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I WILL.

- I will start anew this morning with a higher, fairer creed;
- I will cease to stand complaining of my ruthless neighbour's greed;
- I will cease to sit repining while my duty's call is clear;
- I will waste no moment whining, and my heart shall know no fear.
- I will look sometimes about me for the things that merit praise;
- I will search for hidden beauties that elude the grumbler's gaze;
- I will try to find contentment in the paths that I must tread;
- I will cease to have resentment when another moves ahead.
- I will not be swayed by envy when my rival's strength is shown;
- I will not deny his merit, but I'll strive to prove my own;
- I will try to see the beauty spread before me, rain or shine;
- I will cease to preach your duty, and be more concerned with mine.

—“British Weekly.”

EDITORIALS

BRINGING SONS UNTO GLORY. No. 1.

By Chas. W. Petch

“For it became him . . . in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.” Heb. 2:10. Adam was in fellowship and communion with his Creator until sin came into his life: then he was cast forth from the presence of the Lord. And while sin is imputed to man he can not enjoy peace with God and an inherit-

ance in the Father's house. Unless a remedy for sin could be found all men were forever banished from God and heaven. Since “All have sinned and fallen short of the glory of God”; none could be brought unto glory while sin was reckoned against them.

From man's side there was no means by which sin could be atoned for. “The soul that sinneth it shall die,” was the decree of Omnipotence. None, then “could redeem his brother, or give a ransom for his soul.” Nor could the blood of bulls and goats take away sin. The law, according to which it was offered, only wrought wrath.

“But when the fullness of time was come, God sent forth His Son, made of woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.” Gal. 1:4-5. “God so loved the world that he gave his only begotten Son” unto a life of humiliation, suffering and death, that through this suffering he might be made perfect as the Captain of our salvation.”

Since he died for our sins, God can be just and the justifier of him who believeth in Jesus. Worthy of all praise is He who “wast slain and hath purchased with his blood, men of every tribe and tongue, and people, and nation; and hast made them unto our God kings and priests, and they shall reign on the earth.” Well may we sing, “King Jesus reign forever-more; Unrivalled in thy courts above, While we with all the saints adore, The wonders of redeeming love.”

Meaford, Ont., Oct. 29-'26.

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RATES OF ADVERTISING: On application.

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"THAT OLDER BROTHER."

By Dr. O. H. Tallman.

The Bible is a book of portraits and God who made them is a master artist. Did you ever have your photo taken, and when the proof came: Oh, what a fright; every wrinkle, mole and unsightly blemish was there. But when the retouching was finished we were better pleased. What flatterer the photographer is? But the pictures in the Bible are all true to nature. When I read Luke 15 I said to myself, "Where have I met that elder brother? I believe it was at church." Jesus met him among the scribes and pharisees. "Abraham is our father," and we were angry when the publicans and sinners came home to Jesus. We see him in the temple as he says "I thank thee, Lord, that I am not like other men. I fast twice a week. I give tithes of all I possess." Five capital I's but no prayer. Simply bragging and boasting.

The Elder Brother failed in all the beatitudes.

1. "Blessed are the poor in spirit"—poor? "Why, I never transgressed a commandment of thine."

2. "Blessed are they that mourn." Why should I mourn? I never did wrong.

3. "Blessed are the meek." I am not like my younger brother.

4. "Blessed are they who hunger." He always had enough and to spare.

5. "Blessed are the merciful." Shut his brother out; would not forgive him.

6. "Blessed are the peacemakers." Broke up one of the most beautiful and peaceful scenes the world ever saw. That old father, sitting at his own table with peace and joy in his face and heart when a servant whispers that his eldest son is outside mad and will not come in. Then the old man sad and worried, goes out and pleads with him.

The Elder Brother, in some respects, was a good son. Called the head of the house, Father, was industrious and the neighbors no doubt considered him a very worthy son. But he was a poor brother.

We have many of them today. They consider self first. Get what they can out of the church for self, but are indifferent to the needs of others. He never longed for his erring brother's return; never prayed to his father to let him go after him and entreat him to come home. Actually absent from father's house on business when he did come home and was angry when he heard of the welcome he received when he did come home.

The Elder Brother today understands what means to have enough. "Plenteous grace with thee is found; grace to cover all my sin." Blood enough to wash my sins away! Peace enough! Joy enough! Strength enough! Blessings enough! Yes, he understands the "enough." But he does not understand the "to spare." Who is the surplus for? What does that empty seat mean? Who else should be here enjoying all these blessings? What mean those arms of Jesus stretched out on the cross? Yes, they cover my sins, and to spare. To spare lift up the worst sinner from the jaws of bottomless pit to God himself. To spare! Yes, satisfy the hungry heart of every unsaved man in America, in Asia and in Africa. No wonder Jesus said "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15, 16.

THE DEAD SEA is highly impregnated with mineral matter and the bather can float easily. He finds difficulty in swimming, however, as his feet tend to fly up out of the water.—Dearborn Independent.

THE NEED FOR A CHURCH AFTER THE NEW TESTAMENT PATTERN.

By H. McKerlie

When we speak of a church after the New Testament pattern, we have in mind an institution modelled in accordance with the positive, essential, and permanent features of Christ's Church as these are indicated in the Scriptures.

It may be seen at once, that that pattern differs in some respects from the historic presentation of the actual church in apostolic times, which had its unity torn by sectarian strife, its purity stained by immorality, its good name marred by indolence, its doctrines denied by heresies, and its authority challenged by presumption. The very words in which these features are revealed are their condemnation. They expose them only to show they are blemishes, deformities, diseases that defile the spiritual body; introductions and additions to the pattern, from which they are to be separated. No one would wish the reproduction of these regrettable evils. Though seen in the work of the Lord's servants, they are present against their desire, and in spite of their faithful adherence to the divinely given instructions.

It ought also to be pointed out, that in the early church, there were certain features that were legitimately present, yet are not to be expected in the modern reproduction of the New Testament church. While these were of a positive and essential character, they were not to be permanent. Nor does it lie within man's power to supply that part of the original organization to which reference is made. It was God-given. And, although temporary in its nature, its work was permanent. These unreplicable factors in the Christian system are the apostles and prophets to whom Paul refers as the foundation on which the church is built, (Eph. 2: 20.) and the specially gifted evangelists, pastors, and teachers spoken of in Ephesians, IV. Superhumanly endowed with the Holy Spirit, and receiving what they clearly knew to be revelations of their Master's mind and will, these men were an essential part of the primitive organization until the church had been formed and all essential permanent Christian doctrine deposited in its trust. They were Christ's "witnesses." And, having given and established their evidence, their presence was not afterwards required in the assembly. Their *working* was *temporary*, their *work* *permanent*. The miraculously attested truths they taught constitute the foundation of the spiritual temple. And

as the foundation is unique in its being laid once and for all, and in sustaining the superstructure, and, in certain directions, determining its outline and limits, so the doctrines laid down by these Christ-authorized master-builders are fundamental and give permanent support and form to the church.

A few features appear as if they were not intended to be permanent and universal marks of the Church of Christ. They seem to be only local in respect to time or place. For example, there is the command "Greet one another with an holy kiss." We do not practice this. Why? Because it is generally understood that the apostle is not issuing a command to kiss, but is requiring, that in giving the kiss, which was the local form of greeting between man and man, and between woman and woman, it be "*holy*,"—not like that of Judas, nor even the commonplace greeting of conventionality; but a kiss with the sincerity of the Spirit of Christ behind it. So, while the local form of greeting would not be considered as an essential feature in the New Testament pattern, and necessary to be reproduced in every assembly, the principle laid down in the apostolic injunction is permanent and to be applied wherever Christians meet. Whether it be the graceful bow of one nationality, the somewhat ludicrous nose-rubbing of another, or our own familiar handshake, according to the recognized etiquette of the time and place, the Christian greeting is to be "*holy*."

The restriction requiring women to have their veils on when praying is another feature in the pattern church that seems to be necessarily local and not requiring universal observance. In the church to which Paul wrote, and in many places in the East even to-day, it would be counted a shameful thing for a woman to cast aside her veil in public. The assembly, whatever its nature, where such conduct was allowed to pass unrebuked, would be spoken against by all decent and orderly people having knowledge of it.

Wherever it is the proper thing for women to be veiled in public, the instruction of the apostle should be obeyed; but beyond such regions, the "sign of authority on her head" is meaningless. Nevertheless, the principle involved in the injunction is to be applied when women pray—they should do so with recognized becoming propriety.

Discriminating between what was temporary and what is permanent liberates us from the error of such as claim to have apostles of Christ in their church organization today. It frees us from the

mistaken idea that preachers are to reduce themselves to abject poverty and depend on charity while serving in the Gospel. It emancipates us from the thralldom of foreign customs such as foot-washing, which some Western enthusiasts perform at great inconvenience to themselves as well as to their clients, and without any notion of the utility and propriety of such service in an Eastern land. It allows a departure from the meaningless action of devout females, who, when praying, cover their heads with shawl or apron. And it shows how the common civilities of all races and ages may be consecrated and beautified in applying to them the principles of Christian teaching, and performing them in the Christian spirit.

The writer's idea of what is permanent and universal in the pattern church in the New Testament may be best explained by using Paul's beautiful illustration of the church as a temple composed of living stones, and constituting a habitation of God through the Spirit. (Eph. 11,20-22).

1. *The Foundation of the Church is Specified.*

It is the "apostles and prophets, Jesus Christ himself being the chief corner stone."

2. *The Kind of Material to be Built upon that Foundation is Specified.*

The living stones are to be tested before being built upon the foundation. The Cornerstone is a "tried stone." So ought all others in the sacred edifice to be tried stones. The test is applied in the condition laid down by Philip to the man desiring to be added to the church—"If thou believest with all thy heart, thou mayest" (Acts, VIII, 37.) The quality of the material is indicated in an honest answer to that condition. Paul says, "If any man hath not the spirit of Christ, he is none of his" (Rom. VIII, 9.) And John writes, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." And, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (I John, IV, 2 and 15.) And so, on receiving the reply of the eunuch, "I believe that Jesus Christ is the Son of God," Philip immediately recognized him as a stone of the specified quality, and at once built him upon the true foundation.

3. *The Manner in which the Tested Material is to be Placed in the Sacred Building is Specified.*

The living stones are to be united to Christ and joined to each other in the ordinance of baptism. Paul reminds the Galatian Christians that

they had been "baptized into Christ," and those at Corinth, receiving instruction on the unity of the church, are told that it exists because "by one Spirit are we all baptized into one body" (I Cor. X, 13.)

4. *The Position of the Living Stones in the Building Is Specified.*

In the pattern church in the New Testament we see how the members are to be organized for efficient service and spiritual edification. Elders, to shepherd—lead and feed the flock; Deacons and Deaconesses to serve the church; Evangelists, to extend and organize it, are to be appointed and supported in their work. (See Acts, Tim., Tit.)

5. *The Qualifications for these Places of Eminence are Specified.*

The instructions given in 1st Timothy, III, and Titus, 1, 5-9, are definite and to be observed in organizing the Church of God.

6. *The Form of Worship and Spiritual Exercises are Specified.*

The historical record of the first church gives a general yet sufficient outline of its religious practice in these directions. Of that great number who were added to the disciples on Pentecost, Luke writes, "they continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread and in prayers" (Acts, 11, 42.)

7. *The Social Function of the Church is Specified.*

This feature is disclosed in the very comprehensive term "every good work" (2nd. Cor. IX, 8.) This specification gives the liberty required to meet the changing circumstances of time, and the varying needs of different races. Yet it demands that, through all, there shall be an application of Christian principles, and an expression of the Spirit that will glorify Christ in his members and bless the world for which he died.

If this be done, as the superstructure rises, it will display a varying architecture that shall always be characterized by beauty and utility. The "good works" of the church in Canada will be different to the "good works" of the church in India, and the beauties of holiness in the conduct of one generation may be seen to vary from those that preceded it; but they will all issue from the same Source—the Spirit Who has made the church His habitation. And when we read of the many admonitions given to Moses when building the temporary residence of the Divine Presence—"See thou make all things according to the pattern shown thee in the mount," it behooves us to value our

privilege, and to express our appreciation of the high honour we enjoy as builders of the Spiritual and Enduring Temple by trying to faithfully follow out the pattern in the Book of God.

(To be continued.)

THE SIGN OF JONAH.

By H. M. Evans

In these days of unbelief and doubt, when the "Higher Critic" is sowing his infidel seed of evolution and denying the Genesis account of creation, the historical account of our Saviour's birth, life, death and resurrection, together with all His teaching and miracles; when the storm of infidelity and evolution is raging around the inspired revelation of God's message to man in the "law, prophets and psalms" it is refreshing to the faithful Christian to know that Jesus and His inspired witnesses so frequently refer to the records concerning Himself as given by the writers of the books referred to above and thus give their evidences as to the positive truthfulness of those records.

Jesus' reference to the little prophetic book of Jonah in Matt., 16:1-4, in answering the Pharisees and Sadducees when they asked for a "sign from heaven" proves conclusively that (1) the "Book of Jonah" is inspired and (2) that Jonah stands as a type of Himself, and in denying these hypocrites a "sign from heaven" except "the sign of Jonah," He practically accuses them of denying Him, the fulfillment of that "sign" and their looked for Messiah.

In what way was Jonah a "sign" of the Christ? The reader will pay attention to the following: Jonah, in going into the ship was a representation of the sin of disobedience and of the soul that sins must die. He was asleep—a sinner asleep while a storm was raging. His sin was the cause of the storm. "What shall we do unto thee?" said the Mariners. "Throw me into the sea," said Jonah. Yes, only his death, burial in the whale's belly and resurrection on the sea shore will quiet the storm. Their human efforts for their salvation by casting the wares of the ship into the sea was of no avail. The storm was caused by sin and sin must be punished. Only that would quiet the storm.

Now notice Christ as the Antitype: Sin entered the world through "one man" and was passed upon all—all have sinned. This sin-stained world is

asleep while the storm of God's wrath rages over it. Adam is the representation of the world's sin. Christ came to die for the world's sins. All human efforts to right this sinful world failed and only the death of the sinner will calm the storm of God's wrath upon it. At the mock trial under Pilate he asked "What shall I do unto Jesus who is called Christ?" The rebel throng cried out "Crucify Him." Although Jesus was not responsible for the sins of the world yet He made Himself responsible, died for the guilty and thus the guilty sinner is granted "the peace of God that passeth all understanding" upon compliance with heaven's terms of pardon revealed in the gospel.

We cannot here dwell upon all the other beautiful lessons given to us in the Book of Jonah, but the "sign of Jonah" has always been, and still is, of so much importance to the guilty sons and daughters of Adam that it demands the serious consideration of all sinners, for over them is the storm of God's wrath still raging, and which can only be calmed by the offender's acceptance of that sacrifice which God has provided in the person of His own well beloved Son.

The Old Testament is replete with types and shadows of the Redeemer that was to come, but in no book of that wonderful collection of prophecies is there to be found a plainer type of Christ than is found in the Book of Jonah. Thank God for the "sign of Jonah" and for Christ the fulfillment of that "sign."

The "Law, prophets and psalms" tell us that it behooved Christ to suffer and enter into His glory. The apostles gave their whole lives to the proclamation of the truth of the resurrection. It was upon the truth that Christ was the Son of God; that He died and was buried and rose from the dead after three days, that the church was built and the great scheme of redemption given to a world lying in sin.

The salvation of the sinner depends upon his acceptance of this great truth; he must "crucify the old man" and thus "die to sin" be buried in the waters of baptism, Rom., 6:1-23, and rise to walk in newness of life, Col., 3:1-11. This great truth must not be forgotten, hence the necessity for the weekly observance of the Lord's supper, or communion, which sets forth in a tangible form the death, burial and resurrection of our Lord and the necessity for this constant weekly reminder of this fact upon which the salvation of this wicked world depends. I Cor., 11:23-29; 15:1-58. Yes, it is this sacrifice that calms the storm of sin. Thank

the Lord for the "sign of Jonah" and for the fulfillment of that "sign" in the person of the Christ.

But Jesus still further speaks of Jonah, the first prophet ever sent to a Gentile nation, saying that even those Gentiles, the "Men of Nineveh," repented at Jonah's preaching, and that those people should stand up in Judgment against those who refused to listen to Himself—"One greater than Jonah." Matt., 12:38-45. What was true in the day of our Lord upon earth is still true; men and women are still unrepentant. The people of Nineveh put us to shame. "When the Lord comes will He find faith on the earth?" Infidelity is spreading under the deceptive names of "evolution," "higher criticism," "modernism" and "theistic evolution." The devices of the devil are all around us. These devices, or snares are hidden under catchy names to deceive the simple. His enticements to worldly education, wealth and pleasure are deceiving thousands, therefore we should "give more earnest heed to the things we have heard lest haply we drift away from them." Again let us thank God for the "sign of Jonah" and its fulfillment in Christ.

OUTPOURING OF THE HOLY SPIRIT. No. 2.

By H. A. Rogers

In No. 1 we saw that "all flesh" was nationally used by Joel in Ch. 2. God said through Joel "that He would pour out His Spirit upon those afar off." Who were these? The Gentiles without any question.

Outpouring is Baptism

Jesus told His eleven Apostles, that they would be baptized in the Holy Spirit not many days hence. On the day of Pentecost they were baptized in the Holy Spirit, and Peter said that it was what Joel prophesied. Therefore the Baptism of the Holy Spirit and the Outpouring are one and the same.

Now, I ask that we study carefully as we go, and put nothing in the texts, neither take anything out. If we do this, we all arrive at the same understanding, as God surely intended we should. The great trouble re this question, is, that people arrive at conclusions without any scripture for such.

We have seen then that God said He would bestow His Spirit upon both Israelites and Gentiles, not all of these! as the folly of such an argument has been shown. The ones who received this Spirit were to do unnatural or miraculous things, or, have

supernatural power.

We now pass from Joel's prophecy to John the Baptist, who, in Jno. 1:33 accredited all power to baptize with the Holy Spirit, to Jesus. Jesus, then, is the authority on this great question. We will watch the Saviour's statements very closely regarding this baptism of the Holy Spirit, and see what we can learn, and later will study regarding the Gifts of the Spirit. In Matt. 3:11, John said, that Jesus would baptize people in the Holy Spirit and in fire. He tells us who would be baptized in fire, viz.: the chaff and bad trees, or, in the figure, evil people. But, who were to be baptized with the Holy Spirit? Not bad people. Good people were to be baptized with the Spirit. All good people? The text does not say that. It does say that people will be baptized.

Jesus, in company with Peter, James, Andrew and John, told them that when they were before kings and rulers, the Spirit would direct their speech, (Mark 13:9-11). These four were chosen to be Christ's apostles, and were inspired to preach His Gospel, later.

Let me make a statement just here, and wait and see if it becomes fully sustained. Here it is: According to scripture, there are *no persons* in the world who have been baptized in the Holy Spirit, or who have *any one* of the Scriptural Gifts of the Spirit. They were never intended for any but the inspired teachers and workers of the apostolic age. If the Bible does not make this clear, it does not make clear that Jesus died. We'll have to brush away all notions or ideas not founded on scripture—I'll agree with you to do that.

I have heard great preachers talk about the *ordinary* gift of the Spirit which, said they, "all Christians receive, and the *extraordinary* gift of the Spirit which the apostles received." This may be oration, but, it is not scripture, nor to the tone of scripture. There are no *ordinary* or *extraordinary* gifts spoken of in the teachings of the new testament. Let's be patient and go carefully. We mean to study this big question from every viewpoint—'Twill take a number of articles.

(Bro. Rogers suggests in a P.S. that if anyone has any criticisms to offer, just to hold them over till he has made himself clear. I do think we sometimes criticize before we understand the other's position. But let me suggest that we come as quickly and as briefly as possible to the point, so as not to draw out the subject unduly. Bro. Rogers has begun in a nice manner, and I would

say, if anyone offers a different position, that he do so in like manner, and not call one another names. All may be heard in this way, and remain friends.—Ed.)

EDITORIAL EMERITUS.

By D. McDougall

Will our Exchanges please note our change of Office Address, from West Gore, Nova Scotia, to Meaford, Ontario.

Arrears for numbers issued before July, 1926, and for Ads. to that date, are payable at the old office, West Gore, N.S. All for papers issued after July 1st are payable at Meaford. Remittances may be made to either office, where proper adjustments will be made. The necessity of calling in all arrears follows the recent change of management. Our subscribers will kindly take note.

SOME STARTLING TRUTH.

By D. McDougall

We gladly surrender a portion of our space, to give further circulation to some startling truth confessed by the Christian Standard, and commented upon by Jas. A. Allen of the Gospel Advocate. Brethren in Canada are just now in perilous need of hearing these confessions and learning these truths. The expressions, "Our Zion," "Our Israel," and "We," refer to the digressive movement led by the Christian Standard and the Christian Evangelist:—

"From a circular letter disseminated by the Cincinnati Bible Seminary, one of the various proteges of the Christian Standard, we extract the following:

"—is earnestly engaged in rebuilding the walls of our Zion. Our Israel has been at the mercy of disloyal ministers, negligent officary, and ecclesiastical boards long enough. We are training a new generation of loyal Christian leaders. We are teaching love and respect for God's word and instilling the old-time "new day" like the "old days" when the Restoration Movement was taking the country by storm."

We suggest that "our Zion" is not the *Zion* of the apostolic age. It is not identified with either

the teaching or practice of the early church, as it both teaches and practices things that they neither taught nor practiced. Nor can "our Zion" claim an identity with the position occupied by those who, about the beginning of the last century, sought to restore the ancient order of things in the work and worship of the church of Christ. They lost their identity with that great effort when they introduced innovations for which they could not produce "a 'Thus saith the Lord,' either in express terms or an approved precedent." Brother Campbell would not preach where an organ was used. Indeed, "our Israel" has been carried headlong into apostasy and sin by "disloyal ministers" who have dared to court popularity and applause instead of remaining loyal to the word of God; they have sunk into sensuality and worldiness under a "negligent officary" utterly incapable of either feeding or managing the flock; and complete tyranny of a few over the many has been brought about by "ecclesiastical boards" dominated by small oligarchies that presume to manage the business of the churches and leave them nothing to do but to keep a steady, golden stream flowing into the coffers of the Combine. "We" certainly are not training the oncoming generation to either love or respect the word of God as an all-sufficient rule of faith and practice, or to contentedly abide in "the things that are written." "We" ceased to do that when "we" apostatized by polluting "our" services with innovations that the word of God does not authorize, and "we" are now teaching them to ignore God and to depart farther and farther from the faith by presumptuously clamoring for the "liberty" to do "every man whatsoever is right in his own eyes." How can any man or men "teach love and respect for God's word," when they neither "love" nor "respect" it themselves? How can they be so blind as to imagine that they "love" and "respect" God's word, when they can find it in their hearts to wickedly teach and practice things, and to divide the body of Christ over things, for which they are aware they can produce no authority from God's word that commands them?

Our transgressive brethren years ago cut loose from "the Restoration Movement" that took "the country by storm." They now feel more congeniality for the denominations around them than they do for those who still occupy the original grounds of "the Restoration Movement," and are more at home with its enemies than they are with its friends. But there are none so blind as those who refuse to see!"—J. A. Allan, in G. Advocate.

In addition to the above "Startling Truth," I submit below some "Truth" more "Startling" still. Yet, why be so surprised, for the history of this apostasy is the history of them all.

In connection with all this, bear in mind that our "progressive" (?) brethren, in Canada, who, it seems, are all behind the "All-Canada Movement," are in this way working through the U.C.M.S., as witness the following quotation from the Oct. "Disciple" (Toronto). This is taken from the "All-Canada Secretary's Message." "In our world task we work through the United Christian Missionary Society. Our world workers gather at Memphis in International Convention, Nov. 11-17. Our brethren through the world contribute in most generous fashion through the United Society to our Canadian Work." More later. The remainder of this article will be said in the following words of Jas. A. Allen in the Gospel Advocate of Nov. 25.

ABOUT THE BEGINNING of the last century very earnest efforts were made to bring about a restoration of primitive Christianity as it was preached and practiced by the early churches in the days of the apostles. In determining to adopt a "Thus saith the Lord" in all matters of religious faith and practice, they determined "to reject all human opinions and inventions of man, as of any authority, or as having any place in the church of God." They declared: "Nothing ought to be received into the faith or worship of the church, or be made a term of communion among Christians, that is not as old as the New Testament." "To bring the Christianity and the church of the present day up to the New Testament. This is in substance what we contend for."

As apostasy developed among the early disciples and the majority of the primitive church became involved in "the falling away" from the apostolic platform, so the spirit of the world and worldly-mindedness brought defection among those who started out to return to the teaching of the apostles. The principle that nothing is to be taught or practiced except what the word of God authorizes was deliberately and presumptuously set aside. The result is, their churches are daily growing more like the denominations around us, and they are more in harmony with, and feel a greater friendliness to, these denominations than they do to those who stand upon the apostolic platform.

THE CHRISTIAN STANDARD was the main instigator in this "falling away" from the grounds occupied by those who sought to bring the church back to the New Testament. Those departing from

the original ground of the reformation introduced instrumental music, a thing the early churches did not have, and which was first introduced by the Pope of Rome in the seventh century. They established a human society to do the work that the New Testament teaches shall be done by the church. They were earnestly and solemnly warned that when they let down the gap no mortal man could tell where the tide of innovation would stop.

The United Missionary Society now has a strangle hold upon the churches. The small oligarchy in control of the United Society are absolute czars over them. The churches are not allowed to manage their own missionary work. All they are allowed to do is to give their money to the United Society.

This United Society has gone beyond anything the Standard ever dreamed of. It fosters and encourages infidelity and "modernism." Its chief promoters do not believe that the Bible is the word of God. It puts "missionaries" on its pay roll who teach and practice "open-membership" or "take into" their churches those who refuse to obey the command of Jesus to be baptized. The Standard has sown to the wind and is now reaping the whirlwind. It has headed a bolt away from the United Society, but it appears to be too late.

A daily newspaper, under the headline, "Disciples Bloc Again Defeated," with a sub-headline, "Mission Society Sustained Under Minority Attack," in an Associated Press dispatch, contains this:

Memphis, Tenn., November 15.—"The insurgent faction in the international convention of Disciples of Christ received another rebuff today when their effort to procure dissolution of the United Christian Missionary Society of the church was defeated by overwhelming vote.

The sentiment favoring breaking up of the denominational foreign mission board administration was embodied in a resolution presented by F. O. S. Brooks, of Atlanta, Ga., who represented the group which charges that modernistic tendencies are tolerated by the society.

The dissenters' first defeat came with the adoption Saturday night of the report of the commission to the Orient after dramatic debate over the charge of "open membership" practices in foreign fields. Commissioners who conducted the Eastern survey denied that "open membership" was practiced by the mission society's workers.

Some satisfaction was taken by the minority faction, however, in the action of the convention

which will delay return of two missionaries who have been accused of too liberal tendencies. F. V. Stipp and Mrs. Stipp, missionaries in the Philippine Islands, were instructed to remain in this country until further investigation of charges against them could be made.

The convention directed that Mr. and Mrs. A. C. Brown, who also have been objects of the minority's attack, to return to their work in China."

We regret the unfortunate course of the Christian Standard that has brought this on the churches. At the same time, we greatly admire the courage of the Standard in trying to kill the Octopus that it helped to set over the churches, though it seems that in this mortal duel the Octopus is about to kill the Standard. Our transgressive brethren had as well submit to "modernism" and "open membership" as to be a party to a Thing that seeks to dethrone God as the only rightful Lawgiver and Ruler and that deliberately and presumptuously sets aside the apostolic order of work and service in the churches."

—E.G.C.

MISSIONS

I believe I can see an awakening in Missionary efforts. This is not confined to any one field, which is right, for the field is the world. Recently I have received offerings in amounts as high as \$50. One for \$20, from a good sister who wishes her name withheld. She said she felt as if she "couldn't use it for a new coat or any other personal need, when I have a chance to make a *big* investment." And among others, one just the other day for \$15 from the West. There are several Churches in Canada giving regularly to Missions, and now comes word that the Thessalon Church has "decided to send \$5 a month to those in foreign lands." Fine! Let's all catch the vision, and pass the word along, from where we are to the "uttermost parts of the earth."

In a letter dated Sept. 6th Bro. Sherriff said, "I am pleased to report that our dear Theodora confessed Christ the 22nd Aug., and I baptized her along with a native student on the 29th, when another student confessed Christ. We are thankful for these encouragements. We celebrated daughter Molly's 21st birthday last Fri., although it was really on Sun., the 5th. With Christian love and greetings to all."

Sister Sherriff writes to the sisters at Meaford: "Many thanks for the very nice and acceptable parcel just arrived. It is very kind of you all to remember us. I especially thank you for the patch quilt with my name on it. I will value it all the more. . . . The Lord's work is growing. We have 5 or 6 more students from Nyassaland some 500 or 600 miles away. They have come to be taught English and the Bible. We have now (June 17) 25 scholars and over 40 mouths Bro. S. has to fill daily. Some of these boys hadn't hardly any clothes. We are hoping that in time these boys will go back to their homes with the Gospel message. There is much to be done in this country; the harvest is ripe and the laborers are few."

From Sinde Mission, Livingstone, North Rhodesia, So. Africa, May 14, Sister W. N. Short writes to Sister Collins: "Greetings to the Brothers and Sisters in the name of Jesus, at Meaford, Ont. . . . The parcels came this week. The quilt is lovely and we have been using it the last few nights too. The gingham, hdkfs., stationery, and first aid supplies are all very nice too." She says it wouldn't be wise to send clothing or cloth over for the women, if it fades. Clothing for men or boys is alright if it isn't worn too much. Sister Short is like most preachers' wives, willing to make over clothing for her own children. This mission is 21 miles from Livingstone, and 26 miles from Victoria Falls, and about 9 miles from nearest railway siding. She further says, "We enjoy the work so much and are glad the Lord has seen fit for us to be here. We have been here over four years now and time seems to go by so quickly. Let us hear from you often. We enjoy letters from the homeland."

We now leave So. Africa and come to Toronto, with the following report from H. Bennetts, secretary: "I desire to thank you on behalf of the Wychwood brethren for your interest in the work here, and for remittance sent on from the church at Thessalon, which illustrates the good being done by the C.M.R. The following statement might be of interest to the brethren at large and shows briefly our position:

Funds received, proceeds of \$4,000 loan	\$3,775.43
Temporary loan from a Sister (due)	500.00
Contributions—Churches and individuals	458.25
To Bldg. Fund by Wychwood congregation	398.92

Total \$5,132.60

Cost of building\$5,707.58
Seating, still required 400.00

Total \$6,107.58

We are trying to arrange a loan with the bank for \$1,000 to be reduced weekly. The church hopes to set aside each week \$25. We appeal to our Christian brethren to assist us in any small way. The Lord's work must be done by the Lord's people."

625 Vaughn Rd., Toronto.

(Small, Smaller, Smallest: Big, Bigger, Biggest.—Ed.)

As far as possible your editor will be glad to supply information about our missionaries—addresses, articles which may be sent in boxes, etc.

Now for the following report from the Fujimori Japan Mission.

Report for July, August and Sept., 1926. During these three months I baptized two young men. Our work is not much to speak of at all. Rather very slow in progress. Only to keep in good condition and looking for some better day, by and by. I keep four Mission points at present—Tohohagi, my home church; Somora; Omigoma; and Ushibori Bokkui Mission. I go once a month to Omigoma and Ushibori Bokkui Mission and preach one or two nights a time. And I also help our Bros. Rhodes and Bixler and Miss Andrews every month.

Received in July: Mrs. Fred A. Neil, Batteau, Can., \$10; Alhambra Church, Cal., \$15; Geo. A. Klingman, \$5; Abilene Church, Texas, \$15; Bathurst St. Church, Toronto, \$5; Omagh Church, Can., \$15; Christian Leader, \$7; Total, \$72. In Aug.: Columbia Church, Tenn., \$25; H. A. Hontz, Albion, Neb., \$40; Riverside Church, Cal., \$10; Total, \$75. In Sept.: Abilene Church, \$15; Alhambra Church, \$15; J. L. Rutherford, Mt. Vernon, Texas, \$25; Bathurst St., Toronto, \$10; Geo. A. Klingman, \$5; Christian Leader, \$13; Smithville Church, Can., \$10; Total, \$93. All total, \$240.

O. Fujimori, Oct. 15.

Bro. Sherriff, Oct. 16, acknowledges receipt of \$8.25, is glad other churches are being enlisted, and thanks us for sending him the C.M.R. On Oct. 10th he took a native student to Bulawayo baptistry for baptism and preached to about 275 natives, and one woman and five men accepted Christ. "To God be all the glory." He also says he has been granted permission to carry on Mission work at Mackeke, Mashonaland. There are over 40 acres on the reserve, small rental of \$5 per year, and

grazing rights for cattle outside of it, and the right to open schools. "This means another capable couple, as it is only granted on condition that a white missionary reside there. It means a house and many other things common to the establishment and upkeep of a mission station. Nothing worth having is got for nothing. Somebody has to pay the price, from the Cross downwards." The weather was hot and trying, when he wrote; they were hoping for rains. They were all well, and he sends Christian love and greetings to all.

Our Contributors

A DREAM.

By J. C. Bailey

"The Prophet that hath a dream let him tell a dream." Jer. 23:38.

God told Jeremiah that the prophets told dreams in order to draw the people from the Name of God.

In telling my dream it is not because I am a prophet neither do I wish to draw people away from God. I trust that God may use me to draw men and women to Him.

It was a day dream I had and I was as wide awake as I am right now. Perhaps if I would tell it we could make it come true. I dreamed that we were really trying to evangelize Ontario.

Christ commanded through Paul that the church make known the manifold wisdom of God. (Eph. 3:14.) The church is the pillar and ground of the truth. No other body can give to the world the truth, the whole truth and nothing but the truth, for whenever any body would adopt such a policy as named above they would become a part of the body of Christ.

I am told that Ontario is a hard field. How do we know? Was it ever worked? Was there ever a real campaign carried on? Was one county ever really evangelized? Are there as many places where there are congregations today as there were fifteen years ago?

It isn't all the preacher's fault either that the marching orders of Jesus Christ have not been obeyed. Let me quote you several examples: I insisted that we should have a meeting here (in Forest). One good brother informed me that it was *absolutely* no use. Now what kind of a blessing

can we expect from the Lord if we are in that frame of mind? How many souls can we win? How many are in that frame of mind? I suggested having meetings in a certain place (and the gospel had never been preached there either) and I was told that it would but satisfy the curious for a time. Well, I hope to tell you more about both meetings after awhile.

If the Spirit that prevails now among us (some of us) had prevailed in the minds of those who first brought the gospel to Canada there would not be a congregation in Canada.

To all thinking people it must seem evident that we are failing to preach the gospel in Ontario. To those who know God's Word it must be evident that we are not following the Divine pattern.

Will you accept a suggestion? Let each congregation start a mission near their own congregation. Send your evangelist there and go yourself. Show people you are interested and we will find that God's power unto salvation is the Gospel.

The Woodgreen congregation is doing that very thing. Wardsville is three miles away and we have service there Sunday afternoon.

As soon as we can we shall start meetings somewhere else.

Is there a better plan than this? If so, we want to hear about it. Just in closing I might state that we had two baptisms at Wardsville so perhaps the brother who says it is a hard field was mistaken just a little. Even if it is hard, if God is for us, who is against us?

Submitted in love.

COME WITH SINGING UNTO ZION.

By Lloyd G. Snure.

"Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God", Col. 3:16. Again the Apostle Paul said, "I will sing with the spirit and I will sing with the understanding also".

The Psalmist David as recorded in the 95th division of the Psalms said "Oh come, let us sing unto Jehovah; Let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving; Let us make a joyful noise unto him with psalms, for Jehovah is a great God and a great King above all gods."

Paul and Silas sang Hymns of Praise unto God

even though they were in prison with their feet fast in the stocks.

Aside from the fact that singing is a part of our Worship, I believe that the Children of God should, like David of old delight to sing the songs of Zion. When the children of Israel were in captivity, they hung their harps on the willows and refused to sing for their captors. To-day we have much to be thankful for living in a land of prosperity and religious freedom. We can give no reason for refusing to sing.

If one desires to teach, it is necessary to study. Do we give the time and attention to our congregational singing that we should? This is the season of the year when holidays are over. The children are all back at school again.

Why should we as Christians, not revive the old Singing School for the Winter months and improve our singing?

There is surely in every congregation some brother who would gladly instruct his brethren in the art of singing by note. Which would be sure to wonderfully improve the singing in each local congregation.

The more good scriptural songs we know the better able we are to teach by singing. Songs can then be found and used that will harmonize with the subject of the speaker.

Let us improve our singing this coming winter. Spend one night a week possibly from house to house and learn to make a joyful noise unto the Lord and come with singing unto Zion.

News and Correspondence

Plan now to begin the New Year right by sending in a new subscriber. Our list is growing, but if each subscriber would send in one new one, we would grow faster.

Anything you may say or do favorably to the paper is highly appreciated.

We want a worker at each church to keep the paper before the brethren, and to solicit subs. We already have several such workers.

We believe the paper is doing a needed work, and if it was in every home we could better do that work.

I've heard of a few who have failed to receive one or more copies. This might be due to the Ed. not having the new address, or to a possible slip in the mails. I'll be glad to mail you a copy from Meaford if you will just let me know.

Be sure to read the School Announcement below, and go or send someone.

A correction—In the Oct. issue, in Walter Eatough's report, H. C. Grindle should be H. C. Trindle.

Merry Christmas and a happy and prosperous New Year.

A number of favorable comments have been made upon our Nov. issue. One brother said it couldn't be beat. But we hope to. A number of good things are waiting their turn.

Here comes Strathmore Blvd. Church, Toronto, setting the pace by circulating 3,000 copies of a 16-page monthly local church paper, called "Glad Tidings." It has a good appearance. They believe it pays to let people know you are on the job. No, they are not running in opposition to the C.M.R. The spheres of the two papers are different. One should help the other. If interested in how it is done, write to A. E. Firth, 659 Pape Ave., Toronto, Ont.

"Repent and be baptized for the remission of your sins."—Peter. If he were here today he would say the same thing.

Miss Winnifred Stewart, Toronto: "Why cannot more of us catch the radiance of the Divine smile? Our eyes do not contain enough of the Divine compassion, nor of brotherly love; forgiving one another; in honor preferring one another; indeed we need an occasional downward jolt to make us grasp for the hand that helps up to firmer steps, or else we endeavor to walk by ourselves, and such cannot be done. God bless and forward your work."

J. C. Bailey, Forest, Ont., Oct. 28: "Better crowds each night. Still hoping and praying. Your co-worker in the Kingdom."

Dr. O. H. Tallman, Clearwater, Fla., Oct. 28: "I'm glad Bro. Petch is improving. Hope he gets

strong again. The field needs him, and all the rest of us. The hearing here is improving all the time. Our Sunday night crowd is about as good as in the morning. I expect to remain here at least another year, as the brethren seem willing to endure hardness like good soldiers."

Earl C. Smith, Toronto, Nov. 6: "I spent eleven days in Portland, Maine in Oct., preaching twice a day. All of us were delighted with the results. Four were baptized, others testified of having received blessings. I think more of Toronto now. I thought Toronto was the devil's headquarters, but since going to Portland I know it is not. Over there it offends a man to ask him if he is a Christian, just as it would offend one here to ask him if he is a gentleman."

C. G. McPhee, 718 W. Monterey, Denison, Texas, Nov. 4: "The work in Denison continues to move forward. Last Sunday was a day long to be remembered. Many visiting brethren were present from Gordonville, Ambrose, Willow Springs, and Sherman.

"Saturday night, Bro. J. C. Coffman of Madill, Oklahoma, spoke on 'The Book of Life.' Bro. Coffman is a splendid speaker, and gave us an inspirational address.

"Sunday morning we had a splendid attendance at Bible School. And at the regular morning service the house was full, extra seats being used. The spirit of love prevailed, and everyone was happy. Following this, dinner was served on the lawn. In the afternoon Bro. G. C. Brewer of Sherman spoke to another large audience. His theme was 'Where are the dead between death and Judgment?' Bro. Brewer is one of our outstanding preachers; and the congregation was delighted and edified by his wonderful message. At night we were greeted by a fine audience and I spoke on the 'Saving Name'. There was one addition to the church by membership. The Denison church is at peace among themselves, active in the work of the Master, and determined to let their light shine before the world."

C. B. Clifton, Beamsville, Ont., Nov. 8: "We begin song practice tomorrow night under the instruction of Bro. Lloyd Snure of Hamilton. Meet once a week."

Bro. Clifton also sends a program, reading, "Series of Meetings Conducted by the Young Men of the Church. Each Lord's Day Evening at 8

o'clock. Season 1926-7. Studies in Acts." Underneath is given the subjects, lessons, topics and leaders, for each meeting, for instance—

Nov. 14.—Subject, the Birthday of the Church. Lesson, Acts 2:1-13.

1. Topic, "The Descent of the Holy Spirit."

2. Topic, "Peter's Sermon."

Leader, Clarence Huntsman.

This is a great field for work, and I mention this to encourage others to begin classes among the young people.

—Ed.

O. E. Tallman, Jordan, Ont., Nov. 13, says he expected to leave Nov. 15, with Mrs. Tallman and one daughter, for a visit to Nova Scotia, and further says,

"The wedding of Sister Annie Wardell to Mr. Harry Nye, both of St. Catharines, took place at the home of the bride's parents, 82 Queenston St., on Wed. Nov. 10. The writer officiated. It was one of the prettiest weddings of my experience." The C.M.R. extends congratulations.

Lloyd G. Snure, Hamilton, Ont., Nov. 15: "Bro. Alex Stewart spoke for us at both morning and evening services yesterday. Both discourses were exceptionally fine. He is bringing Bro. H. L. Olmstead up from Toronto to speak for us tomorrow evening."

Sister G. C. Yake, Toronto, Nov. 16: "We had another addition at Strathmore last week."

Geo. A. Klingman, Thorp Spring, Texas, Nov. 17, says he appreciates a copy of our paper and congratulates us. He says they still remember pleasantly their visit to Meaford, and wishes the Lord's blessings upon us. He plans to go to the Holy Land in the interests of his contemplated Bible Commentary for use in classes, and expects to sail between the first and middle of next June. He further says, "Am teaching five Bible classes this year and enjoying the work very much indeed. We are arranging to give a Special Six Weeks' Course for preachers, missionaries and other church workers. We offered such a course last winter and had 32 "Special" students in attendance."

(Bro. Klingman is with Thorp Springs Christian College and will be glad to give information to anyone interested in the school.—Ed.)

School Announcement—Bro. A. T. Purcell has become Principal of the Carman (Man.) Bible and Business Training School. The present session opened Nov. 9. While the attendance is small, due to the backward Fall, they are expecting others to enter. They plan to offer a Special Bible Reading, free to all, beginning Jan. 3, 1927 and running to April 1. Night classes if demanded will be offered. Special lectures on Bible topics will be given. The object "is to better equip young men to go forth with the simple, vital message of salvation to the world. We feel the need of earnest workers in the Master's vineyard in this vast West. Board can be obtained at about \$5 per week."

(I am glad we have this school, and wish for it the greatest success. Let all interested write to Bro. A. T. Purcell, Carman, Man., for further information.—Ed.)

C. G. McPhee, Denison, Texas, Nov. 23: "Everything is moving along splendidly here. Our Bible School is growing weekly, and a splendid feeling exists in the church. On Thanksgiving day a large number of the members expect to go to the Boles Orphan Home. The church is sending a truck load of fruit and groceries. Wishing you the best of success in all your undertakings for the Lord."

J. C. Bailey, Wardsville, Ont., Nov. 23, says they arrived safely at home, from Windsor, on Sunday afternoon. "Your brother in the advancement of God's Kingdom."

C. B. Clifton, Beamsville, Ont., Nov. 26: "Just a line before leaving Beamsville. We enjoyed your brief visit very much, and sorry your time was so limited. It is with sincere regret that we leave these good people in Beamsville, but believe it for the best."

(Bro. Clifton is beginning work with the Fennell brethren in Detroit.—Ed.)

D. H. Rusnell, Stouffville, Ont., Nov. 26: "No doubt many readers of the C.M.R., will be interested to hear from Stouffville church, with all of the discouraging and encouraging trials through which she has gone. We still have a very fair membership, after several removals and deaths. We meet every Lord's day morning for worship, Breaking of Bread and exhortation. We have Bro. Alex Stewart of Toronto with us every two weeks, with his very encouraging and helpful talks. We

looking forward for renewed and greater interest in the Lord's work; striving together for the faith of the Gospel."

Chas. W. Petch, Meaford, Ont., Nov. 29: "Dear Brethren:—I am still gaining some; about one or two pounds a week. I was able to speak a little at Prayer Meeting last week. I will be glad to be again fit to take up the work in full. I have enjoyed visiting with the brethren at Meaford and Cape Rich during the past five weeks. Bro. John Cann returned from Thessalon in Oct., and has been helping the church at Griersville. He is a good teacher. Brethren, let us all look back over the past year's effort and each resolve to abound more and more in the work of the Lord in 1927, for the time is short. Yours in His service."

Walter Eatough, 529 Toronto St., Winnipeg, Nov. 29: "Three Winnipeg brethren spent the week-end of Nov. 7th and 8th at Carman, to help and encourage them in the work. The brethren appreciated their efforts very much. The confession and baptism of Sister Edna Williams added to the joy. The Bible and Business Training School was opened on the 8th and the brethren entered into the season's work with high hope. Nov. 14th found us again rejoicing together. Two young women, the daughters of Bro. and Sis. J. Stirling, visiting in Winnipeg, answered the earnest invitation of Bro. Hottel and were immersed the same hour of the night."

Encouragement

A. E. Firth, Toronto: "The paper is just O.K., and one can hand it to anyone to read."

Paul C. Smith, Toronto: "The paper is good and I think you make a little improvement each time."

E. J. Purcell, Wardsville: "I am pleased with the appearance of the paper and hope we can make it better as the time goes on."

Albert Burgess, Lexington, Mass.: "I have just read the C.M.R. and enjoy every page. Glad you have secured so many letters of appreciation. The articles from your contributors are all good."

C. G. McPhee, Denison, Texas: "Glad to see that the paper is getting along so well, and that it is receiving the support of the brethren in Canada."

P. R. Goatcher, N. Regina: "Tho not a subscriber to C.M.R., I read it regularly, as Bro. Forman kindly passes them on to me. I may say I enjoy and appre-

ciate the paper very much and trust your work may be a great help to the Cause of Christ."

For C.M.R.—L. G. Snure, 6 new subs; Winnie Stewart, 2 new; J. R. Cox, renewal; Cecil Seed, renewal; L. G. Snure, 5 new; C. B. Clifton, 1 new; J. M. Laycock, 1 new; A. W. Stevenson, renewal; Mrs. N. B. Jay, renewal; H. M. Evans, 2 new, 2 renewal; Mrs. Henry Bracken, 1 new; D. J. Yake, renewal; A. E. Firth, renewal; J. C. Bailey, 1 new; Jas. Bell, Sr., 1 new; Wm. Horrocks, 1 new; Claude Witty, 1 new; John T. Smith, 1 new; John T. Lewis, 1 new; W. S. Long, 1 new; E. V. Wilson, 1 new; H. J. Ellis, renewal; C. B. Clifton, 2 new; D. H. Rusnell, 1 new.

For Missions—For Sherriff, Collingwood, \$1.65; Thornbury, \$4.10; Meaford, \$5; Strathmore Blvd., \$50; Bro. and Sis. T. W. Banting, \$15; Thessalon, \$5; The Chitticks, \$3. For Fujimori, Beamsville, \$5.50.

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.

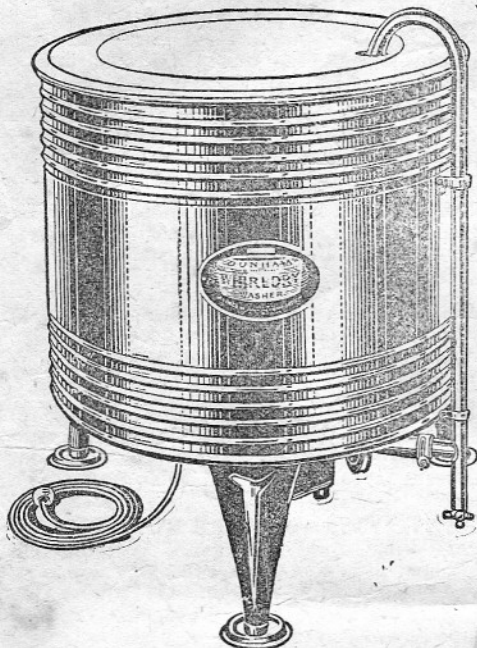
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CHURCH DIRECTORY

(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 Retallack St., near Dewdney Ave., each Lord's Day at 11 a.m. for Worship, and at 7 p.m. for preaching. P. R. Goatcher, 456 Forget 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.

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

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.

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.

TORONTO, (BATHURST ST.)—Church meets at 557 Bathurst. Lord's Day 9.45 a.m. Bible School. 11 a.m. Breaking Bread. 7 p.m. Gospel Preaching. H. L. Olmstead, Evangelist. Phone Lombard 6387. Wed., 8 p.m., Prayer and Praise. Fri., 8 p.m., Bible Study. A. S. Herron, Sec., 329 Lauder Ave.

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.

ESTEVA, 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.