest A. Perry, (R.R. 3)

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"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."—John 3:16.

Christian Monthly Review

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RATES OF ADVERTISING: On application.

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EDITORIAL

WHY BE ZEALOUS?

By E. G. C.

Webster says, "Zealous, | Filled with, or characterized by, zeal; warmly engaged, or ardent, in behalf of an object." "Zeal, | Passionate ardor in the pursuit of anything; eagerness in favor of a person or cause; ardent, active interest; engagedness; enthusiasm; fervor."

The Christian is no exception in the matter of zeal. Above all others he should be zealous.

His objective is the highest of all. "Looking unto Jesus." "Set your mind on the things that are above." "The crown of life" which fadeth not away.

His cause is the worthiest. "But seek ye first His kingdom."

His reward is above all others. "For what doth it profit a man, to gain the whole world and forfeit his life?" Moses looked "unto the recompense of reward," placing it above all things earthly. "Rejoice and be exceedingly glad: for great is

your reward in heaven." Men are zealous, yea often fanatic, in their pursuit of an earthly object, and in working for an earthly cause and reward. Many times the best things of life are crowded out by their earthly zeal. "A man's life consisteth not in the abundance of the things which he possesseth." Why should not the Christian work as hard, at least in the pursuit of his objective and reward?

The Christian has a sufficiency of examples. I suppose no one who believes the Bible needs proof that God, Christ, the Holy Spirit and the angels, are zealous. Paul said, "Be ye imitators of me, even as I also am of Christ." Paul was "Zealous for God" while he was yet under "the law." But he didn't lose this zeal on becoming a Christian. "But I press on." "But one thing I do, forgetting the things which are behind, and *stretching forward* to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us therefore (imitating Paul) as many as are perfect be thus minded."

Further, "Ye have us for an example." Paul and the twelve, save one, were put to death for their faith and zeal. "But he that loseth his life for my sake shall find it." Once Paul was accused of being "mad." He was only zealous, in earnest, eager. Some may have thought him a fanatic. But he says for us to imitate him.

But time would fail me to speak of the great cloud of witnesses—patriarchs, prophets, apostles, martyrs—who through faith and zeal, overcame obstacles and gained the prize.

The Christian's *responsibility* is enough to cause him to be zealous. But it will not till he *realizes* it. He is the "light of the world"—"the salt of the earth." He is also an influence. Paul said the zeal of the Corinthians had "stirred up very many" of the Macedonians.

Not only has the Christian examples for his encouragement but he must in turn be an example. "But as ye abound in everything, faith, utterance, knowledge, all earnestness, and in love to us, see that ye abound in this grace also. I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love."

The Christian is commanded to be zealous. "Whatsoever thy hand findeth to do, do it with thy might." "In diligence not slothful; fervent in spirit; serving the Lord." "Thou shalt love the Lord thy God with all thy heart, . . . soul . . . mind." "Be ye steadfast, unmovable, always

abounding in the work of the Lord." Christ redeemed, and purified us, "a people for His own possession, zealous of good works." "Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection; (footnote says "full growth"). "And who is he that will harm you, if ye be zealous of that which is good?"

The Christian's incentive is the brightest. An eternal weight of glory." "The tree of life, which is in the Paradise of God." "The crown of life." "Shall not be hurt of the second death." "The hidden manna; a white stone; a new name." "Authority over the nations." "White garments; name in book of life; and confessed before the Father." "To sit down with me in My throne." "The marriage supper of the Lamb." "The water of life" in the new Jerusalem, with its gates of pearl, jasper walls, and streets of gold."

This, in a measure, describes "the hope set before us: which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which "is within the veil" where Jesus is.

"Why be zealous?" In short, we might have answered, The Christian should be zealous because he is a Christian.

But this is enough. "Awake, thou that sleepest!"

Editorial Emeritus

CHRISTIAN MONTHLY REVIEW TRANSFER.

By D. McDougall

At the Annual June Meeting at Meaford, this year, a most important achievement was consummated: The transfer of the office of publication of the Christian Monthly Review from West Gore, Nova Scotia to Meaford, Ontario, with E. Gaston Collins office editor and chairman of an executive and managing committee of three, acting under the sponsorship and directorate of 18 well-known, loyal, and chosen men. In this transfer it has been made impossible, legally or otherwise, for any but the loyal disciples of Christ to ever acquire possession or control, or for it ever to be diverted from its present position and character of loyalty to apostolic doctrine and practice. We have been admonished of the need

of such precaution by cognizance of the fact that schemers of digressive and infidel inclinations have elsewhere gotten control of brotherhood papers. This shall never be, brethren, in the case of *your* paper. With this provision and assurance, dear brethren, as did the Lord's people of old, you will rally heartily, bountifully, joyfully—to the building of the house of the Lord. Send in to Bro. Collins, promptly, your subscriptions, your renewals, your contributions, and your business advertisements, for which latter more space will be added as required. This is a good and economic form of contribution for business men, as well as a necessary source of revenue for current expenses. A certain prejudice was, to some extent, created, in some quarters, against advertisements; but, being familiar with its history, we know that this did not originate in lofty principle or sound reason. There is no sensible objection to this use of a little cheap paper for wholesome and profitable advertising.

Bro. Collins expresses the hope to be able to help unify the forces of Christ in Canada and the world. This is a continuation of our primary purpose, which always appeared at the head of our editorial page: "The promotion of Christian Unity, Truth and Righteousness." We have constantly endeavored "to keep the unity of the Spirit in the bond of peace." And where unity has been broken, we have striven to restore it. We know that the Christian Monthly Review has been an unmeasured power for good on these lines.

Permit a word of caution at this point: We must endeavor to keep the "unity of the Spirit." That is, not just any kind of unity. Not unity with just anybody and everybody. No, but a certain and specific kind of unity: "The unity of the Spirit," which is the unity—and the unity only which the Spirit defines and teaches. Let us be careful and not presumptuous in our zeal for unity, *that we do not go beyond this*. The Spirit tells us plainly with whom we are to have unity and fellowship, and whom to "withdraw" from and "avoid." Unity other than "the unity of the Spirit" is reprehensible and the unity of apostasy.

We cannot give adequate expression to our thanks for all the fellowship and kindness and help of our coworkers and brethren who have stood by us, with the encouraging word and the helping hand, during all the strenuous ten years of struggle and toil (but happy toil) to the present happy consummation of our achievement.

And now, brethren, I commend you to God

to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.

A PLEA FOR OUR YOUNG MEN.

Bro. Clifton, in his Plea for our young men, in July issue, has struck the "key of C" note.

We have known of preachers having been procured from a distance, who seemed to be actually jealous of anyone but himself attempting to do any of the work, while there were at the same time others in the congregation quite as capable as himself, and young men waiting and longing for work. I have known one church, with an average for many years of about 100 members, and always with a resident preacher, which in 70 years developed and brought out *not one preacher*. During this time two or three struggled and got out in spite of all discouragement. Later, when workers came and began to develop the young men, a whole pew full of young preachers could be seen in the Bible class of this church.

We subjoin some good thing said by David Lipscomb along this line, for which we hope our Office Editor will find room. (See "Exchanges" for article referred to.—Ed.)

INCREASING THE NUMBER OF OUR PREACHERS.

For a solution of this problem, please turn back to and ponder the method suggested by Bro. Collins, page 10, July issue. We emphatically endorse this method, and recommend it as unsurpassed, provided it is undertaken before too late in life.

Our Associate Editors

OUR RESPONSIBILITY AGAIN.

By H. A. Rogers

Under the caption "Our Responsibility," in May number of C. M. R., appeared a letter from the writer to the brotherhood, and an editorial "Special" in same issue.

Brethren, what have you decided re this work of all works? One church established by me has

been heard from to effect that it would come good for a share in this project, to advance the cause of Christ.

We need eight more share-bearers in order to get in shape for work. If this were a proposition that would pay *big dividends* in dollars, we would have had volunteers by the dozens or hundreds long ago.

Do we believe this project would be a paying investment? Here is where our faith is tried!

Ten equal shares of ten or twelve dollars a month should quite keep a man on the field, provided he did not have too much hall rent and board to pay for. Usually, in the country he has none of either, as there are school-houses open for such work, and generally, someone throws open their door for a worthy worker.

Surely it will not be hard to get eight others to volunteer to become responsible for a tenth part in supporting a hustling, sound and zealous Christian preacher who is set for the defence of the Lord's work in Western Canada.

Now, churches and brethren, let's get in agreement, mutually, that we will undertake this small responsibility, and try and unfurl the Gospel of Jesus Christ to thousands who have never heard.

The harvest time is passing, let's arise and do something! Let's agree to unite our abilities, and then we'll go in search of the man who has the ability to do this work, and who *is willing* to meet Satan and his host with the sword of the Spirit.

May God help that we shall not have need to hide our faces in shame throughout eternity. Will you be one of the eight?

Until a man approved of by you is found, you will not be responsible *for anything*. For the pushing of His cause.

(Let all interested in this worthy work hasten to communicate with Bro. Rogers, Carman, Man., stating what you are willing and ready to do toward helping to preach the Gospel in Western Canada.—Ed.)

HOLY SPIRIT QUESTIONS.

By H. A. Rogers

In these days when there is so much Pentecostalism, and many other "isms" of men regarding the Baptism of the Holy Spirit, and the Gifts of the Spirit, there is need of much preaching of the *truth* on these questions.

I feel impressed to write a few articles on these

questions, and would be glad if every reader would go into the subjects thoroughly with me.

I know that many people are somewhat confused and mixed over the "Gift of the Spirit" of Acts 2:38, and many other passages. I am satisfied that God did not leave this question ambiguously. Now, let's be ready and make a careful study of the Holy Spirit question. Begin next issue, if editor has space.

(I think we could well give a certain amount of space to a discussion of the Holy Spirit. Let's not make the articles too long. Have short ones and more of them. And if some other brother felt impressed, with Bro. Rogers, I'm sure he wouldn't object to others writing on the same subject.—Ed.)

HOW TO UNDERSTAND THE BIBLE.

By Earl C. Smith

Not everyone who reads the Bible understands it. Some may read the Bible diligently, carefully, studiously, and yet not understand it. I have heard Christians complain that they could not understand the Bible; and they were honest about it too. I have heard other Christians contend that there are large portions of the Bible that no one can understand, for instance unfulfilled prophecies. There is a reason for all of this; and what is the reason?

Now, I am quite sure that the difficulty is not in the Bible itself, but to the contrary, is in the person who reads but does not understand. I am sure that God aimed for us all to understand the Bible. Therefore He wrote it in the simplest language, so much so that in our colleges we have classic Greek and New Testament Greek. Now, classic Greek is the Greek that scholars and literary men used and New Testament Greek is the simple Greek that the plain people used in their homes and on the streets. The Bible was written in this language of the plain people because God aimed for the plain people to understand it.

Furthermore, I know that the difficulty lies in the one who does not understand the Bible, rather than in the Bible itself, because some of the simplest passages of God's book are most misunderstood. For example look at the following passages; see how simple they are; and yet how misunderstood they are:

"Except one be born of water and the Spirit, he cannot enter into the kingdom of God." Who

would ever have thought of anyone's misunderstanding this passage? Not a word in it of over two syllables, and all, such words as anyone who can talk, knows the meaning of them. Yet over what passage has there been more controversy? And what passage has been more variously interpreted?

Another passage just as simple and just as much misunderstood is, "He that believeth and is baptized shall be saved." It seems that no one could misunderstand this passage, but they do. It just can't be misunderstood, but it is misunderstood, and that by very earnest people.

Again we read, "If a woman have long hair, it is a glory to her: for her hair is given her for a covering." Surely no one misunderstands that passage. It says so plainly that God wants women—and girls too—to wear a covering, and that He has provided that covering for them, even long hair. It is so very plain, yet it is misunderstood by well-meaning women and girls.

Perhaps not one person in a dozen who has read Isaiah eleven understands this passage: "And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them, etc." And there could not be a simpler passage.

All this is proof beyond doubt that people misunderstand the Bible not because the Bible is not simple but because they are not simple themselves.

Why, then, don't we all understand the Bible when we read it? Before we attempt an answer to that question let us study a passage of scripture that tells us what the Bible is good for. Every scripture inspired of God is also profitable for teaching for reproof, for correction, for instruction which is in righteousness." The word of God is good to teach me, to reprove me, to correct me and to instruct me. Now, when you read the Bible, if you leave the "me" out, and put a "you" or a "them" in, you will misunderstand the Bible, as sure as you live. The reason that I misunderstand the Bible is because I don't read it so that it will teach, reprove, correct, instruct me. I may have a theory in my mind; then the Bible can't teach me. I may have a desire in my heart; then the Bible cannot reprove me. I may seek to justify myself; then the Bible cannot correct me. I may think that I know what is right; then the Bible cannot instruct me in righteousness. I know these things hinder, both by experience and

by seeing why Bible people failed to understand God.

If we would understand the Bible, we must read it with an earnest desire to let God have His way about everything. This desire must amount to a *passion*; and that the *strongest* passion that we have. No desire of ours must overshadow the desire for God to have *His* way. The desire for the approval of friends, even the dearest friends that I have, must not even be thought of. The desire for the approval of the world must even be spurned (Jas. 4:4). If the friendship and love of your father and mother and wife (or husband) and children is at stake, lay it on the altar to let God have *His* way. If your business is at stake, if your life is at stake, lay it on the altar to let God have *His* way. To let God have *His* way is more precious than anything in all the world. This sort of obedience is very costly (Heb. 5:8), but it is absolutely necessary to an understanding of the Bible; for being taught, reproved, corrected, instructed of the Lord is a matter of discipleship, and "Whosoever he be of you that renounceth not *all* that he has, he cannot be my disciple." The lack of this *passion* to let God have *His* way, is the reason why people have failed to understand the simple passages of *His* word quoted above.

God bless you.—Amen.

(I quote from the American standard version regularly.)

SERMONETTE.

By Dr. O. H. Tallman

"And Jonathan, Saul's son arose and went to David in the wood and strengthened his hand in God." (Samuel, 23:16:)

Jonathan was a young man of great natural ability, swifter than an eagle and stronger than a lion. We are not surprised then that he became especially interested in that fair, blue-eyed, eighteen-year-old boy who single-handed slew a lion and then a bear as they attacked his father's flocks. And later armed with sling and stone laid great Goliath low when he defied the armies of Israel. Two such young men just naturally became chums and the Bible says "He loved David as his own soul." Such love as this is divine and the world knew very little about it until Jesus taught us to "Love our neighbor as ourselves." It was not hard to love David, the nation's hero as he returned from his victory over the nation's

greatest enemy, Goliath. He came back amidst shouts of praise and the wild enthusiasm of the people. But now he is an outlaw, the king is his enemy, trying to kill him as he would a rattlesnake. Hunted from forest to cave like some wild beast, yet Jonathan's love did not fail. He loved David as his own soul and proved it by this visit.

Jonathan knew that according to custom and national law he should succeed his father as king over Israel but he knew also that God had chosen David to fill the position and he was big enough to see Heaven's choice was best, and that David was the one man able to bring peace, prosperity and happiness to his unhappy country. With this in mind he deliberately goes into the woods to find David to take the crown off his own brow and put it upon David's. See him as he is going into David's hiding place! "Why are you going down there, Jonathan," "Oh, my friend David has had so much trouble, so many of his old friends have turned him down he has had so many bitter disappointments, his faith may be weakening and I am going down to strengthen his hand in Jehovah, to give him a better grip on God."

What a happy world this would be if we like Jonathan were all ready in the face of sacrifice to look up those in trouble and distress, visit them to the end that they would be strengthened in Jehovah.

MISSIONS

BRO. JOHN SHERRIFF IN SOUTH AFRICA.

By E. G. C.

This good man went a number of years ago from New Zealand to South Africa as a stone-cutter. He didn't go as a missionary, but, as every child of God should, he took his religion with him. Working with his hands at his trade, and serving God, it wasn't long till he was telling others the story of salvation, as a result of which several were converted, and thus providentially it seems, there was opened up to him the way to the promising mission of to-day. About three years ago he took a little leave from his work and visited the churches in Canada and the States, making a very favorable impression upon all who

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and his limbs, his power of thought, his power to plan and construct, and the life that is in him. Most wonderful! Man like a god, to plan and think and perform. Whence came he, if not from the mighty hand of God? Jesus, the only begotten Son of God, differs from all of us, yet like one of us, partaking of our nature, tempted in all points as we are yet without sin. Died and was laid in the tomb, arose to life again. Is this more wonderful than the creation of a universe? No, in nowise. He was and is God in flesh. The pillar and cloud, the fire and smoke, the heavy cloud on Mount Sinai, all proclaim the mighty and wonderful works of God and the mighty works done by our Lord, the witness of angels, prophets, apostles, martyrs, and men, prove to a mind unbiased, that He was the Christ and Redeemer of men and the Spirit of God in the hearts of His people leads the faithful on, to higher plains of glory, even if they are the poor, despised of earth. And when He comes again, and is seen of men in majesty and power, then men will wail and lament because of him. Remorse will take hold of them, and the sorrows of weeping mothers for a lost child, will be as songs of joy, when compared with their sorrows.

Jesus came to save. He came to give us a greater knowledge of God. He died to redeem and win sinful men back to God. He gave us the Gospel, wherein are instructions and wisdom, beyond the vision of man to conceive of. And all his suffering and death was to set us free. The way now is open for man to be saved, and come back to God. Oh that the thought was written in the hearts, and in the minds of all men—that Jesus died to save.

The plan may be understood and embraced of all men, that they may be saved, but Satan has blinded the eyes and hardened the heart. They will not believe, and repent, and turn to God. Some do, and will be blessed in so doing.

Oh how cold is the grave! How sad to be forever away from God! No light of day, no cheering voice of friends. Only despair, remorse, and anguish of heart.

Will men forever here, contend that there is no God, no punishment, no hereafter? They will know when it is too late.

Now is the time to grasp the hand of Christ by faith, saying, save Lord lest I perish! The Spirit and the bride say come, and whosoever will, let him come to Jesus Christ and live. Angels will rejoice and bear the message home.

News and Correspondence

ANNIVERSARY SERVICES

at

WINDSOR, ONT.,

September 26th, 1926

Special Meeting at 3.15 p.m.

Speakers:

Bro. Black, of Detroit

Bro. Smith, of Detroit

Bro. Rockliff, of Detroit

Bro. Wearing, of Windsor

"We are pleading for a complete return to New Testament Teaching."

Everybody made welcome.

(See Church Directory for meeting place.—Ed.)

"Be temperate in prosperity and brave in adversity," was found written on a flyleaf of a book owned, as far back as 1862, by a dear good friend, who lived to be over 90. He gave me the book about ten years ago. That is wholesome and much needed advice.

Send us a new subscriber along with yours. If you can use samples, write for them. Help us extend the C. M. R. We can do good only as the paper is read; indirectly through the influence of those who read it.

Alex. M. Stewart, 607 Crawford St., Toronto, Aug. 10th: "I was very pleased with the first number of our new paper, and I feel as if we will get a number more readers soon. . . . I hope Bro. Petch is improving. . . . I am glad to report good meeting at Pekin, N.Y., on Sunday. One young man confessed his faith in Jesus and put Him on in his own appointed way. Much rejoicing by us all. The feature of our Sunday night meeting at Falls was, we had an audience outside and in doorway. We could not coax them in but they remained throughout the service. All foreigners ("Polocks"), but they understand enough English to catch a word now and again.

The Wychwood brethren are getting along very nicely with their new building. You might just make an appeal through paper for assistance. Every little helps and I know they need it and will appreciate any offering be it ever so little. . . . Bro. Gibbs of South Carolina expects to spend next Sunday with Niagara Falls brethren."

C. B. Clifton, Beamsville, Ont., August 11: "Began young men's Bible Class, Lord's Day, Aug. 1st, with 10 young men. We are making a special effort to reach the young folks, and not forgetting the older ones."

Earl C. Smith, Hopkins, Mo., Aug. 12: Reports baptizing 3 boys. That he will remain over the fourth Sunday, then back to Strathmore Blvd., Toronto.

O. H. Tallman, Box 3618, Clearwater, Fla., Aug. 15: "Success to your new line of service. Hope to see you in a few days. . . . Success to the C. M. R. in its new home."

Lloyd G. Snure, 77 Dundurn St., N., Hamilton, Ont., Aug. 16: "I am glad to report that one of the older girls of the Sunday School was baptized into Christ after the Lord's Day morning service yesterday." (Bro. Snure also sends a new subscriber, and extends to us an invitation to visit Hamilton and speak for them. Thank you.—Ed.)

C. G. McPhee, Waco, Texas, July 20: "To Bro. McDougall—Everything going fine here. I will send some reports of my work later."

H. E. Forman, 1231 Pasquaw St., Regina, Sask., sends a clipping giving the notice of the death and burial of Mrs. T. J. Leslie, 1309 Athol St., Regina. Bro. Forman officiated at the grave and at the funeral home. The floral tributes were numerous. He further says she died on Aug. 4th in her 63rd year. I baptized her on May 2nd of this year. She had been a devout woman all her life, being baptized years ago, but asked me to baptize her scripturally on the above date.

The C. M. R. extends sympathy.

O. H. Tallman, Clearwater, Fla., July 20, to Bro. McDougall: "We have just finished our spring drive for our Master. Closed our third tent meeting Sunday night with an overflowing crowd. Twenty-six additions in all. Bro. E. E. Shoulders led the singing." (Later word says two more added.)

H. A. Rogers, Carman, Man., reporting the Radville, Sask., meeting, writes: "The special meeting as announced in C. M., June number, was a fine success. The Radville brethren had made every preparation to meet the needs, and accom-

modate the visitors. The meetings were held as announced, July 11, 12 and 13. Brethren were present from Alberta, N. Dakota, Montana, Saskatchewan and Manitoba. The weather and roads were fine.

To say that all went away from Radville stronger in the faith, and more zealous for the cause of Christ would be saying, I feel sure, the truth. The speaking was done chiefly by Bros. J. O. Golphenee and T. B. Golphenee of Montana, Bros. T. and W. Orr, Bro. M. Tromberg, Bro. A. Campbell and the writer, but most every brother present made a short speech, which was very encouraging to all.

The sisters of Radville are worthy of credit for the bountiful supply of refreshments they prepared.

Five made the confession and were baptized on the 13th; among this number was the youngest member of the writer's family (Ethel). The angels were caused to rejoice because these souls bowed to King Jesus.

Bro. J. O. Golphenee made strong impressions on the hearts of his Canadian brethren who would be glad to hear more from him again.

The Montana brethren expressed that they would like to have such a meeting on their side of the line next year."

D. H. Rusnell, Stouffville, Ont., Aug. 20: ". . . I received the July number of the C. M. R. and would say it was up fully to my expectations. I am going out to solicit subscriptions. If we all do our part we should make it a success. I, for one, do not want to see in the press reflections on any brother, or insinuations that would cause offence. The criticism some received has driven them further away rather than helping them. We want a paper for teaching and admonishing one another, to be helpful in the Christian life. I may send you some small articles later. . . . Wishing you every success with your new undertaking."

H. Stevens (Secretary), 65 Page St., St. Catharines, Ont., Aug. 29: "On Aug. 4th Bro. W. S. Long of Vinewood Church of Christ, Detroit, addressed the church here. He took as his theme "The Parable of the Good Samaritan." He handled the subject in a way that warmed the hearts of all present, showing that the Master had a great heart of compassion and His disciples should emulate His example by doing good to all

men, especially those who are of the household of faith. Bro. Long was on his way to Niagara Falls. Immediately after the meeting Bro. Long, accompanied by Sister Long, his brother, Dr. Long of Union City, Tenn., and Bro. Claus, left to view the colored lights, returning as the guests of Bro. and Sister C. H. Claus."

(We are encouraged by the reports, good words, and best wishes of friends and brethren, and appreciate all help in the way of contributions and subscriptions.—Ed.)

Change of address, H. McKerlie, from 163a Roncesvalles, to 111 Oakwood Ave., Toronto.

Wanted—the present address of E. C. Elmore, formerly of 406, 15th Ave., N.E., Calgary, Alta.; also of Harvey Cooper, formerly of Estlin, Sask.

We were delighted with a recent visit with Bro. O. H. Tallman, of Clearwater, Fla. He preached at Cape Rich at 11 a.m., on Aug. 29th, and to a good audience here at Meaford at night, using as his subject, "The Valley of Dry Bones," a synopsis of which will appear in our next number.

J. C. Bailey, Wardsville, Ont., Sept. 3: "Our All-day Meeting at Sarnia, last Lord's Day was well attended and I believe good was accomplished. The church was celebrating her first birthday. The subject for the morning service was, "The Great Commission." Bro. E. J. Purcell presided at the Lord's Table. We had a number of speakers at the afternoon service. It was indeed a great meeting. The older men told of good things in the past and heroes in the faith of the past generations, while younger members asked the important question: What are *we* going to do in the future? The evening service was attended by a number of outsiders, but all paid good attention to this subject: "The Identity of the Church." Your brother for service.

ENCOURAGEMENT.

J. C. Bailey sends 2 new subs., A. S. Thurston, 1 new; Clark McNally, 1 renewal; Earl C. Smith, 1 new; J. Kennedy, 1 new; L. G. Snure, 1 new; Sister Arthur Whitfield, 1 new to the States, and she gives 25 cents extra to cover postage, which

is extra to States; A. M. Stewart, 1 new; Jas. Bell, 1 renewal; Sister Frank Chittick, 1 new. (This is encouraging. We thank you. Each subscriber might get a new one. If you would we could soon double our list. We ought to more than double it. Why not someone for each congregation volunteer to solicit subscriptions for the C. M. R. I believe the brethren want a Canadian paper, and think we need one. I too. Sending in subscriptions is a concrete expression of support and help. We are hoping to improve and enlarge the paper, and shall try to the best of our ability to make it readable and helpful. Every home should have the C. M. R., and encourage the reading of it.—Ed.)

OUR EXCHANGES

There are many lessons that some Christian men and women might profitably learn from the "Gideons," the Christian commercial travellers, who have been holding their annual convention in Toronto during the present week, and not the least of the lessons would be diligence in the business of the Lord. No one could either attend any of the sessions of the Gideons or meet with them privately without being convinced of the fact that they were "on the job" for their Lord and Master. They seem to have adopted literally as their rule of life that principle which, it has been stated, dominated the life of Carey when he said: "My business is to preach the Gospel. I mend shoes to pay expenses."

"We must sell the Bible to the people, just as we sell our merchandise," declared Frank B. Benson of California, in a paper on "Our Gideon Message." "We are salesmen; we should be able to put this business of Jesus Christ's across. We must remember that all of the Bible is God's Word, and that the reading of that old Book has been the means of converting hundreds and hundreds of men and women. That must continue to be our great message and mission in the world.

"We don't want to tell funny stories when we go into pulpits to talk the Gideon message," he went on. "We are salesmen; we know lots of stories; they are part of our stock-in-trade. But when we are in the pulpit we don't want to entertain the people, we want to try to tell them our own simple message, based on the Bible."

All honor to these men and women who are not ashamed of the Gospel but have consecrated their business ability to reaching men with the story of the unsearchable riches of Christ. The pity is that there are not many more like them.

(The above clipping from a recent Globe carries some good suggestions. Why couldn't each church be a distributing center for Bibles?—Ed.)

**MAN'S HEART IS MOVED TO REPAY
ANCIENT DEBT.**

Guelph, Oct. 18.—The following letter from Los Angeles, Cal., enclosing a \$10 bill, was received by the Gilson Manufacturing Company: "Dear Sir, During 1922, when I was in your employ, I stole some steel taps. Since then I have become a Christian and God has put it into my heart to pay. I am enclosing money order for \$10. I hope you will find this satisfactory."

Like the light of the sun, criticism should reveal ugliness, but it should help, also, to build up the spirit of fellowship and co-operation in society.—Governor Theodore Christianson.

Great Songs of the Church!!

This book, compiled by E. L. Jorgenson, has been enlarged and improved. Is now offered in both round and shape notes. It is going at more than a thousand a month. Fifty new songs, such as, "I will Sing of My Redeemer," "Old Rugged Cross," "Where the Gates Swing Outward Never," etc., have been added. Hundreds of churches and seven of the Bible schools use the book. The book is arranged in

PERFECT ALPHABETICAL ORDER. heading has the title of song added under first-line heading; and has unbreakable binding, it being strengthened by a muslin "hinge." The new round-note book comes in rich dark-green cover. The shape-note book comes in dark-red

It has been expanded in size; as a sub-art-cloth binding. The Manila binding is solid blue. 450 songs without a single "filler." See the book for yourself. Cloth, 65c in quantities; Manila, 50c. 1 copy, 75c post paid.

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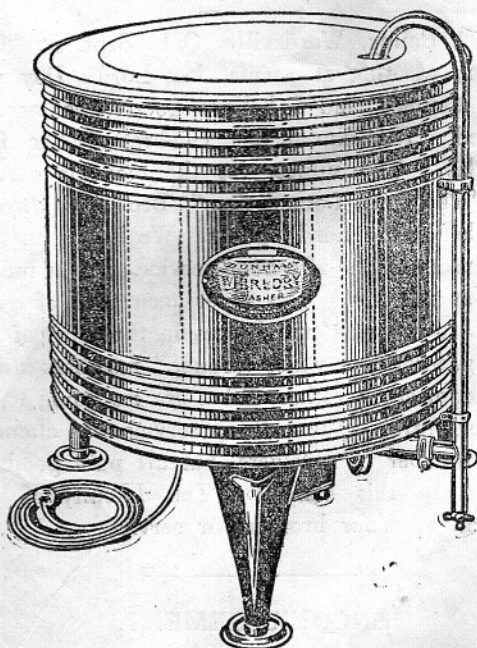
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CHURCH DIRECTORY

(Charge for Directory Notices, 1 Inch and under, 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 Retallic 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.

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

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

BEASVILLE, 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, ONT.—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.

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. Earl C. Smith, 265 Strathmore Blvd., Evangelist. A. E. Firth, 659 Pape Ave., Secretary.

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.

WINDSOR, ONT.—Church house located on Campbell at Field. Lord's Day at 11 a.m., Worship. Bible School, 2.30 p.m. Gospel Service at 7.30 p.m. Wed., 7.30 p.m., meeting for Prayer, Praise and Bible study. Send all communications to P. Atherton, 277 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; 3 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.