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CONTENTS

EDITORIAL	2
EDITORIAL EMERITUS	3
OUR ASSOCIATE EDITORS	4
The Valley of Dry Bones.—O.H.T.	
Brief History of Christian Journalism in Canada Since 1880.—H.M.E.	
The Faith that Saves.—E.C.S.	
Hints for Bible Study.—H. McK.	
MISSIONS	8
Picture of Bro. Watters.	
Foreign Missions Reports.	
Letter from the Bensons.	
NEWS AND CORRESPONDENCE	11
ENCOURAGEMENT	14
CHURCH DIRECTORY	16

"They also that err in spirit shall come to understanding, and
they that murmur shall receive instruction."—Isaiah.

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EDITORIAL

"OPENED BY MISTAKE."

By E. G. C.

The following clipping from the Globe
 (Toronto) carries a good point.

**"Some of the candidates, says The Sault
 Star, should wear placards over their mouths,
 reading: 'Opened by Mistake.'"**

A curt remark, which suggests some needed
 scriptural teaching. What is here said of the
 candidates is a common failing. Even we preach-
 ers are sometimes guilty.

The thought is, the mouth is sometimes opened
 when it should remain closed. It is a great bless-
 ing to know what and when to speak. Matthew
 says the Saviour "opened his mouth and taught
 them." It was closed, but when opened was not,
 "Opened by Mistake." If we should follow our
 Lord's example we would open our mouths less
 frequently.

Luke says that Philip, while riding along with
 the eunuch, "opened his mouth . . . and
 preached unto him Jesus." But he did not open

his mouth by mistake, for he was guided by the
 spirit, said the right thing, and the results were
 gratifying. He knew when to listen and when to
 speak. A conversation is pleasant when (with
 other things equal) the participants follow these
 simple, but important rules of decorum.

Luke says the same thing of Peter at the house-
 hold of Cornelius. He commanded these people
 to be baptized in water. Philip baptized his man.
 If preachers would say and do the same things
 today there would be less confusion religiously,
 and fewer mouths "opened by mistake."

James tells us it is a great accomplishment to
 know when and what to speak.

Among many other good things, on this subject,
 Solomon said, "He that guardeth his mouth keepeth
 his life; But he that openeth wide his lips shall
 have destruction"; "In the mouth of the foolish is
 a rod for his pride; But the lips of the wise shall
 preserve them"; "A soft answer turneth away
 wrath; But a grievous word stirreth up anger.
 The tongue of the wise uttereth knowledge aright;
 But the mouth of fools poureth out folly"; "A
 gentle tongue is a tree of life"; "He that harpeth
 on a matter separateth chief friends"; "If thou
 hast done foolishly in lifting up thyself, Or if
 thou hast thought evil, Lay thy hand upon thy
 mouth"; and "She openeth her mouth with wis-
 dom; And the law of kindness is on her tongue."

* * *

PURSE AND HEART.

Victor Hugo said, "As the purse is emptied the
 heart is filled", which is true from any viewpoint.
 If one empties his purse for that, which, when
 drunk, dethrones reason, reddens his eyes, stings,
 bites, brings woe, sorrow, contentions, complaining
 and wounds without cause, throws him into the
 gutter, if not into the grave, his heart sooner or
 later is filled with remorse and regrets. "Thy heart
 shall utter perverse things". "He that soweth unto
 his own flesh shall of the flesh reap corruption."

The prodigal son wasted his substance in riotous
 living, and had to repent and return to his father's
 house.

If one of God's saints, standing high up on the
 mountains of faith, catches a vision of the be-
 nighted in heathen lands and empties his purse to
 send the gospel to them; or sees those hungry, sick,
 naked, cold, in prison, and empties his purse to
 aid them; or sees the need of preaching the gospel
 at home, or of building more suitable meeting

places, or of distributing Christian literature and helping the cause in any right way, and empties his purse to support this work, his heart is filled with love, joy, peace and satisfaction. He is the one who shall hear, "Well done, good and faithful servant, enter into the joy of thy Lord." He will enter in and enjoy the treasure which he laid up where "Moth and rust do not consume." Didn't Paul say, "He that soweth sparingly shall reap sparingly. He that soweth bountifully shall reap also bountifully"?

The poor widow emptied her purse, but received the Saviour's approbation.

Just here we need faith, and we need testing. The Lord Jesus emptied himself, gave all, became poor that we might become rich. Our giving shows our appreciation and faith. We should try giving more, as a test, to see if we can give more—to see which is master, we or our possessions. To the point just here is the case of the young man who went sorrowfully away from the Saviour, who had told him to empty his purse.

In line with this thought, I give here a splendid paragraph from the editor of the "Word and Work." "WHY IT HURT."

"The following illustration is more apt than elegant, yet condones for all its homeliness by hitting off the truth. A man wanted to remove a big porous plaster he had worn on his back. The directions advised not to pull it off slowly, but to take hold of a corner and jerk it off quickly. The man did so, and it hurt him tremendously. Why? Just because it had stuck so fast. Exactly. Now the reason why it hurts some of us to give is precisely the same: the money sticks too close. And that is a danger signal. The power of money over us grows in its accumulating, and is extremely subtle, deceitful, and tyrannous. It takes hold like an opiate and pleasantly makes the soul its prisoner. He does not know how and when, but with the gradualness of deepening twilight the man is sunk into the selfishness and sordidness of that idolatry, the love of money. He is still a Christian, yet in reality a worshipper of a false god. He still professes a hope, but his heart is with his treasure. The preacher may extol his life at the grave, but God sends his soul to hell. For he has sold his inheritance for a pitiful mess of pottage, and has misapplied and prostituted to a selfish use the power God placed into his hand in the shape of money. And it is done before he realizes it, the

only danger signal given him by which he may know being the pain caused by unselfish giving. Whether you have much or little, whenever it hurts to give to the work of the Lord, especially when no earthly return of any sort can be in it, whenever it hurts you to sink your money in the cause of the Lord Jesus Christ—it means that money has a hold upon you—a dangerous, killing hold. Mark it and mind it—it's God's warning. The only thing to do then is to "give till it hurts," then keep on giving till it quits hurting." For before we know it, a little while—how short, how short!—and our days have slipped by, and we have never made any real sacrifice for the Lord, and have borne no fruit acceptable; and with hearts deceived, and conscience stifled in the world's sordid lust, go on to receive the just judgment of God as would we have really been: men who, whatever their professions, have worshipped a false god, have lived for self, have sown to the flesh. And all the good opinion of men and even of the brethren to the contrary will not help the unfaithful servant in that day."

Editorial Emeritus

CURSED FOR DOING NOTHING.

By D. McD.

Bro. Will Ellis in our August number, writing on "The Sin of Doing Nothing," says: "If you cannot preach, hold up the hands of those who can. If you cannot write for the press, pay those who do, by subscribing for the Christian Monthly Review. Remember, Meroz was cursed for doing nothing."

When Bro. Ellis says, "If you cannot write for the press, pay those who do, by subscribing for the Christian Monthly Review," I say Amen! and add, also, by paying up your arrears. You will need not only to pray for pardon, but to *do* something, if you would have your sin in this respect forgiven. When the Judge shall say to those on his left hand, "Depart from me, ye Cursed," for what wicked deed shall they be cursed and banished into everlasting punishment? There is no mention of doing anything wicked, but simply doing nothing! Not he that simply refrains from doing bad things, but "he that *doeth* the will of God abideth forever."

THE SCRIPTURAL METHOD.

In our July number we have this from Bro. Collins, which we fully endorse:

"We need a reconsecration of ourselves to God for this service. And we need to go more to God in prayer about the matter, so that we may have more laborers in the vineyard. We have home-grown preachers, and some imported. But we need more. Who will take the matter to heart and set themselves to the task of raising a son to preach the gospel, not as a profession, but as an everlasting responsibility?"

Let him who doubts the wisdom of this method of increasing the number of our preachers read 1 Sam. 13, Chapters 1-3; and 2 Tim. 1:5, and 3:14-15."

Yes, Brother, the method is scriptural all right; but so old fashioned and out of date! !

Our Associate Editors.

THE VALLEY OF DRY BONES.

(Being a synopsis of Bro. O. H. Tallman's sermon at Meaford at 7 p.m., Aug. 29.—Ed.)

After an expression of felicitations the text was taken from Ezekiel's experience with the Spirit of God in the valley full of bones, the account of which is found in the 37th Ch.

He began with a reference to dreams; every dream having a cause. Whatever else there was in it, God's hand was in this one. Reference was made to Peter's vision, and Elijah's dream.

Israel was in captivity because of sin. They had weakened, turned away from God, and died.

1. These bones represent Israel, and the world today. Dry bones on every hand. Dead bones cannot work. Whenever God had a work to be done he sent for a preacher. Jonah being sent to Nineveh is another instance, as a result of which they surrendered in sackcloth and ashes.

He has to have a preacher. This is God's way, and his way is right. "We have this treasure in earthen vessels." Preachers should be encouraged. We should preach ourselves. "Let him that heareth say come." Speak to your neighbor. We have a certain responsibility in carrying the word of God to the world. God told Ezekiel to preach. Israel's restoration depended upon preaching. We must

preach, or precious souls will continue in captivity. I thank God I've been able to lead 40 precious souls to Jesus in Fla. In order to wake up the dead bones God used a preacher.

2. The preacher used the Word of God. It is "quick and powerful". and is God's "power unto salvation." The Word is the germ of life. We need preachers to do the planting. We should be willing to lend a helping hand. Jonah served God and reached the hearts of the people of Nineveh. Jonathan and David strengthened each other, showing a wonderful spirit, when it was needed. We must stand up to life's responsibilities. "Prophecy over these dry bones." "Go into all the world and preach the gospel." By preaching this we can do the work. The Word is the only thing to help the dry bones today. Let us help each other get a stronger grip on God through His Word.

3. When Ezekiel began to preach these bones began to move. Each moved to its own place. If we preach the gospel there will be a moving. Men will come to their own place. We may fail in life because we have not found our place. Ask God if in trouble. We must do the moving, by faith, repentance, confession and baptism. So, we come to the place where we belong.

4. About this time the Spirits breath entered into the bones. So, we come to the right place and receive the Spirit. "Because ye are sons God hath sent forth the Spirit of his son into our hearts." (See also Acts 2:38). As the husbandman puts a graft into the tree and seals it up; then the sap comes into the graft, so, by faith and obedience we graft people into Christ, and they are sealed by God sending the Spirit of promise, the divine sap. If not sealed the graft would wither and die. So will we if not sealed with the Spirit of promise. God's promises fail not. "Except one be born of water and the Spirit he cannot enter into the Kingdom of God." It takes this to qualify for service.

5. These people stand up a mighty army ready for service. We are not ready for service till we come to Christ. We may then stand up as a mighty army. We may be separated by many miles, but are together in Christ, as Fujimori in Japan, and we here, helping each other. People in Florida are praying for me. That gives me strength and helps me to stand faithful. We must live as God wants us to, so we may be recognized as servants of God. If a wife lives so her husband doesn't know her, something is wrong. So with us if God doesn't know us.

The Lord bought us and he wants us. Will you not come to your own place?

BRIEF HISTORY OF CHRISTIAN JOURNALISM IN CANADA SINCE 1880.

By H. M. Evans.

"The Christian Monthly Review", in its new form and dress just to hand, but one month late on account of change of Management. We are truly pleased with both its appearance and tone and congratulate our new editor with this his first effort since he has taken his seat in the proverbial "Sanctum Sanctorum." It takes some "back bone" and a "stiff upper lip" to be the editor of a Christian paper, for his path is not always strewn with roses and he needs the help and encouragement of every loyal servant of the Lord. Bouquets during his life's work will be far more encouraging to him and a great deal more appreciated by him than a whole garden of the florist's choicest specimens upon his casket when he passes into the unseen. Success to you, Bro. Collins; Our prayers shall ascend daily for the success of both you and your work.

A brief account of Christian Journalism in Canada may be interesting to some just here, but we have kept no records and our memory must be depended upon entirely, as all the Pauls and Peters who were our personal companions when the writer was but a Timothy, have passed to the other shore.

The tidal wave of Progressionism was getting ready to sweep over Canada in 1880 when the writer first saw the light and obeyed the gospel. There was, about that time, "The Christian Worker," published in Meaford, Ont., by Law and Whitelaw and after changing its name and place of publication many times, located in Owen Sound, Ont., and finally merged with "The Christian," of St. John's, N.B., and became known as "The Canadian Disciple" with its head quarters in Toronto, and is still the organ of the progressive body.

At our first connection with Primitive Christianity there was published in Toronto, by Bro. James Beatty, "The Bible Index" which afterwards changed its name to "The Christian Sentinel," and finally ceased publication for want of support. The writer was a subscriber to this periodical. Our Bro. Oliphant, now deceased, began publishing a quarterly volume known as "The Living Labourer"

which was to have been published in four parts, but was never completed as Bro. Oliphant was called home at the completion of the third issue.

When "The Christian Sentinel" abandoned the field it was at the advice of our late and beloved Bro. Samuel Keffer, father of our young Bro. L. J. that the writer and Bro. H. F. Stevens, then of Beamsville, Ont., undertook the publication of "The Gospel Messenger" in 1893 and continued for about two years when it failed for want of support.

In 1904 we began the publication of "The Bible Student." After hiring the printing of it done for over two years, through the help of the brethren, we installed a few fonts of type and a No. 3 Gordon Press in the basement of our own home in Meaford, Ont. The composition and press work was done entirely by ourselves. Many a day, while the writer was away in meetings, for weeks at a time his true "help meet" was sitting at the case setting type until she would fall asleep, and in this condition the writer found her more than once, himself. This continued until her final breakdown in 1910. The paper was then taken over by the Toronto brethren who finally changed the name to "The Gleaner" and after a time succumbed to the inevitable and ceased for want of support.

It was in 1916 that we began the publication of "The Christian Quarterly Review" and continued this periodical for two years at 25 cents a year and when we were financially unable to continue it longer it gave up the ghost. It was then that Bro. McDougall came to the rescue and continued it under its present name. It has now returned to the old home town of its predecessor and we trust may continue indefinitely with a faithful and substantial support.

P.S. If there are any errors in the above, our readers who have more reliable data are at liberty to make the necessary corrections.

THE FAITH THAT SAVES.

By Earl C. Smith

The Bible makes much of faith. The difference between Abel and Cain was faith. The difference between Noah and the rest of the world was faith. The difference between Abraham and the other Chaldeans was faith. The difference between Isaac and Ishmael was faith. The difference between Jacob and Esau was faith. The difference between Joshua and Caleb and the other spies was faith.

The difference between Rahab and the others of Jericho was faith. The difference between David and the other sons of Jesse was faith. The difference between the widow of Zarephath and the many other widows was faith. The difference between Naaman, the Syrian, and the many lepers was faith. So, our list might run on.

In the New Testament, if possible, faith is made even more of. It was faith that healed many. It was faith that should make one calm in the storm. It was faith that supplied food and clothes and every need. It was faith that saved the soul.

Still God honors faith. He honors faith because faith honors Him. There is no way to be saved but by faith. "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." Therefore no one can be saved in his own name. To be saved in some one's name besides my own is what it is to be saved by faith. There is no possible way to be saved but in the name of Jesus; therefore there is no way to be saved but by faith. If I am saved in the name of Jesus, I depend altogether upon Him to save me.

Faith that saves is a faith that receives Jesus (John 1:12). To receive Him means to take Him for all that he claims to be to me. There can not be a receiving Jesus as Saviour without, at the same time, receiving Him as Lord too. "If thou shalt confess with thy mouth Jesus as Lord and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." Therefore a faith that saves is a faith that obeys Jesus. Really it is a faith that lets Jesus into the heart so that "it is no longer I that live, but Christ that liveth in me." It is a faith that lifts up the gates and lets the King of glory come in.

If we are saved by faith, saved in Jesus' name, we are not saved by keeping the law of God. "Ye are severed from Christ, ye who would be justified by the law; ye are fallen from grace." Nevertheless the faith that saves is a "faith working through love." God loved me; then I loved Him; then He sent the Holy Spirit into my heart; then I loved all the lost world (Rom. 5:5,8; Gal. 5:22). Love came from God to me; then from me up to God; then from God to me and out to the lost world. Jesus said "if you love me you will keep my commandments." Saving faith is a faith that loves first, the lost world next. That mother who said to her son to say to himself, "I am third," was wrong. God is first; the lost world is second;

and I am third. The faith that saves puts God first and the lost world second and itself nowhere, for it empties itself (Phil. 2:7).

I can understand very well how theologians can reason how that baptism is not important, that it has no power to save, but I can not see how one that loves Jesus can refuse to be baptized, for Jesus commands it, and if you love Him you will obey His commandments. If you love Jesus you will be baptized whether you can see any reason for it or not. Love doesn't ask why. For His sake, who commands, is reason enough for love.

I can understand very well how business men can reason that it is expensive and slow to convert the heathen, that we can do more good with our money and efforts spent at home, but I can not see how one who loves Jesus and the lost world can refuse to take the glad tidings to the uttermost parts of the world. Do you tell me that love will shut the gospel up in America and not send it out to China, Japan, India, Africa, and to the uttermost parts of the earth? Not the kind of love that Jesus has, nor the kind that is a fruit of the Spirit. Never! Never! Such a thought is a lie of the devil, generated in an unloving heart. Beware of it, my brother.

God give us a faith that loves; none other will save. Give us a faith that counts God everything, the lost world a pearl of great price, and ourselves nothing. (Acts 20:24; Phil. 2:7).

HINTS FOR BIBLE STUDY.

By H. McKerlie

I. Study the Book as a Whole.

There is at least one Key to the contents of the Bible which is within the reach of all—*Read The Book*. Read it as if it were a whole, and you wanted to know what its story is.

At the first reading, note what is repetition, and elaboration. Then read right through again, and leaving out the parts noted, the narrative will be an uninterrupted whole, revealing a wonderful and majestic purpose gradually unfolding itself, slowly but surely being realised, and giving every assurance of its complete accomplishment.

The entire theme of Scripture may be readily remembered in association with the following ten names and the key words which connect them with important events—

- | | | | | |
|---------|---|---|---|----------|
| 1. ADAM | - | - | - | CREATION |
| 2. NOAH | - | - | - | DELUGE |

3. ABRAHAM - COVENANTS
4. MOSES - LAW
5. DAVID - KINGDOMS
6. DANIEL - CAPTIVITY
7. MALACHI - PROMISE
8. LUKE - CHURCH OF CHRIST
9. PAUL - ITS GROWTH
AND INSTRUCTION
10. JOHN - ITS GLORIFICATION

II. Study the Book in Parts.

While the Bible is the Book of the ONE GOD, it contains records of three systems of religion by which He has been or is worshipped. These may be conveniently studied under the common title—Dispensations, and are as follows—

- A. THE PATRIARCHAL.
- B. THE MOSAIC OR JEWISH.
- C. THE CHRISTIAN.

A. The Patriarchal;

The records of this period are to be found in Gen. I, to Exo. XIX. The time extends from Adam to the reception of the Law by Moses at Sinai. It will be seen that the religion was simple, that it was common to the race, that its institutions were few—the altar, and prayer; and that the functions of the priest were generally performed by the eldest male member in the family or tribe—hence (presumably) the term Patriarchal.

B. The Mosaic, or Jewish.

As a Divinely authorised system, the religion of this dispensation endured from the giving of the Law until the death of Jesus Christ. It was a religion for Israel only, and such as should be bought with Israel's money (Exo. XII, 44.)

The whole priesthood was chosen, and named by God, and installed with great ceremony by His directions.

Institutions were numerous and elaborate. They may be thought of as all being associated with, first the Tabernacle, and later the Temple.

It is worthy of particular attention to note that the very smallest detail in these structures was designed by Him for whose worship they were built, and Who promised to dwell in them. See Exo. XXV, 8-9; also XXXIX, 1, 5, 7, 21, 26, 29, 31, 32, 42, 43, for the Tabernacle. And for the Temple read II Chronicles, XXVIII, 1—21; and especially verse 19.

The importance of God's extraordinary care and attention to the minutest detail in these edifices,

their furniture, occupants, and services can only be appreciated by seeing in them what the writer to the Hebrews describes them as—Patterns, Figures, or Types of things to come. Which things are now with us in the Church of Christ. (Heb. IV to X.)

C. The Christian.

Superseding and abrogating all others, as the Divinely ordained order, Christianity was instituted on Pentecost, A.D. 33, and is to remain in force until the Lord comes and gathers and glorifies his church.

All Christians are Priests unto God. Their sacrifices are the fruit of their lips—praises and prayers, and the living sacrifice of a life devoted to God's service. As an atoning offering for sins, they have none. Christ is the one great sacrifice for sins for ever.

The Church, as instituted by the Apostles, and organised by them, is the one and only institution in this dispensation, and all nations are called upon to enter it by Faith, and Obedience to the Gospel.

NOTE—Each dispensation has its example, prophecy, and pledge of immortality—A Enoch, B. Elijah. C. Christ.

III. Study the Divisions in the Book's Revelation.

In the Holy Place in the Tabernacle, type of the Church, stood the famous seven-branched lamp-stand, the only source of light in that sacred enclosure, and type of the Divine volume—the Bible, the only revelation and light required in God's church. The seven lamps represent the seven divisions in which the Bible's light is represented. Our Lord referred to the Old Covenant Scriptures as the "LAW, THE PROPHETS, AND THE PSALMS," Luke, XXIV, 44. The New Testament Books fall into just four natural divisions—Biography, History, Letters, Prophecy. So there is suggested the following order as antitype of the golden candelabra—

LAW. PROPHETS. PSALMS. GOSPELS.
ACTS. EPISTLES. REVELATION.

The central flame is the life story of "The Light of the World." The three first divisions of revelation point to Him. And the Three that follow—radiate, and draw their importance from Him.

Reading under this plan will make quite clear the great and important division between the Old and the New Testaments. The Gospels will be seen as the completion of the Old, and as the preparation and foundation for the New Covenant.

IV. Study the New Testament in its natural Divisions.

Notice that the gospels—Matthew, Mark, Luke, John—record events that occurred under the Law and during the Jewish Dispensation. Note also that Jesus, respecting his mission at that time said, “I am not sent but unto the lost sheep of the House of Israel. Matt. XV, 24. In John X, 16 the Saviour speaks of the “other sheep” which were not of that fold and which he should bring so that there should be but one flock and one Shepherd. Yet not until after his resurrection, did he say how that was to be accomplished. And not until the Pentecost after his ascension was the work of gathering them in begun. With these points clear, the following will commend itself as a simple way in which to divide the Book for profitable study—

- A. The Gospels tell us *of* Christ.
- B. Acts, tells *how to get into* Christ.
- C. The Epistles tell us *how to live when in* Christ.
- D. Revelation prophesies a *glorious destiny for the Faithful in* Christ.

V. Study the Book by Subjects.

That it may be rightly understood and applied, the particular subject should be studied in its proper setting, and in its relationship to whatever dispensation it belongs.

Another most important rule to be observed is that *ALL* the texts on the subject be taken into consideration, only in the combined teaching of all the passages on the subject have we secured the full revelation made in the Book. The Inspired poet said “*The SUM of thy word is truth.*” (Psa. CIX, 160.)

Read each passage carefully, underline whatever is new or additional in the text, then treat all that is underlined in a somewhat similar manner to that applied to an addition question in arithmetic, as follows—

Mark XV, 26. “*The King of the Jews*”

Luke, XXIII, 38. “*This is the King of the Jews*”

Matt. XXVII, 37. “*This is Jesus the King of the Jews*”

John, XIX, 19. *Jesus of Nazareth the King of the Jews*”

Total—*This is Jesus of Nazareth the King of the Jews.*

It will at once be noticed that no one writer gave the full superscription. This might be set forth thus—

Mark, “The King of the Jews”

Luke, “This is the King of the Jews”

Matt. “This is Jesus the King of the Jews”

John, “Jesus of Nazareth the King of the Jews”

Total “THIS IS JESUS OF NAZARETH
THE KING OF THE JEWS”

When studied in this way, the conditions of Salvation through Christ are seen to be—

FAITH, REPENTANCE, CONFESSION,
BAPTISM, FIDELITY.

MISSIONS



Above is a cut of Mr. A. C. Watters, M.A., and Mrs. Watters, Missionaries at Latchar, Palamua Dist. Bihar, India. The children, from the eldest, are Jack, David, Florence, and Norman. We are glad to present this and the following article and report about the work in India, for our information.—E.G.C.

FOREIGN MISSION WORK SUPPORTED THROUGH THE CO-OPERATION OF THE CHURCHES OF CHRIST IN ONTARIO.

This work has now been carried on for five years, and a summary of results accomplished might be interesting.

The plan of the Ontario Churches co-operating and contributing to a combined fund in support of the work being conducted by the British Brethren in India was first suggested at the June Meeting held in St. Catharines in 1921. For some time previous, the Ontario Churches had co-operated for Home Mission Work by contributing to a fund to support an Evangelist, and it was the general opinion that it had produced good results in bring-

ing the Churches throughout the province into closer fellowship. It was the desire of a number of the Brethren to engage in Foreign Mission work, and the plan of assisting the British Brethren seemed to be the most practical, as their stations in India had been established for a number of years.

It was decided at the St. Catharines Meeting to participate in this work, the plan being for the Churches to make their contributions to one fund, which would in turn be forwarded to the Treasurer of the British Foreign Missions Committee. At that Meeting, G. J. Gibson and H. Bennetts were appointed to work out the details of the plan and receive funds, and they have continued to do so during the five years period. During this time, many letters have been written, and the Open Door Magazine, which is a publication of the Foreign Missions Committee in England, dealing directly with their own work, has been distributed in quantities to various Churches, as a means of education, and also their Annual Reports which cover full information from the Missionaries in the Field, together with the financial statement.

The first two years the Contributions were forwarded to their regular fund, but at the June Meeting in Toronto in 1923, it was decided to try and support one Missionary in the Field, and the British Committee decided that Brother A. C. Watters of Latehar, India, would be assigned to us. This meant that our contributions should reach \$650.00 a year, which was the amount required for his support, but the offerings exceeded that sum, as a result of greater interest taken on account of supporting our own Missionary.

At the June Meeting in Toronto in 1924, it was decided to endeavor to support Brother and Sister Watters and their family, which required about \$1400.00, and while this was a large undertaking, we have succeeded in doing so the past two years. With this larger programme in view, the two Brethren in charge of the work requested that others be appointed to assist them, so a Missionary Committee was formed, which has acted for the past two years, and consists of the following: Brothers G. J. Gibson, H. Bennetts, H. McKerlie, A. Stewart, W. C. Wait, Sisters McMillan and Hargreaves.

The following is a Summary of the receipts for the past five years:—

Receipts for year ending	
May 31, 1922	\$ 569.78
Receipts for year ending	
May 31st, 1923	545.57

Receipts for year ending	
May 31st, 1924	735.59

Receipts for year ending	
May 31st, 1925 Regular	\$1389.48
Special	109.41
	1498.89

Receipts for year ending	
May 31st, 1926 Regular	1463.63
Special	265.10
	1728.73

The increased Offerings are a good indication of greater interest, and it is our hope that later on, we may be able to take over the entire support of the station at Latehar, which will include the support of Brother and Sister Watters and the native Preachers, who are engaged there.

We have received a number of letters from Brother and Sister Watters regarding their work, which have been recopied and forwarded to the Churches, and in that way we are in direct touch with them, and they have expressed their appreciation of the co-operation and support given them by the Ontario Churches.

The British Foreign Missions Committee have also expressed, on numerous occasions, their appreciation of our assistance and at their last three Annual Meetings special reference has been made to contributions we have forwarded, and a special vote of thanks has been tendered. This co-operation has helped to bind us closer together, and at the same time it has helped the Ontario Churches by giving them a broader outlook and a deeper sense of their responsibilities to those in other lands.

ANNUAL REPORT OF RECEIPTS FOR FOREIGN MISSIONS FROM CHURCHES OF CHRIST IN ONTARIO, FOR YEAR FROM June 1st, 1925 to May 31st, 1926

RECEIPTS	
June 1st, 1925—Balance on hand	\$ 4.10
Bathurst St. Church, Toronto	476.00
Fern Avenue Church, Toronto	300.25
Vaughan Road Church, Toronto	64.00
St. Catharines Church	159.61
Pine Orchard Church	60.00
Cape Rich Church	30.00
Bible School, Jordan	92.20
Contributions from Individuals	73.00
Contribution at June Meeting in Meaford	202.88
Subscriptions to Open Door Magazine	4.30
Interest on Deposit	1.39
	\$1467.73

DISBURSEMENTS	
N. F. Bambury, Treasurer, Foreign Missions Committee, England	\$1450.00

EXPENSES: Subscription to Open Door Magazines and Annual Reports	15.00
Exchange	.33
Balance on hand	2.40
	\$1467.73

ADDITIONAL CONTRIBUTIONS

Special gift from two sisters in Toronto to provide two Bungalows for native Preachers in India	\$ 100.00
Sent direct to Brother Watters.	
Special Offering to assist in purchasing a new Automobile for Brother Watters	165.10
Sent to N. F. Bambury, England.	

SUMMARY OF RECEIPTS

For support of Brother and Sister Watters	\$1463.63
For building two new Bungalows	100.00
Towards purchase of new Automobile for Brother Watters	165.10
	\$1728.73

On behalf of the Missionary Committee:
G. J. Gibson, Treasurer.
H. Bennetts, Secreary.

P.S.—With a further sum of \$21.80 in hand, the amount subscribed toward the much needed car for Latchar station is at present \$186.90. We aimed at raising \$400. Contributions may be sent to Bro. G. J. Gibson, Box 486, Oakville, or H. McKerlie, 111 Oakwood Ave., Toronto.

Cheung Chau, No. 20,
Hong Kong, South China,
August 18, 1926.

Dear Brother Smith:

It was a great pleasure to us last week to get your letter of July 16. I like to hear you tell about those special prayer meetings you have. Few of us pray enough. I know a prayer meeting you have charge of will be a real prayer meeting and not just a formal gathering in the general course of events.

We have made good progress on the language here this summer. Much better than we could have up inland as we were working. After a few more months I want to get back inland. I do just love these poor people. There are many good honest hearts among them. This strong movement among them to free themselves from denominational control is only a natural thing. I have been surprised at the actual denominational jealousy on the field. Now the Chinese are feeling that they have been exploited as recruits for the various denominations. They are able to see through that stuff, ultimately. The Bolsheviks are not slow to use it in making the Chinese dissatisfied. The Chinese have great power to accomplish things in a mechanical way. They are wonderful at memorizing and at following instructions. They have learned the denominational doctrines and have fought for them. They can do that very readily. They do that more quickly than they get the true Christian spirit. But now the feeling is coming generally among them that they have just been exploited, and they are responding by resenting the foreigner and his leadership. I feel like the field is just growing ready for the teaching of New Testament Christianity. The Chinese have learned to look upon Christianity more as a relationship between themselves and the missionary societies than a relationship between themselves and the Living God. I suppose there are some fifty missionaries here on this small island this month. (You see many have summer homes here and come here this month for a

rest and to avoid the terrible inland heat.) I have not talked to a one but that he readily admits that the missionary work in China has been done altogether on a wrong basis. But they are at a loss to know how to remedy it. They are representatives of their societies or denominations. They can't leave off the denominational doctrine and just teach Christianity. However, one can talk to them about it in a way that I suppose would have been impossible before this trouble. A Dr. Clift lives close to us, and he has been in China for some twenty years. He is English, and built up a good work, and a good hospital some 200 miles further on up West river than we were when we were at Kwei Hsien. He is not under a missionary society, because the society rejected him on account of his very poor health. Therefore he came independently, accepting what ever support was sent to him by his friends and others. While he was a firm believer in the English Church, experience here has brought him very decidedly to the position of a Christian with the Word of God as his only doctrine. He now says that the day is past when a group of missionaries in China can build up any denomination or society, and that he would now just teach the Chinese how to become Christians, and then tell them that the Bible was translated into their language for their benefit, and now for them to study their new testaments and to make their worship and teaching according to it. I think that all missionaries would very largely come to the same place if it were not for their affiliation with societies and denominations. They are not free. They are serving those who sent them out. Should a Baptist cease to make Baptist converts he would be recalled. Etc.

Isn't that a terrible state for the Lord's followers to be in!

Dr. Clift is in charge of a Bible class of Missionaries which meets here on the island every Sunday morning at nine o'clock. I asked him to take up the book of Acts to study. He has done so. Last Sunday he began by saying, "Perhaps God is making this a time for us to pray and to study. We have seen our methods fail, and now are not even wanted ourselves. I wonder if it is not a good time for us to pray and to study and to change our methods. And what better thing can we do than to go back to the beginning and study how missionary work was done then?" He is now over to the fifth chapter, taking one chapter each Sunday. He makes fine talks and directs the study in a very good way. People come fairly well. Dr. Clift believes with us that the early Church observed the communion service every Sunday, and that we should observe it every Sunday now. We have the communion service in our home every Sunday. I feel that this is a great time for us to get our schooling—to learn the language, and the people, and to get ready for the work before us. The learning of this language so that one can speak it with freedom is a three year job for any body. One can learn to preach a little and talk a little the first year, but not freely. Most of the people say it takes five years to be able to talk well and to understand well. The ones who learn to make Bible talks in the shortest length of time are the ones who study their books almost exclusively and do not spend much time out among the people picking up things from sound and contact. Consequently they never do learn to understand well. Mr. Smith got his by digging over his books, sometimes with no sort of teacher. He can speak very, very well. But he hears and understands the Chinese with difficulty, often asking for sentences over. Miss Tauber, the young lady with the Smiths, has been kept busy among the children at Kwei Hsien and has studied very little. She knows very little about the books or the dictionary. But she talks and hears very well. She has just picked it up from contact among the Chinese. The Chinese idiom is very hard. The way one puts the words in order in the sentence very

largely determines the meaning. The one must be very careful about the tones for each word. One word may have six or eight different tones, and each tone a separate, distinct, unrelated meaning.

I have been hearing remarkable reports about splendid opportunities for missionary work in the Philippine Islands. Since it is such a short distance over there I have decided to go over and make somewhat of an investigation. If the possibilities are as good as we hear, it would surely be good for some of our brethren to be working there. I do not feel that we should go there, unless it should be just to temporarily conduct some Bible classes in English while we continue to study this language. There are great numbers of Chinese there, and chiefly those who speak the dialect we are learning. In the Philippines all of the instruction in the schools has been done in English since America took the islands over more than twenty-five years ago. The students are reported to have a good understanding of English. Yet they have come into the school from some one of the very, very numerous dialects of the islands.

Do you remember one Sunday when we were driving between some of those little Congregations out north of Morrilton that you asked me if the Churches in America could recall me after I was on the Field? Often I have thought of that, but little did I think there was any probability of any such an attempt being made. But it came very nearly happening this summer. The Morrilton brethren felt so disturbed about this trouble in China, and felt that we could not do any thing, and came nearly cabling that they thought we had better come back. At a second meeting it was decided to wait and write us. So a long letter came saying that they were ready to sponsor our return, to sponsor our going to any other field that we might choose, or to sponsor our staying here if we thought best to stay here. We appreciate their thoughtfulness and their concern for us, and the confidence that the letter indicated in leaving us so free. I am glad they wrote that way instead of sending the cablegram as they first planned. At the same time we had a letter from my father saying that it was a waste of time to stay when things were thus, and that we should return at once, and that he would send the necessary money at once if we did not have enough. Likewise a letter from mother Hockaday came saying about the same things.

We replied to all of them that they could expect us to stay on the job here, at least until things got worse than this. We haven't the language well enough yet to do anything. But I believe that by the time we can work the Lord will open a door of service for us. I have been much impressed with the fact that there are no "Conditions" in the Great Commission. We are not instructed to wait for an opportune time in any nation. Jesus is actual Lord of all things and all powers in this world. And he is the one who said "Go", and "Lo I am with you always, even to the end of the world."

Mr. Smith has returned, just lately, to Kwei Hsien. He remained here for over two months. He now writes that the Christians do not want him to go out on the Streets any. So far he has not been going out any. The good Official who has always been such a friend to them has lately died. It may be that he was too good to foreigners to live just now. His place has been filled by a strong anti-foreign man. Mr. Smith writes that this new man is calling a mass meeting of the leading men of the district to organize the anti-foreign movement more effectively. Smiths and a French Catholic mission are the only foreigners in the district, so one can readily see who they are aiming at. Mrs. Smith says it is worse and more critical than she has been writing.

I am glad to think that possibly Virgil may some time join us here. I do not know him at all, but if he is anything like you, and like your father, I know

I should like him very much. It seems to me that there are so few of our brethren who have really learned to believe God. You have been a help to me in really trusting and believing God; and out here we certainly need it. The Sunday in Kwei Hsien that Mrs. Benson lay sick in bed, and it was planned definitely among the students to enter and destroy the building in which we were, there was just one power to look to, and that was God. I think I spent about as much time praying as I did sleeping the night before. And at noon the students paraded by, several thousand strong, but they did not stop. God, in his marvelous power, has been so good to us. Time is so short, lives are so precious, judgment so certain, and Eternity so important that I just long for a free knowledge of this language. Pray very earnestly that God will open a door of service before us. We expect hardships, we expect persecution. But we just want to be used, we want to be of service in leading men from the terrible kingdom of darkness to the perfect light which is in Jesus Christ.

Yours awaiting the Lord's Coming,

George and Sallie Ellis Benson.

News and Correspondence

Just as we "go to press" we are in receipt of a suggested program of "a special series of inspirational meetings calculated to cover all the activities of the Church", to be conducted by the Fern Ave. Church, Toronto. Fri., Oct. 29th "Social Meeting", 7.30 p.m.; Mon., Nov. 1st, "The Bible School," at 8; Wed., Nov. 3rd, "The Prayer Meeting"; Fri., Nov. 5th, "The Ministry of the Word", at home; Mon., Nov. 8th, "The Young People's Meeting"; Wed., Nov. 10th, "The Ministry of the Word", abroad; Fri., Nov. 12th, "Review." It is hoped that these meetings will be helpful to greater efficiency and service.

We are not only adding new notices to "Church Directory," but we are trying to correct and bring up to date the ones we already have. Will the brethren who have notices in, kindly take note and advise us of any change?

L. J. Keffer, Smithville, Ont., Sept. 8: "On Aug. 25th, 1926, I was called upon to officiate at the marriage of Horace E. Wade and Edna L. Lowery, at the home of the bride's parents, Bro and Sister Lowery, Richmond Hill, Ont. Only a few relatives and friends, besides the writer and wife were present.

After the ceremony, a number of pictures were taken, then all repaired to the dining room to partake of the wedding dinner, after which the Bride and Groom left, in the midst of a shower of confetti and well wishes, for Toronto, thence north to

spend a short Honey-moon. Returning they will reside in Toronto.

The home of Bro. and Sister Oliver Tallman, Smithville, was the scene of a pleasant birthday gathering for Brother Tallman, on his eightieth birthday. He enjoyed it amongst a number of relatives, brethren and friends, and in good health.

Brother and Sister Tallman enjoyed the presence of all their children and children-in-law, save one, Bro. O. H. Tallman's wife. A number of the grand children were present too.

Forty in all sat at the tables and enjoyed the birthday-dinner.

All wished him many such returns of his birthday.

Lord's Day, Sept. 5th, the brethren of Smithville enjoyed the fellowship of brethren from the Tintern, Fenwick, St. Catharines, Jordan, Beamsville, Hamilton, Toronto and Meaford congregations. This meeting was in the form of a "Coming Home" meeting of brethren who had lived here, and others too were invited.

It was good to remember Our Lord at his supper table in the midst of old associates in the kingdom here. In addition we enjoyed very much, indeed the discourses delivered in the morning and afternoon by Bro. O. H. Tallman, who is now living and labouring for the Lord at Clearwater, Fla. His morning theme "The Church," and afternoon theme "Knowing the terror of the Lord we persuade men" were well fitted to make both saint and sinner contemplate seriously his condition; and be most determinedly faithful to the Lord, and be ready to meet him at his second coming.

Brethren O. E. Tallman of Jordan, W. F. Cox of Beamsville, and C. B. Clifton of Beamsville were present and took part in the services of morning and afternoon, while the writer held the fort at the night service.

Come again brethren!"

(Above notes were received a bit too late for Sept.—Ed.)

Walter Eatough, Winnipeg, Sept. 10, writes: "We are sorry to record the death of Sister Hilda Alice Brownridge, beloved wife of Bro. Brownridge. She was immersed here 13 years ago, and her walk has been worthy of the high calling. We feel deeply for our brother as he has been unable to follow his employment for the last six months through sickness."

The M.R. extends sympathy.

Lloyd Anure, 77 Dundurn St. N., Hamilton,

Ont., Sept. 11: "Last Lord's Day Bro. Alex. Stewart of Toronto spoke for us at both services. Both discourses were thoroughly enjoyed by the brethren and at the morning service one young man made the good confession. He will be baptized the Lord willing next Lord's Day morning.

Wishing you every success."

Married—Bright-Wideman.

Toronto, Ont., 11th Aug. at the residence of Bro. H. McKerlie, who officiated, Everett Seward Bright, of the church in Fern Ave., Toronto, to Fern Irene Wideman, of the church in Stouffville.

The couple are taking up residence in Wellington, where our best wishes follow them.

Change of address: C. G. McPhee, from Waco, Tex., to 718 W. Monterey St., Denison, Texas.

WYCHWOOD MEETING.

Friday, 10th saw the meeting house of the above church filled with a happy and enthusiastic congregation. The occasion was the opening of the newly altered and enlarged premises. As a fitting start in the new home, the church is having a Two-weeks Meeting, with Bro. E. G. Rockcliff of Detroit, as the preacher.

Inspiring addresses were delivered, soul-stirring songs were rendered, bountiful hospitality enjoyed by the visitors, and earnest prayers besought the Lord's blessing on the work planned for the future. These Brethren know how to sacrifice, and are worthy of support and encouragement in their labour of love.—H. McKerlie, Toronto.

Walter Eatough, Winnipeg, Man., Sept. 10: "We rejoice to report the baptism of Sister Gladys Gilroy. The good seed was sown in Ontario, the reaping in Manitoba.

We had a visit Sept. 5th by Bro. H. C. Grindle, Dallas, Man. Our brother is a full blood Indian who has read the New Testament for himself and found the Scriptural terms of pardon and the Church which Christ builds. He has met with great difficulties in his efforts to establish the Lord's work among his people, including a month in jail on a false charge, in order to deter him. His reward is the progress of the work, a good Bible School, and the Lord's Table spread every first day of the week. The writer of this note has had the pleasure of immersing about 10 or 12 of this people. The Chief of this Solto tribe of Swampee Cree Indians is a brother in regular attendance at

the table, also a white visitor to the reserve tells me that the preaching services are ably sustained by Bro. Grindle, and his talks to us in Winnipeg, and at the Church in Carman confirms our confidence that a good work is being done in Northern Manitoba. The Winnipeg and Carman Churches are helping as opportunity presents itself."

(This confirms our contention, that with no outside interference and with simple honesty of purpose, the plain teaching of the New Testament, when read and followed will certainly lead one into the "Church which Christ builds." I would like to see more of this kind of work done, and would say to these brethren, to lose no opportunity to help spread the truth. Just giving a Bible or New Testament sometimes has wonderful results.—Ed.)

Dr. O. H. Tallman, Box 3618, Clearwater, Florida, Sept. 17: "We arrived home Wednesday night at nine o'clock. Many of the brethren met us at the station. On Thur. 16th, we had a very impressive service at the church house when two young men, facing a death sentence by electrocution for the murder of an officer, were baptised by Bro. E. E. Shoulders assisted by the writer. Both men were very penitent and seemed imbued with a sincere desire to make amends as far as possible for their lives.

The brethren are waking up more and more to our great responsibilities."

T. W. Bailey, Thessalon, Ont., R. 2, Sept. 25: "I have just returned from the Manitoulin Island, where I held a two weeks meeting at Ice Lake. As to the number present it was a grand meeting. The meeting house on several occasions was filled to its capacity, people coming for miles to hear the "Old Story of Jesus and his love." There were more people heard the good news than any meeting I ever held. There was one fine young woman made the good confession and united with her Lord in baptism."

Earl C. Smith, 265 Strathmore Blvd., Toronto, Ont.: "I am also sending a letter from George Benson in China. It is very inspiring to me . . . Things are moving along as usual at Strathmore."

(Above letter appears under Missions. We give it for the information and inspiration of our readers.—Ed.)

Peter Atherton, 277 Bridge Ave., Windsor, Ont.,

Sept. 28: ". . . Can assure you the brethren at Windsor deeply appreciate the monetary help received from the Church at Meaford and I know we and all the Churches have your prayers. You can be satisfied that the money will be used solely for a New Testament Church, as taught by Christ and his Apostles, and practised by the early churches as recorded. "Thank you."

The most important news since writing you last is six additions in the Master's own appointed way, by believers baptism, and all of them from denominationalism. One lady 65 years of age.

Aur anniversary service in the afternoon of the 26th was wonderful, all receiving fine spiritual stimulus. We figured with crowding we could accommodate 160 seated. All seats were filled, and some standing also, all through the meeting. Singing and speaking excellent. A meeting we will remember all our lives. It was magnificent, and we give and gave the Master all the glory.

You will be glad to know we have already started to build a basement 34 by 60. Will put on a temporary roof till such time as we can find the where-withal to complete. Will make an effort for new members for paper when time permits. Yours in hope."

H. Bennetts (Sec.), 625 Vaughn Rd., Toronto, Ont., Sept. 28: "Your letter of the 21st is received with a check for \$20.00, for contribution to our new building, for which I thank you. I assure you that the Church at Vaughn Road appreciates very much your fellowship with us in this work. We also thank you for the mention of our needs in the C.M.R. The building is about completed and looks verp attractive and I am sure will prove very useful in the spread of the Kingdom."

O. E. Tallman, Jordan, Ont., Sept. 28: "In reply to your kind letter, I will try to give you the facts.

On the 23rd inst. at 9.15 p.m., in a pouring rain, a touring car, bearing a Michigan license, asked for gas. I filled their tank, and went to front of the car where I was met by a gun, and commanded to hold up my hands. Grabbing the gun, I wrestled with the bandit until shot from the back seat.

The bullet did not enter mp body, but it left a painful, if in no wise dangerous wound, just two inches from my heart.

Mrs. Tallman ran for our rifle, and the car sped away westward. We called the police at Beams.

ville and Grimsby and in a few minutes the bandits were arrested in Beamsville.

Mrs. T. and I positively identified two of them, and on Monday of this week the three men pleaded guilty and were sentenced to 5, 6, and 7 years each.

The three young girls who were with them, were further remanded. The car contained three revolvers, one rifle, three dirks and a "billy". It is a good thing their career was halted before great damage was done."

ENCOURAGEMENT.

J. C. Bailey sends 3 new subs.; J. C. Jay, renewal; C. B. Clifton, 1 renewal; N. J. Ellis, renewal; Peter Atherton, 6 new; Sister Agnes Cox, renewal; H. McKerie, 1 new; A. T. Purcell, renewal; Sister Cutting, 1 new; Sister Geo. Gugins, 1 new; Sister Geo. Deegan, renewal; T. W. Bailey, 3 new and 3 renewals; D. McDougall 3 new and 6 renewals; Abram Watson, renewal; Sister D. Warren, 1 new; 1 to Bro. H. McKerie's son in Scotland.

For Missions: To Bro. McKerie from Thornbury for Watters, \$5.00. From individuals \$22.00, for Watters. To Sherriff from Collingwood, \$1.35; from Thornbury \$1.90; from Meaford \$5.00. From Bro. Lighthouse for H. A. Rogers \$1.00. From Bro. Jas. Mackie, \$5.00 to Sherriff. Meaford Church, \$20.00 to Wychwood Church and \$20.00 to Windsor.

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.

It has been expanded in size; as a sub-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 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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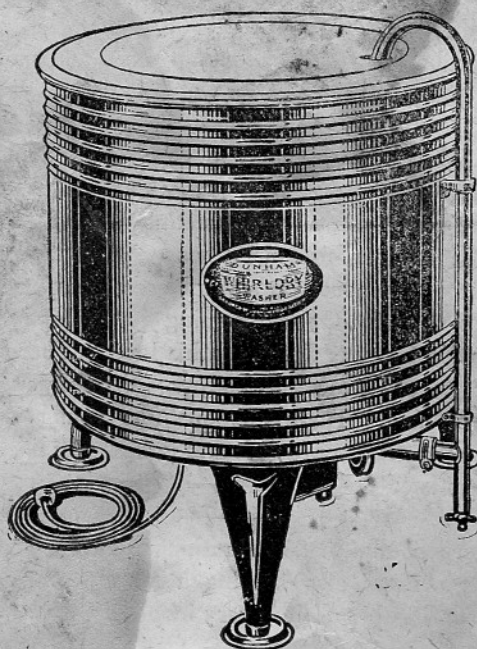
You **know** it is its one process of laundering requiring as much efficiency as washing. But—should a washer force **you** to rinse by hand in a separate tub? No—surely not.

Never again need you rinse by hand and wring clothes piece by piece. See your clothes whirl rinsed and whirled—dry. Whole tubfuls are rinsed and dried wringer dry without a single handkerchief being removed from the washer between operations, and you should see the WHIRLDRY empty itself. Try the WHIRLDRY washer in your home—free.

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C H

Says The Record of Christia

*"When a church seek
They often want
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MISSING
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WILCOX

Hardware, Brick, I
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WINDSOR

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MISSING
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TORY

(Dollar a Year.)

Church meets on Lord's Day
dy. At 11 a.m. for Worship;
1. for Preaching; Monday 8
Thursday at 8 p.m., for
First Lord's Day in each
at 8 p.m. E. Gaston Collins,

Church meets at 77 Sanford
10 a.m., Bible Study; 11
7 p.m., Preaching the
p.m., Bible Study. Lloyd
Dundurn St., N.

Church at Thornbury meets
field, Lord's Day at 10 a.m.
m. for Communion; also
Bible Study.

ALGOMA, near Thessa-
at 1.30 p.m. Preaching
30 p.m. T. W. Bailey,

meets in the private
Lord's Day at 3 p.m. for
ad. Sec., Bro. W. W.

7)—Lord's Day Ser-
eting for Worship
p.m., Wednesday
St. Visitors

—Lord's Day
ship 11 a.m.
7 p.m. Wed-
udy. Earl C.
A. E. Firth,

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