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CHRISTIAN MONTHLY REVIEW

Ernest A. Perry, (R.R.)

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CONTENTS

EDITORIAL	1
OUR ASSOCIATE EDITORS	1
Lessons From The Storm.—O.H.T. The Day of Judgment.—H.M.E. Outpouring of the Holy Spirit.—H.A.R. New Testament on Work of the Holy Spirit.—E.C.S.	
MISSIONS	5
OUR CONTRIBUTORS	7
God in Nature. The Price of Unity. Teaching and Training a Church. The Power of God Unto Salvation.	
NEWS AND CORRESPONDENCE	11
ENCOURAGEMENT	14
CHURCH DIRECTORY	16

Our Associate Editors

LESSONS FROM THE STORM.

O. H. Tallman.

In looking over the storm swept areas of Florida and other states that have suffered so much during the last few weeks, and in some places see the work of years laid low in a single night, with hundreds of promising lives snuffed out in a few hours, we see again what independent creatures men are. "In Him we live and move and have our being," and "In whose hands our very breath is."

Why all this death? Paul answers the question in Rom. 5:12 and states plainly that death comes through sin. Directly or indirectly sometime, somewhere, somehow, *Sin* is the cause of all *deaths* in this world. God allows different agencies to assist in this work, and the *Storm* is one He frequently sends out. "Who maketh winds His messengers, flames of fire His ministers," Ps. 104: 34. Also in Ps. 107:25, "God commandeth and raiseth up the stormy wind". So when the storm begins to rage leaving death and destruction in its wake, let us remember that a merciful and compassionate God has commanded this very thing.

But, say some "These people who died were religious people, therefore God surely had nothing to do with it." Nadab and Abihu were religious people, sons of the high priest, and God killed them. They carelessly made a change in the worship of God and there they lie dead. Should we be surprised if some religious people who set aside or change the sacred ordinances of God today should suddenly die by his hand?

The Bible plainly teaches that God commands the storm. The purpose is not always made clear since the secret things belong to God. But in case of a few storms God has revealed his purpose. The forty days rain in Noah's day and storm of fire

EDITORIAL

E. G. C.

Our space is above par. For that reason I am holding over, till next month, an article which should be of special interest to those who are contented with, and contending for, the "old paths."

Since this is November, I will take space enough to give the following quotations on "Thanksgiving."

"Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water; thou preparest them corn, when thou hast so provided for it.

Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof: thou makest it soft with showers; thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness.

They drop upon the pastures of the wilderness: and the little hills rejoice on every side.

The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing."

"What shall I render unto Jehovah for all his benefits toward me?

I will take the cup of salvation, And call upon the name of Jehovah.

I will pay my vows unto Jehovah, Yea, in the presence of all his people."

"Come and hear, all ye that fear God, and I will declare what he hath done for my soul."

In the words of Thomas Oliver, "I will praise Thee, I will praise Thee, Where shall I Thy praise begin?"

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RATES OF ADVERTISING: On application.

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and brimstone, on the cities of the plain were for destructive purposes because of their sins. The storm on the Mediterranean sea in Jonah's day was for constructive purposes. Jonah, like some horses, had shied off from the pathway of duty and God used the storm to whip him back in line again. Job was brought low in sorrow by a great storm, not to kill him; not to punish him for turning aside but to help him gain a greater victory. Just as a driver sometimes uses the whip on his race horse, not to punish him because of his sins but to help him win a prize. So God, whom he loveth, chasteneth, Heb. 12:6 that we may gain a greater victory. Let us not regard lightly the chastenings of the Lord. We trust the people will see God's hand in these storms and strive harder to be ready so we will not be harmed when the last and awful storm causes the heavens to pass away with a great noise, the elements to melt with fervent heat, the earth and the works thereof to be burnt up. "Seeing that these things are thus all to be dissolved, what manner of person ought ye to be, in all holy living and godliness."

TOWN CYNIC SAYS:

"The queerest forms of animal life are found, not at the zoo, but at the average dance."—Sel.

THE DAY OF JUDGMENT.

By H. M. Evans.

"And as it came to pass in the days of Noah, even so shall it be in the day of the Son of Man." * * * *
"Like wise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded, but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all; After the same manner shall it be in the day that the Son of Man is revealed."—Luke, 17:26-30.

The foregoing is the emphatic and positive statement of Him who "spake as never man spake." "So it shall be" looks towards a future catastrophe similar to that which befell the incorrigibly wicked in the days of Noah and Lot, as certain as night follows day. In those days the world was following its usual course. "Peace and safety" seemed to reign, but suddenly and unexpectedly God's wrath fell; their judgment day had come, God could endure their wickedness no longer. If language means anything the foregoing prophecy of our Lord is to have a literal fulfilment when the day of judgment arrives, which is nearer than most of us expect. Earthquakes, cyclones, wars, famines and pestilences in different parts of the world today are simply God's warnings of His "day of wrath" which is rapidly approaching when "the clusters of the vine of the earth" shall be gathered and "cast into the winepress" of His wrath.—Rev. 14:17-20.

The faithful, careful and prayerful Bible student cannot fail to see the "signs of the times" in the record of world events as recorded in the daily papers. Nor can he fail to see anything but a gloomy outlook for the man who tries to make himself believe that this wicked old world is growing better.

"It is the abounding of iniquity" that is making the "love of many wax cold." Matt. 24:12. Education, wealth and pleasure are the gods of this world and can all be embraced by the word "Mammon", Matt. 6:24. "The love of money is the root of all kinds of evil." I Tim. 6:10. When the farmers lost their pigs they asked Jesus to get out of their coasts, Matt. 8:28-34; they loved their pigs better than the soul of a demoniac. It was the same in Paul's day: the slave holders of a demon possessed damsel, thought more of worldly gain than they did of the salvation of her soul. Acts 16:16-34. The gospel, at Thessalonica troubled the multitudes and rulers, and in their own language, "turned the world upside down." Acts 17:1-9. The world, generally, had no use for

the gospel. Idol making at Ephesus gave the silver-smiths their wealth, and the gospel brought their trade into disrepute. The "magnificent Diana" was not to be deposed then, because the "whole world" worshipped her, nor must "Mammon" be deposed now for the "whole world" worships at his shrine today. Yes, God and Mammon are still at war. The same old general is still leading his hosts against the army of heaven. A great fuss was made over an idol at Ephesus, and that old "Mammon" makes a fuss in the world to-day, but it will take more than a "town-clerk" to quiet the multitude. It will take the Anointed Lord to do that and He will soon come in flaming fire and it is in "that day" that He will take vengeance on those who know not God and obey not the gospel, II Thess. 1:7-10.

"Deny self, take up your cross and follow me." "What shall a man be profited if he gain the whole world and lose his own soul" seems, to the world, only the silly gabble of an idiot. But the Word of God will stand though the heavens fall. "He that believeth and is baptized shall be saved" is still on heaven's statute Book. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins" is still the message of heaven to a world lying in sin.

The day of the Lord is coming—the day of God's wrath—the day of the flaming fire of God's vengeance. How shall you escape if you obey not the gospel? II Thess. 1:1-12; Heb. 2:3.

Selkirk, Ont., Oct. 8, 1926.

OUTPOURING OF THE HOLY SPIRIT.

By H. A. Rogers.

As I have stated in prologue, there is much confusion over the above caption. The confusion, surely, can not be because of lack of clearness of the word of God. If God has not made this question clear, He must, then, be the author of confusion, but, He says, He is not.

If we go to the Bible in humility, and with a studious heart, we will have no difficulty in learning what God teaches regarding the Outpouring or Baptism of the Holy Spirit, and also the Work of the Holy Spirit in guiding and leading Christians, and all His work.

We need to be up on those questions, and ready to meet the many spurious and mendacious dogmas of this present age. People are confused and

deluded even to the losing control of their proper senses.

I somewhat expect that some readers will look crosswise at some things I may say, but to the law and to the testimony we go, and if we speak not according to the testimony of God, there is no light.

OUTPOURING ON WHOM?

"And it shall come to pass afterward, that I will pour out my Spirit upon *all* flesh; and your sons and your daughters shall prophesy", etc., Joel 2:28. First, I ask, who is meant by *all* flesh? The answer, by many thousands of professed Christians is as was made by elder E. E. Long, whom the writer met in debate on this question in Weyburn some years ago, that the Spirit of God is poured out upon all Christians of to-day, and also, many claim, upon those who are not Christians in order that they may become Christians.

Is this answer correct? I say, no! a thousand times. The Spirit was never poured out upon *anyone* to make him a Christian, Never!

Was the Spirit poured out upon all Christians? I face the world, and with an open Bible, say *no*.

THE *ALL* FLESH; WHOM?

Thousands say, the text means what it says, and it says *all* flesh, therefore the outpouring is for everyone. Well, let me ask a few questions about this text of scripture. Let God be His own interpreter. In I Cor. 15:39, God says: "There is one flesh of men, another of beasts, birds and fishes." Now if the text is taken in an *unlimited* sense, the men, beasts, birds, and the fishes are to be baptized with the Holy Spirit, as the outpouring and baptism of the Holy Spirit are one and the same thing. This, then, could not have been the meaning of the text, No.

Well, the next contender says, it does not mean beasts, birds, or fishes, but it means that it is for *all* men. Some men are liars, others thieves, adulterers and abominable workers. So, we back up and say, it is limited, not, unlimited. "Then God did not mean just what he said," says one. Yes, God did mean just what He said, in the sense in which He said it. Just wait and study with me, and all will be clear.

Next contender says, "that the Holy Spirit was to be poured out upon all God's saved people, or those who were seeking to be saved." No, he is not right either. We have one instance in Acts 8, and another in Acts 19, where people became Christians, yet they had not received the Holy

Spirit; nor did they till the Apostles laid hands upon them, and even then, this was not the Outpouring of the Holy Spirit, but a *Gift* of the Spirit.

God, of course knew that any one with power to understand would understand that He did not mean by Joel 2:28 that He would pour out His Spirit upon horses, bears and wildcats. It then, was limited to man but was not for *all* men as we have seen.

There were just two nations of Men in God's sight, viz. *Israelites* and *Gentiles*. All flesh of men were Israelites or Gentiles. Hitherto God had bestowed His Spirit upon Israelites, inspiring men to teach His word and work miracles. He said, the time would come when He would *pour* out His Spirit upon *all* flesh. There were just the two great nations of flesh, and so, He said, He would *pour* out His Spirit upon the *two* nations, hence the *all* is a national expression—this cannot be denied—it is not individuals but nations which are meant. Next will show this.

NEW TESTAMENT TEACHING CONCERNING THE WORK OF THE HOLY SPIRIT.

By Earl C. Smith.

A friend of mine, in a letter, asks, "Do you teach that the Holy Spirit operates other than through the word?" I do not teach anything about *how* the Holy Spirit operates. I have studied every passage in the New Testament that speaks of the work of the Holy Spirit, and I find that God always has in mind *what* the Holy Spirit does, never *how* He does it. I wonder if most of us are not a good bit like Nicodemus: "How can these things be?" It seems to be the way of man to be greatly concerned about *how* when God thinks it is enough to reveal *what*. I am a little sceptical about any teaching on a subject upon which God has not seen fit to give us a single direct word. I think a teacher of God's word has done all that God expects of him when he has taught all that the Bible says about *what* the Holy Spirit does, without teaching what he, himself, has reasoned about *how* the Holy Spirit operates. I do not aim to teach that the Holy Spirit operates other than through the Word, nor do I mean to teach that He operates only through the Word, until I find at least one direct word from God on this point.

I would advise my friend and all who read this

paper to read, to believe, to yield to, and to teach what the New Testament says about the work of the Holy Spirit. If you will read two short, very important passages of God's Book, you will find a store of information about the work of the Holy Spirit that is more precious than all the treasures of the earth. These are Jesus' last extended speech, that is recorded in John 14, 15, 16, and the eighth Chapter of Romans. Let us take a look at the teaching in them:

In Whom The Holy Spirit Dwells.

1. The World cannot receive Him, Jno. 14:17.
2. He is given to those who love and obey Jesus, Jno. 14:15, 16.
3. All who are Christ's have the Holy Spirit, Rom. 8:9.
4. All sons of God have the Holy Spirit, Rom. 8:14. Cf. Gal. 4:6.

From Whence He Comes.

The Father gives Him in Jesus' Name, Jno. 14:16, 26.

How Long He Stays.

He abides with us forever. Jno. 14:16.

What He Does For Us.

1. He comforts. Jno. 14:16, 26; 16:7.
2. He teaches us all things. Jno. 14:26.
3. Brings to our remembrance what Jesus taught. Jno. 14:26.
4. He convicts of sin, righteousness and judgment. Jno. 16:7.
5. He guides into all the truth. Jno. 16:13.
6. He tells us things to come. Jno. 16:13. Don't despise these things to come.
7. He sets us free from the law of sin and death putting to death the deeds of the body. Rom. 8:2, 13.
8. He gives power to fulfill the requirement of the law. Rom. 8:4.
9. He gives life. Rom. 8:6, 11. Cf Eph. 2:1.
10. He gives peace. Rom. 8:6. This is no small blessing. There is no blessing like it. If you are at peace with God, that is about enough, isn't it? Sad! Many Christians do not have this peace of soul. Just yield to the Holy Spirit; peace will certainly come for it is the fruit of the Spirit. Gal. 5:22.
11. He leads the sons of God. Rom. 8:14.
12. He makes us know God as Father. Rom. 8:15. This is a gold mine in itself. There is nothing we need so much as to know God as Father. That is the peculiar blessing of the New Covenant. (See Luke 15:11, 32). All prayer promises are

based on the Fatherhood of God. "Our Father who art in heaven, Hallowed be thy name."

13. He makes us know ourselves as God's children, joint heirs with Jesus Christ. Rom. 8:16.

14. He helps our infirmity. Rom. 8:23. It seems most any of us could keep Him busy at this, doesn't it? But we don't as we should.

15. He prays for us according to the will of God. Rom. 8:26, 27. Blessed thought!

What He Is To Us.

1. He is a Comforter. Jno. 14:16, 26; 16:7. How we do need Him as the Comforter in the absence of Jesus!

2. He is a witness of Jesus. Jno. 14:26. "Lest ye forget Jehovah" is the warning of the Old Testament; and lest we forget Jesus, God has sent into us to abide forever a Witness of Jesus. Blessed God!

3. He is a first fruit of the redemption of our bodies. Rom. 8:23. Cf. Eph. 1:13, 14; II Cor. 1:22; Heb. 6:4, 5. After all, whatever else we may receive, it is the hope of "the redemption of our body," and glorification with our Lord that gives value to all blessings. God's great purpose for us all for all the Milleniums past has been to bring "Many sons unto glory". No wonder we may expect so much from the Holy Spirit; He is a first fruit of that redemption; surely He is the power "of the age to come" of which we have tasted. No wonder Paul closed the eighth of Romans thus: "Who can separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? * * * Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Is there anything that we need that the Holy Spirit does not supply? What need of any person can you add to this list? I am sure you can not add much to it. Meditate on each one of these things that the Holy Spirit does for us. Don't they grow, and seem more than we could ever ask for? You could never have thought of God's doing so much for us; you can hardly believe He does. Well, that is just the way God does bless us: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the

power that worketh in us, unto Him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen." Eph. 3:20,21. My friends, you will do well to study, consider, meditate on and live in these two small portions of God's word, until you appreciate and understand the love of God better and are more filled with the Holy Spirit.

"But *how* does the Holy Spirit do these things for us?" you ask. Now, Nicodemus, if you do not believe that He does them, you just read the book of Acts and see Him doing them, and be convinced that He does them. When you are convinced that He does them be simple enough in heart to trust Him to do them for you and leave the *how* to God, for He says, "Secret things belong unto Jehovah," Deut. 29:29.

It is well to keep in mind that these blessings are only for those who love Jesus, and because they love Him, obey Him. That sends us to our Bibles to find what Jesus has commanded us. If you are not reading your Bible every day to find out what Jesus wants you to do and doing it every time that you find it, you need not expect to receive these blessings that are promised here. It is those who love Jesus and therefore obey Him in whom the Holy Spirit dwells.

MISSIONS

The following from Bulletin by Don Carlos Janes, 2229 Dearing Ct., Louisville, Ky.

OUTGOING THIS YEAR

George K. Desha, wife and two children, to India;
John D. Merritt, wife and two children to South Africa;
Hettie Lee Ewing, of Los Angeles, to Japan;
Ethel Mattley, of Central Church, Los Angeles, to China;
John Sherriff, wife and two daughters being supported in Africa from U. S. and Canada.

HOMEcoming THIS YEAR

O. D. Bixler, wife and two children from Japan;
H. R. Fox, Wife and four children from Japan.

PROSPECTIVE MISSIONARIES

Lewis T. Oldham, wife and daughter, for China next year;
Carl L. Etter and wife, for Japan next year;
Emmett L. Broadus and wife, for China next year;
George Scott, wife and daughter for Africa this year;
Leslie Brown and family eager to go to Africa;
Some others in California interested in going to Africa;
A good sized group expecting to enter Brazil next year;
Many concerned who have not arrived at definite decisions.
Missionary societies have no magic by which they

can do something the same people could not do as members of the Lord's church. Denominationalism is not a help but rather a hindrance over what the same folks would be as Christians only.

In other words, plain, undenominational churches of God can do a great big missionary work for the Lord establishing thousands of new churches in the U. S. (and Canada.—Ed.) and sending out hundreds of foreign missionaries without working a hardship on anybody. Rather it would be a blessed experience to those who went to the field and a deep joy to those who stayed by the stuff and sustained them!

We are moving on toward the larger, better things in this matter, but we are going at a snail's gait because so many (maybe including you) are "letting George do it."

ANOTHER SERMON

If we are saved by grace (Ep. 2:5, 8) and rewarded according to our works (Rev. 20:12); if sacrifice for Christ is personal gain in the form of treasure laid up in heaven (Matt. 19:29); if God is not forgetful of your work and love (Heb. 5:10); if scriptural service is "recompensed in the resurrection of the just" (Luke 14:14) and if enduring persecution and reproach for Christ's sake means "great is your reward in heaven" (Matt. 5:11, 12), then let me ardently love my gracious Redeemer and devote myself with diligence to advancing his cause all I can in every way I can the few fleeting days of this transitory life, that I may not only be "saved", but have to my account as large a reward as possible for vast, never-ending, incomprehensible e-t-e-r-n-i-t-y.

In a letter to Bro. W. F. Ellis, Bro. Oto Fujimori, Chiboken, Japan, Sept 23rd, says: "My dear good brother in Christ:—I thank you very much for the kind letter of July 23rd and the check for \$10.00. May Lord bless you and the Smithville Church. We are all well, thank God! When I get letter from Smithville, makes me think many things there. What a nice visit we have had there. Nor I only, but Bro. Wagner and Imamusu. Bro. Tallman's family was so good to us, indeed. How happy to visit there once more. The such time shall never come? I got letter from Bro. Evans (Selkirk) just the same time as you. He want me to come over once more. Well, well. How nice to be there? And see all my friends whom I know. It is a great treat, indeed. Bro. Bixler and his family have gone back to America for vacation. Also Bros. Rhodes and family leave Japan, Oct. 10; and Harry Fox and his family shall leave on Oct. 2nd. Who shall the next? About sending report to Christian Monthly Review, well, I have never seen the paper. Please send one to me. I shall be obliged, and think the matter over. I again thank you for the gift."

On a card Sept. 8th he said, "I held two nights meeting at Ushibori, as usual. The both nights had a good audience. I baptized Bro. Asano, 24 years old."

Bro. Janes says a Texas brother gave \$100 recently. Sherriff's work is bigger than we have been realizing.

With headquarters at Philadelphia, Pa., "The Million Testaments for China" campaign, is co-operating with other Bible Societies in an effort to place a million testaments in China. They lack 400,000. China has 400,000,000 souls, a quarter of the earth's inhabitants. One missionary exclaimed, "The Bible is the only hope for China." Donations are being received from Greece. The U. S., and Canada made over 8000 contributions. They say, "What a joy it would be to meet souls in glory that were saved by the Testaments you sent to China!" And ask that this be made a matter of prayer. Isn't there something in this for us to think about?

Bro. Sherriff, in a letter of June 13th, informs us he is responsible for filling about 40 mouths daily, and says we'll have to use more business in our missionary work. That he has been in the stone-dust at stone-masonry for 29 years. He is aging, and his lungs are failing. He is very anxious that some one be ready to take up his work, and he needs help there now. I give below an interesting letter.

Bulawayo, S. Rhodesia, S. A.,
August 16th, 1926.

To the Brethren—Greetings.

Several distinguished visitors have arrived in Bulawayo lately. On the 9th of July our Dear Bro. and Sis. Merritt and family arrived in good health and spirits from Cape Town.

Then on the 5th of August His Excellency the Earl of Athlone, the High Commissioner, and Her Royal Highness Princess Alice, and Lady May Cambridge arrived by special train from Cape Town.

So you see Bulawayo is no longer the kaffir kraal it was only thirty years ago, when bloodshed was common, and lions prowled round the town.

29 years ago the 2nd of this month writer arrived on a mule coach at midnight in Bulawayo.

A transformation scene has taken place since then but even now, Bulawayo is only just getting on its feet, and if the Lord tarries, I believe a great future lies before it.

Let us see to it Brethren, that the Lord's Work grows and develops with the country. I had planned on Bro. Merritt's arrival to visit our "Muyu Muyu" Mission again in Mashonaland.

So on the 16th July we left home in Ford Car, with scoff (food) and blankets, etc., for the journey some 800 miles there and back. We camped on the veldt at night and cooked our food in the frying pan.

We reached Gwelo, 110 miles from Bulawayo, same night. The weather was bitter cold. I got out about midnight, dressed myself and got into bed again. To my surprise I found Bro. Merritt up and toasting himself at the camp fire. I think he half expected to be roasted in Africa, but never figured on being frozen. Saturday night the 17th, we camped about

50 miles from Salisbury, our Capital, and on Lord's Day the 18th, ran into Salisbury just in time for me to speak a few words to nine men and three women (natives), who were met to remember the Lord in the "Breaking of Bread" in a small room which the town Church rents for them to meet in.

Bro. Merritt spoke to them in the afternoon, and writer again at night, and then we fixed up our stretchers and camped in the same room for the night, in a kaffir location.

Monday 19th, interviewed the Native Commissioner, bought some food and another blanket to keep Bro. Merritt from freezing alive, and left for "Muyu Muyu" Mission 10.30 A.M. Got stuck for a little while in two creeks, had to unload once, reached the Mission 6 P.M. The Bren. and natives delighted to see us. We stayed till the 27th, holding two meetings a day, talking and answering questions, etc. One man and woman confessed Christ, and the Church was encouraged and strengthened.

There are now 142 Members, and since my last visit, Bro. Jack Mzila had enlarged the grass, pole, and mud Church House, and we had as many as 229 in it, Picinins thrown in. One Teacher from here is now at school at Forest Vale Mission.

I have engaged another in his place, so we still have three Teachers at Muyu Muyu Mission, and a good work is being done, so much so that I always feel I would like to stay with them.

They pleaded for a White Teacher, and asked Bro. Merritt to come to them, which I think he would like to do had he not planned to go North to "Sinde Mission."

I called on the Native Commissioner for the Native Reserve at Mrewa to ask him again for formal permission to have a Church of Christ Mission Station on the RESERVE. He said if I would make a formal application to the Government through him, for a Mission Grant and supply a plan of proposed site on the Reserve, he would recommend it on the condition that a European Missionary would be resident there. This I have now done, and if it is granted—I want another couple, a house, a car and an ox waggon for a start. Macheke Railway Station is some 50 miles away. I know this is a Tall Order, but it can be done, and its got to be done by someone.

On the Reserve, there are American Methodists, Church of England, R. Catholics and I don't know who else. They have their nice brick houses, church houses, automobiles, waggons, etc., etc. If I had a Bro. to care for this place, temporary, wife and I would feel like going down to Muyu Muyu to get the work started, with, or for another couple.

I am opposed to settling new inexperienced workers alone on these new Fields. The Natives would take advantage of them, or they would perhaps spoil the Natives.

I don't think the N. Commissioner would approve of it either.

So please send competent and qualified workers along in time for us to break them in, before we older ones go the way of all the earth.

I believe we shall get this Grant applied for. So kindly get started on this proposition right away, so that we may take possession of it and lose no time. "Where No Vision is, the People Perish."

The accompanying photos taken on my visit will give you a vision of the people who will perish if not cared for. The adjoining Missionaries, would be delighted to relieve me of this Mission, and asked me to hand it over to them before I came to America.

The Government won't let us play "Dog in the Manger." WE will either have to do something, or let others have it who will.

We arrived home on the 28th July, 5 P.M. and found all well.

Last Tuesday the 10th of August, we saw Bro. and Sis. Merritt off at the Station for "Sinde Mission",

N. Rhodesia, having been with us a month. We have enjoyed their company and fellowship very much. I am hoping to follow them in about two weeks' time.

At present I am working very hard in the stone yard to try and keep the Lord's Work going, till the Brethren make up their minds to do it, although I find it harder toiling than it used to be. But it would be harder to let the work go after all these years of labor.

Brethren I must retire to rest, praying God will bless this letter and make it to be for His Glory, and that it may appeal to the hearts and pockets of those who are able to help us.

With Christian Love and Greetings to the Churches,
Yours in Christ,
John Sherriff.

Aug. 18 Bro. Sherriff wrote that he had gone back to the stone work till our contributions catch up to the needs. He cares for the Mission before anything goes to himself and family. He says, "There are some warm hearts I found in Canada. Please tell them we need their help and co-operation." I forward the first of each month a contribution from the Meaford, Thornbury and Collingwood Churches. This in Oct. was \$17.75. Will be glad to send the offering of anyone who will help us in supporting this good man. Let's support the Lord's work in a worthy manner.

A late report says an effort is being made to have Bro. Fujimari visit America. It has been 30 years since he went back to Japan. We might arrange an itinerary for the good of our Canadian Churches. We need more fuel on the fire for missionary work. If interested write me.

Geo. M. Scott, and wife and daughter, hope to sail, possibly from Montreal, on Nov. 15, 1926, as missionaries to South Africa.

Our Contributors

GOD IN NATURE.

By Albert Burgess.

In every stream whose gentle flow
Along the banks where violets grow;
And every bird that sweetly sings
Tells of blessings nature brings.

'Tis God in nature we behold
In every thing both young and old.
'Tis God in nature we can see
In every bush, in every tree.

There's nothing can surpass His power

In every moment, day or hour,
In every thing His power we trace
The God of nature; the God of grace.

There's pleasure in the pathless wood;
'Twill fill full many a heart with cheer.
The little birds that sweetly sing,
Know naught of any earthly care.

They gently lead the mind away
From many an earthly wound and care;
Oft cheer us at the close of day
And help to dry each tear.

Great God, how good and kind Thou art,
To make so wonderful an earth;
How frail is man! He little knows
Of Thy almighty power and worth.

O Lord, I look to Thee alone,
To guide me through each passing hour.
Thy blood can every sin atone,
By Thine almighty power.

Life's last days are swiftly passing,
And the shadows longer grown,
Methinks I hear a voice now calling,
My feet to paths unknown.

THE PRICE OF UNITY.

By A. B. Lipscomb.

The Phillippian church had Paul's happiness in their keeping. "Make full my joy," is his exhortation. They had the power to give pain to his heart or they could give gladness. We all carry in our lives, in greater or less measure, the happiness of others. Children have this power in relation to their parents, each member of a Sunday School class has it in relation to the teacher. I know an elderly Christian woman whose chief delight is found in telling what fine Christians her boys and girls turned out to be. She taught that class more than 30 years ago. The class has long since been disbanded but the joy in her heart remains; it is being made full. Sad to remember but how few people, comparatively speaking, gave comfort and gladness to the heart of Jesus when he walked upon the earth. A halo of glory will always rest over a quiet home in Bethany because of what its occupants did for the pleasure of the Son of God. But the people in general broke his heart.

Paul's cup would be full when he found the members at Phillippi "having the same love, being

of one accord, of one mind." There is no sadder sight on earth than a quarrelsome church. I am not well acquainted with conditions in Canada but here in the United States "the woods are full of them." Surely Jesus and the angels must look down in pity upon such a scene. No doubt they are disgusted with it. One of the last prayers of Jesus was for unity, one of his last commandments was that they should love one another as he had loved them, patiently, helpfully, thoughtfully, unselfishly, faithfully and "unto the uttermost."

The secret of having the same mind and the same love is given; "doing nothing through faction or through vain glory, but in lowliness of mind each counting other better than himself." All factions in the church must be done away. Unity's happy result can be reached only by mutual yielding and giving up where convictions of truth and right are not involved. It can never be reached by each one determining always to have his own way. The time has come when disciples should re-emphasize among themselves the slogan which they shouted so valiently to the Sectarian world in the days of the Restoration—

In essentials unity;

In non-essentials liberty.

The secret in wedded happiness is in each counting the other better than himself. (Had I been less gallant I would have substituted "herself" instead of "himself.") Certainly no two can be intimately associated in any capacity and live in love without cost to both. Sometimes there is unity made in marriage by one becoming "boss" and the other surrendering all rights. This is not in accord with love. It is unity produced by force and closely resembles the relationship of master and slave. Finally let us note that the principle which creates and safeguards unity extends to our whole acquaintance; "Not looking each of you to his own things, but each of you also to the things of others."

TEACHING AND TRAINING A CHURCH.

(David Lipscomb in Gospel Advocate,
August 18, 1910.)

We make the following suggestions which we hope will be helpful.

One leading purpose of the meeting on Lord's day is to encourage and strengthen one another in Christian zeal and devotion, to train all the members in the study and service of the Lord, so

that all may grow up to be intelligent and faithful servants in worshiping God and in saving other men and women. The best way to educate and train a man in any work is to put him to doing that work himself. The best and only way to teach a child to use a tool is to put him to using the tool at first under the direction and guidance of one skilled in its use. Hearing the most skillful carpenter lecture on the work will never make a carpenter. He must take hold of the tools and by practice learn to use them. Watchfulness and suggestions from an older and skillful carpenter while engaged in the work will greatly help him. The idea that a preacher or the elders must do all the teaching is not from God. Paul told the elders at Ephesus: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops ["overseers"—margin], to feed the church of the Lord which he purchased with his own blood." (Acts 20:28.) Peter said to elders: "Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock." (1 Pet. 5:2-3.) The younger must submit to the elders. There is no doubt but that the elders were to act as overseers to direct and develop the activities and energies of the congregation and see that the work is all done in harmony with the will of God.

It greatly interests and helps a young man for him to get up and read a chapter in the Bible to a worshiping assembly. He ought to be called on to do this right early in his Christian life. The elders ought to see that he does this. They ought to talk to him privately about it; ought to help him select a suitable chapter and encourage him to read it over several times to himself, that he may enter into the spirit of it and be able to read it so he can understand it and enable those who hear to understand it. I have been studying the Bible since I was a child; I have been reading and talking it over fifty years; yet I am never satisfied to read a chapter to a congregation without first reading it over to myself, that I may enter into the spirit of it and impart that spirit to others. You can bear with a little boasting from me. The highest compliment I ever had paid my preaching was this: I preached at a new place, and after the services were over one of the most intelligent men present said he learned more from

my reading the chapter than he had ever before learned from a sermon.

What I am after is to get the young brethren to work in the church, and to get old and young to drink into the spirit of the Bible, so that in their reading and work they may impart the spirit to others. The younger should listen to the elders and be advised and directed by them, so all would work in harmony. But the thing is to get all interested in the worship. To do this, all must take a part in the service. For the elders to come to the church without having read or studied what they will teach, . . . will destroy any interest in a meeting and freeze out the zeal of the warmest-hearted member.. Let the elders know which is to read, and then study and prepare to do it intelligently and with interest, two or three days beforehand. Let them read and ponder in their hearts what is to be read and said. Get the younger men to read and talk; let them be selected and notified and encouraged to read beforehand, that they may do it with interest and intelligence to themselves and others.

It will help the boys to hand around the emblems and the baskets. It ought to be done seriously and solemnly. They ought to be quietly notified that they will be expected to do these things, that they may get themselves into a proper frame of spirit for doing it well. Work ought not to be forced on them, but the elders ought to encourage them to do it. They ought to be encouraged quietly and led to do it in a godly and reverential spirit. So much for the church worship.

The young people and the old ones should be taught that it is their duty to engage in the work of teaching others the word of God. They should meet at other times and places to study and teach the word of God to all that will hear. The elders ought to advise and counsel the young brethren to divide and go into different neighborhoods and collect the people, old and young, many or few, together to study the word of God. This is the best way to teach and instruct those in the church and to interest and instruct others in the way of life. To teach a man thoroughly, put him to teaching others. The man who begins to teach a class and lead it in the study of the Bible, before he or his neighbors think of it, is a "preacher." By the young members dividing to teach others in different neighborhoods the churches in Nashville have multiplied and a number of earnest, working preachers have been developed. This is the old

apostolic way of establishing and spreading the truth of God and the churches of Jesus Christ. Live together and work together and help each other in love and devotion, and God will bless. Quietly advise and help the young forward in all kinds of Christian work, and keep down all ugly words and all feeling. Speak kindly to and of each other's work, and soon the young will show that the Lord works in and through them in saving souls and planting churches.

(The above article was referred to last month but was crowded out.—Ed.)

THE POWER OF GOD UNTO SALVATION.

(The following is an extract from a recent sermon by our old-time friend and brother, C. G. McPhee, whose letter appears elsewhere in this issue.)

The sermon in part follows:

"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek."

"At this age of the world it may not require much courage to declare, that we are not ashamed of the gospel, but when Paul wrote those words it was despised and rejected, because it had its origin in a meek and lowly Nazarene. In that day the blood-thirsty savages of Pagan Rome, poured forth their fury on the heads of devoted Christians. It therefore required courage to profess and preach the faith 'once for all delivered to the Saints'.

"The gospel is the final revelation of God's will to man. It is the story of his mercy and infinite love. It is a message of mercy and reconciliation, for by it man is reconciled. 'For behold, I bring you glad tidings of great joy which shall be to all the people; for there is born to you this day in the city of David a Saviour, who is Christ the Lord'.

"The gospel is declared to be God's power unto salvation. Civil power is needed to promote peace and prosperity, but the gospel is needed to change our lives, to build our character, to fit us for usefulness here and glory hereafter.

"The world has many schemes and inventions for the saving of man, but the gospel is the only one that insures salvation. All plans without Christ as its center are a total failure. Man begins with the outside, while God begins with the heart. Vast sums of money are spent every year to try and improve the slums of our cities; but the power the

apostles used to change the social conditions of man was the gospel. The gospel gives attention to the real man and works from the within to the without. If we want to change the condition of our homes and of our country, all we need to do is introduce the gospel of Christ for it is the power of God unto salvation.

"Law, science, art, regulation and restrictions may better the condition of society, but the gospel will transform it. The gospel is not a book on science, but it is a graphic description of the wide chasm between righteousness and unrighteousness, and it throws across this yawning chasm the span of hope that all who will may cross.

"The gospel is a strengthening power. Paul said: 'I can do all things through him who strengtheneth me.' It is the power that leads people to sacrifice their lives for the cause of Christ, and spend their time and talents as missionaries, laboring among the dark, lost and benighted souls of earth. Neither gold nor silver: worldly honor nor reputation, could induce men to perform such a work. What is it that upholds the Christian in the time of affliction and sustains him in the hour of death? What is it that has caused the Christians as martyrs, and amid the mockers, to tell the story of the cross? What was that which caused Stephen to pray for his enemies while the missiles of death were being hurled at his bruised and bleeding body? What is it that controls the Christian as he feels the fingers of the angel of death about to snap the brittle cord of life asunder, and he knows he must pass through the valley and shadow of death? It is the power of the gospel and the hope of heaven. Nothing can take the place of the gospel, as it portrays to us the Saviour of love. When we believe it with our whole heart, heaven grows nearer, Christ grows dearer and the hope of the resurrection is more earnestly desired."

The prosecuting attorney was examining a negro witness.

"Now, Mose," he said, "tell us what you know about this fight."

"Well, boss," began Mose, "I thinks—"

"I don't want to know what you think. Tell us what you know."

"I thinks—"

"I told you not to tell what you think."

"But, boss," said Mose, apologetically, "I ain't no lawyer. I can't talk without thinking."—Sel.

News and Correspondence

The Fern Ave., (Toronto) special meetings, referred to last month, have been postponed to begin Nov. 19.

One good brother in writing me said, "Now let me know how the money end is growing. Have you enough to carry on?" Such an enquiry is encouraging. We are glad to report that by God's grace we are carrying on but a gift, renewal, or new sub. would be a great help. We want the brethren to feel that this is OUR paper. We hope to so conduct it that it may be used to the glory of God. We are glad to report an awakening interest in the C.M.R.—Ed.

(The following letter is from the President of Oklahoma Christian College, Cordell, Okla., U. S. A. This is "a standardized Junior College." He will be glad to mail you a bulletin if interested. Letter dated Sept. 29, '26.)

Dear Brother Collins:

A copy of the Christian Monthly Review, addressed to Oklahoma Christian College Library, fell into my hands to-day and I noticed for the first time that you had been made Office Editor of this splendid little paper. I have looked over it carefully and pronounce it a wonderful opportunity to do good.

I hope you are enjoying the best of health and doing the most possible in the cause of Christ. I shall never forget the pleasant hours which I spent with you, at Bean's Creek, years and years ago; also the happy associations at David Lipscomb College a few years ago.

May the Lord bless you in your labors of love. The school here in Cordell is doing a wonderful work in implanting the principles of Christianity in the minds of all the young people who attend. A campaign is being made to raise \$150,000 for the College. This is well on its way, having reached about \$20,000. We are expecting to close the campaign sometime near Thanksgiving. I believe there are no better opportunities for doing good than working with young people.

With much love for you and yours, I am,

Your brother in Christ,

W. Claude Hall.

Thos. Robertson, Ice Lake, Ont., Sept. 25: "We had Bro. T. W. Bailey with us from the 8th to the 21st, and we enjoyed him, and were cheered and strengthened by his firm, clear, and eloquent discourses. He certainly spoke as the oracles of God, and gave no uncertain sound, strengthening saints and pleading with sinners to give themselves to God. We were very much cheered in seeing one precious soul come forward and give herself into God's service. She is the wife of one of our faithful young brethren, and we hope the good seed sown may bear fruit in the near future."

J. C. Bailey, Wardsville, Ont., Oct. 4: "During the month of Sept., I was with the Churches at Woodgreen, Sarnia, Blackwell and Forest. Yesterday (Sun. Oct. 3) we had services at Wardsville. I spoke on the "Plea of the Church of Christ", and considerable interest has been stirred up around town. We have our services in the Town Hall and shall continue on Lord's Day afternoons as long as interest demands."

"The writer had the privilege of officiating at the marriage of Fred Whitfield, of the Woodgreen Congregation, and Annie Spearman of the Sarnia Congregation. They were married at the bride's home in Sarnia on Sept. 29th and left immediately for a short visit to Meaford. They are both staunch members of the one Body and they truly have the Cause of Christ at heart".

(Ye editor enjoyed a visit with these worthy young people. The C.M.R. extends congratulations.)

O. H. Tallman, Bx. 3618, Clearwater, Fla., U. S. A., Oct. 5: "Church work here is moving on nicely. Four baptisms since we returned, and all services well attended".

C. G. McPhee, 718 W. Monterey, Denison, Texas, Oct. 7: "I offer my congratulations if it is not too late, and wish you the very best of success. If I can ever be of any service to you just let me know. We are located in Denison, a city of about 20,000. I think we will like it very much. The church seems to be in good condition, and has started to work with a will. It has a membership of about 250, with many fine people in it. Fri. night we are giving a party to some of the young people. That is where I do a great deal of my work. The old people, like myself, are settled in their

ways—hard to change. Enclosed find an extract from my sermon, recently printed in the city paper.”

For several reasons the last few issues have been late. July issue was a month late. We have gained a few days each month till now the paper comes out about the 15 or 18 of each month. In gaining these few days each time it threw our issues closer together, which was hard on our finances. To catch up a bit in this matter, and for the benefit of our scribes and reporters we are “going to press”, till further notice, on the first of each month. For instance, matter intended for Dec. issue, should be in this office 3 or 4 days before Dec. 1st.

—E.G.C.

Alex. M. Stewart, 607 Crawford St., Toronto, Oct. 5: “The Wychwood brethren have opened their new building and have had a two weeks’ meeting with Bro. Rockliffe. The Church was encouraged and built up. I am trying to help them for three Lord’s Days. The Bible School is promising and they have a fine company of teachers.

The last time I was in Hamilton we had two good meetings. One young man made the good confession.

Bro. Olmstead is starting a Bible Study class at Bathurst St., on Friday evening.

Brother and Sister McLeod of Bathurst St., lost their little boy, Norman, aged 7, by drowning, Sept. 19. We sorrow with them but not without hope.”

Miss Winnifred Stewart, 583 Northcliffe Blvd., Toronto, Oct. 11: “Thank you for the sample copies of the C.M.R. I passed them among several members with the results that I have gained five subscribers. . . . I intend to keep on working and hope to help you more.

The work at Wychwood has again started to swing along, and, although we had no results, our Bro. Alex. Stewart has followed up Bro. Rockliff’s good work, and the interest manifested is quite encouraging. We leave the results in God’s hands. Just a word of encouragement then,

*Forward be our watchword,
Steps and voices joined.”*

Earl C. Smith, 265 Strathmore Blvd., Toronto, Oct. 10: “We had good services at Strathmore to-

day. I am going away tonight for 10 days’ meetings in Portland, Maine. I will preach tomorrow night in Boston. Pray for our special meetings at Portland and for our work at Strathmore Blvd.”

J. C. Bailey, Wardsville, Oct. 18: “We are glad to report extra good services at Woodgreen yesterday. We had a better crowd at both services than we have had for sometime. Last week (Oct. 14) we had two baptisms, a man and his wife. May they be faithful.”

Mrs. Wm. Cramer, Dickinson, Pa., U. S. A., Oct. 9: “I am glad to see the good work going on in Canada. Hope the Churches will be loyal to the old Jerusalem Gospel. It made me rejoice to read in the C.M.R. that three of the Whitfield boys are preaching. Hope they will be as zealous and faithful as their father was. I received a letter from Margaret Whitfield lately telling me of the good meetings at Woodgreen and Sarnia. The work here in Pennsylvania is not what it should be. Only a few willing to stand in the old paths. Too much worldliness in the church. Bro. Hall and Bro. Mackey have been laboring with us and we hope to build up the Cause at Shippensburg.”

Mrs. Wm. Orford, Poplar, Ont., Oct. 11: “I am alone, being the only disciple of Christ here. I pray that God may bless you in your new work. I was out to Ice Lake a few weeks ago. Bro. Tom Bailey was there. Heard him twice. The Sun. night crowd filled all the seats. It was the largest meeting Ice Lake ever had, and so quiet you could have heard a pin drop. One man said in leaving: ‘Mind, I’m not one of your believers but I would not have missed this for any thing.’ Bro. Bailey spoke better than usual. The Lord is good. I’ve never called on Him in vain. His mercy endureth forever. I often think those of us who are poor in this world’s goods are richer in the next. Those of us who are always in poor health are happier in the Lord, as He is our strength; in our weakness we are made strong in Christ. God bless all those who labor in His vineyard. God bless the editors of our paper, is my prayer.”

(I’m sure each editor appreciates this, and will in turn pray for our sister. The C.M.R. will be a help to her, in her isolated position. There may be others, brethren or sisters, in a similar position, who would, if their attention were called to it, subscribe to C.M.R. I call our readers’ attention

to this matter. Either send them your copy for a sample, or ask us to send them a sample, or send them a year's subscription to the paper. To those who are denied the association of brethren, the paper would be a great blessing.—E.G.C.)

In a letter to Bro. H. A. Rogers, Bro. Waitstill Porter, Hebron, N. S., Sept. 26, sends five dollars, and says they break bread each Lord's Day and have Bible study. He takes the C.M.R. and appreciates Bro. R's. editorials, and otherwise encourages him.

In a letter to Bro. Rogers, Bro. P. R. Goatcher, N. Regina, Sask., Oct. 6, says he is glad the Holy Spirit question is to be considered in the C.M.R., for he feels the need of more knowledge on this subject, and suggests that it might be profitable to have an article on capital punishment.

J. C. Bailey, Wardsville, Oct. 26, says he began a meeting at Forest, Ont., on the night of 25th, the prospects of which are not any too bright, due to the fact, he thinks, that the brethren think they *can't* have a meeting. Brethren, let us arm ourselves with faith in our Cause and go forward into the battle.

Chas. W. Petch, Meaford, Ont., Oct. 29: "To all the brethren who, by their prayers to our Heavenly Father, have aided in bringing me back from the very gates of death, I express my thanks. While I am far from my usual strength, I am gaining some each week. Four pounds the last two weeks, has been the first gain in weight. If I am spared a few more years for the work that is so much needed in this fair land, I will "rejoice in the Lord," and do what I can; "that Christ may be magnified in my body, whether by life or by death."

O. H. Tallman, Clearwater, Oct. 25: "Our services are better attended than ever."

Peter Atherton, Windsor, Ont., Oct. 27: "Last evening we concluded a nine days' meeting conducted by Bro. E. G. Rockliff of Detroit. We believe God has been with us all through the meeting; capacity audiences being the rule and interest wonderful. The members here have been spiritually uplifted, and strengthened to go on living (no matter how humble) and fighting the

good fight. Also considerable strangers have been present; quite a number who are now inquiring and others who are very uneasy concerning their soul's salvation, because Bro. Rockliff has been very pointed in telling the truth and nothing but the truth. Results, three received into the Church last Lord's Day, (two from the Baptists) and three others, who last evening obeyed their Lord in his own appointed way by believer's baptism. The Lord has been and is wonderfully blessing the Church here. I am not sure of the date of opening altho the work is well in. Will advise you later with all particulars. I am trying to get the building completed to open on the 20th."

(I have been asked to take part in these opening services, which I hope to do, that I may, not only help them, but observe some of the methods of these energetic workers. If you are interested write Bro. Atherton, (277 Bridge Ave.) who will give you date, etc.—Ed.)

W. Eatough, Winnipeg, Oct. 21: "Oct. 16th to 19th will be remembered as a season of refreshment from the Presence of the Lord. Brethren gathered from different parts of this province and spoke freely of their difficulties and their victories. One brother told of gathering a few together for worship around the table at the farm, and of their determination to build a meeting place of their own. 'I was there quite a while before I knew I had brethren in the Lord within a radius of six miles'; 'Why don't you get the name and addresses of those coming West, and get them acquainted one with the others?'; 'An unimagined opportunity presents itself to any settler faithful to his Master'; 'We ought to have a crowd of small congregations dotted all over the prairies', were remarks to make us think furiously. The work of Foreign Missionaries was not forgotten while discussing our own fields, and money and goods are being sent out, maybe much better than is credited among ourselves. The report concerning the Bible Training School was encouraging; they are securing the services of Bro. Purcell, and we all prayerfully believe that a great door of effectual work is open for us there. Work among the young was urged, and each realized that an abiding service can be rendered. The commencement of two months' Ministry of the Word in Winnipeg by Bro. J. M. Hottle, Franklin, Kentucky, began well. Our brother has the Church behind and around him with both hands earnestly (Micah 7:3). He is a young

man with spiritual power when preaching, and is making each of his talents gain another. He commences to preach every evening from Nov. 14th to 28th inclusive and will remain two weeks longer to follow up the sowing he will do."

ENCOURAGEMENT.

H. M. Evans, Selkirk, writes on Sept. 6: "C.M.R. in its new dress came to hand this p.m. I am delighted with dress, make-up, and tone . . . Keep a firm grasp of the wheel, keep your eye on chart and compass, Bro. Collins, and God be with you."

E. L. Jorgenson, Louisville, Ky., Sept. 13: "Your August issue looks mighty good."

C. B. Clifton, Beamsville, Sept. 7: "I like the new form of C. M. R. better, and will do what I can to increase its circulation around Beamsville. There is need for such a medium in Canada and the brethren should give it hearty support."

J. C. Bailey, Wardville, Ont., Sept. 10: "I am much in favor of larger page of C. M. R. Here are the opinions of others—'Like it just as good'; 'Really think it is an improvement'; 'Can't say I like it so well', etc."

Peter Atherton, Windsor, Sept. 10: "Hope to forward more subscriptions later. Wishing you all success in your new work."

Walter Eatough, Winnipeg, Sept. 10: "Dear Mr. Editor:—I venture to enclose two news items of (your) OUR paper. I like the tone and quality you have started and believe you will continue to maintain the work you have begun."

A. T. Purcell, Stephenfield, Man., Sept. 16: "Wishing the Review every success."

Earl C. Smith, Toronto: "August issue was fine."

A. E. Firth, Toronto, Sept. 13: "I received your or (OUR) C. M. R. paper. . . . The size is an improvement. The quality of paper is not so good. . . . Will try and secure some subs."

P. L. Pratley, Montreal, Sept. 11: "Wishing you success with the Monthly."

Walter Eatough, Winnipeg, Oct. 21: "I am pushing the paper all I can; I expect results in new subs soon."

Alex. M. Stewart, Toronto, Oct. 5: "I like the paper in its new dress".

For C.M.R.—Malcolm McArthur, renewal; V. Lighthouse, renewal; L. G. Snure, 6 new; T. W. Bailey, 1 new, 2 renewal; W. W. Porter, renewal; C. B. Clifton, 1 new; Alex. Briggs, renewal; Mrs. S. McKay, renewal; Wilbur Graham, 1 new; Mrs. Wm. Cramer, renewal; Miss Winnie Stewart, 5 new; Geo. W. Emptage, 1 new; H. L. Richardson, 1 new; B. E. Robinson, renewal; Mrs. F. Steensland, 1 new; J. C. Bailey, 2 renewal; Phillip Petch, 1 new.

For Missions—For Sheriff, Meaford \$5.00; Thornbury \$3.00; Collingwood \$4.75; a Sister \$20.00. For Wychwood Church, from Thessalon Church, \$10.00. Thessalon Church to Bro. Petch, \$10.00. Thessalon Church, for Clara Kennedy (Japan), \$5.00.

THE BRIDGE YOU'LL NEVER CROSS

It's what you think that makes the world
Seem sad or gay to you;
Your mind may color all things grey
Or make them radiant hue.
Be glad to-day, be true and wise,
Distinguish gold from dross;
Waste neither time nor thought about
The bridge you'll never cross.

There's useful work for you to do,
For hand and brain and heart;
There's urgent human service, too,
In which to take your part;
Make every opportunity
A worth-while gain, not loss;
The best is yours, so do not fear
The bridge you'll never cross.

If life seems drab and difficult,
Just face it with a will;
You do not have to work alone
Since God is with you still.
Press on with courage toward the goal,
With Truth your shield emboss;
Be strong, look up, and just ignore
The bridge you'll never cross.
—Meaford Express.

A WASHINGTON WOMAN was recently arrested and fined for driving an automobile with one arm around a pet poodle.—Dearborn Independent.

AN EXPLORER IN AFRICA tells of a beauty show held in the heart of the jungle. Five hundred young women entered, and the winner was judged by the perfection of her feet.—Dearborn Independent.

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Varnishes, etc.

WINDSOR, NOVA SCOTIA

PHONE 42.

MORE CLOTHES PER HOUR

--The Whirldry Way!

Here-at-last is a washer that will launder clothes completely without the need for removing even a handkerchief between operations. In go the clothes and when they come out they're washed, rinsed, blued and dried for the line.

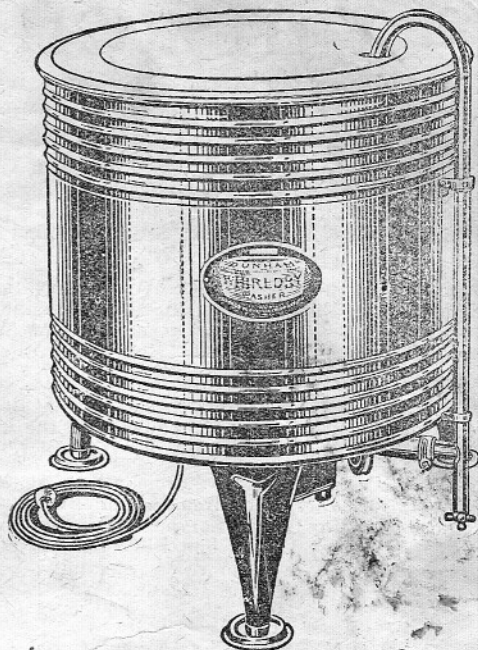
With the WHIRLDRY Washer, filtered water circulates constantly during the rapid washing process. The water is pumped from the washer when the washing is done. The bluing and washing are done together. The WHIRLDRY rinses as it whirls and dries without a wringer. No broken buttons. No wringer feeding.

Let us show you in a home demonstration that the WHIRLDRY will produce more completely laundered clothes per hour than any other washer.

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DUNHAM WHIRLDRY WASHER

Rinses as it WHIRLS ~ Dries as it WHIRLS ~ Needs no Wringer

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CHIROPRACTIC PHYSICIAN

NO KNIFE. NO DRUGS.

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Hardware - Building Materials - Cement
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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 10.30 a.m. for Bible Study, Preaching and the Lord's Supper. At 7.30 p.m. for Gospel Preaching. J. C. Bailey, Evangelist.

SMITHVILLE, ONT.—Church meets each Lord's Day at 11 a.m. for Worship. 7.30 p.m. Gospel Meeting. L. J. Keffer, Evangelist.

BLACKWELL, ONT.—Church meets in private house on Lord's Day at 11 a.m., for Bible Study and Worship.

FOREST, ONT.—Church meets in private house on Lord's Day at 10.30 a.m., for Preaching and Worship.

ST. CATHARINES, ONT.—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. O. E. Tallman, Evangelist.

REGINA, SASK.—Church of Christ meets in Sons of England Hall, 1459 Retailic 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.

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

WEST GORE, N. S.—Church meets for Worship and Edification at 10.30 a.m. Bible Study and Worship at 7.30 p.m. D. McDougall, Elder; W. H. Burgess, Clerk.

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

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

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

MSVILLE, 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. Tuesday at 8 p.m. Bible Study. B. Clifton, Evangelist.

MEAFORD, ONT.—Church meets on Lord's Day at 10 a.m. for Bible Study. At 11 a.m. for Worship; at 11.45 a.m. and 7 p.m. for Preaching; Monday 8 p.m., for Bible Study. Thursday at 8 p.m., for Prayer and Bible Study. First Lord's Day in each month, Business Meeting at 8 p.m. E. Gaston Collins, Evangelist.

HAMILTON, ONT.—Church meets at 77 Sanford Ave., South. Lord's Day 10 a.m., Bible Study; 11 a.m., Breaking of Bread; 7 p.m., Preaching the Gospel. Wednesday at 8 p.m., Bible Study. Lloyd G. Snure (Secretary), 77 Dundurn St., N.

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.

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. Wednesday, 8 p.m., Prayer and Bible Study. Earl C. Smith, 265 Strathmore Blvd., Evangelist. A. E. Firth, 659 Pape Ave., Secretary.

TORONTO, (WYCHWOOD)—Vaughn Rd. Church of Christ, Cor. Vaughn Rd. and High St. Lord's Day 11 a.m., Breaking of Bread; 2.30 p.m. Bible School; 3.45 Adult Bible Class; 7 p.m. Gospel Meeting. Thursday 8 p.m., Prayer and Bible Study. H. Bennetts, 625 Vaughn Rd., 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.

ESTEVAN, 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; 12.15 p.m., Bible School; 7 p.m., Preaching of the Gospel; Wednesday, 8 p.m. Prayer and Bible Study. Secretary, Bro. W. Eatough, 529 Toronto St., Winnipeg.