

CHRISTIAN MONTHLY REVIEW

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EDITORIALS

WHAT THE NEW BIRTH IS

By Earl C. Smith

For the past one hundred years there has been a lot of controversy over this question. This controversy makes one stop to think whether the question is as simple as it seems. Yet it may be that the necessity for the new birth explains a lot of the controversy over what it is. When Nicodemus asked "how can one be born when he is old?", Jesus answered "born of water and the Spirit." If one has no desire of his own, if he has no theory to support, that seems simple. "Born" one syllable, "of", one syllable; "water", two syllables, "and", one syllable, "the", one syllable, "Spirit", two syllables. How simple it seems. Only six words, all monosyllables but two and they have only two syllables. Not a word of the six but that a child has a fairly good understanding of what it means. Why all the controversy? There must be a reason besides the difficulty of the language.

Of those who stand for the fundamentals of the faith there has been in general, two views, both of which seem to me to be extreme views. One set of interpreters explain all of the water out of this passage. I believe that is wrong, yet I do not believe that the water is the real vital life-giving element in the new birth. The

other set of interpreters explain all the Spirit out of the passage. This is wrong too, for the Spirit is the life-giving element of the new birth. The natural simple way to understand the passage is that being baptized in water, God sends the Holy Spirit into your heart to give new life, new power. And that is the scriptural way to understand it too. It will be admitted by all that the new birth is the line between the saved and the lost. That being true, let us examine the scripture at other places for that line. What ever the scripture gives us as a marking line between those who are Christ's and those who are of the world must be in, or at least, have a very close connection with the new birth. "He that believeth and is baptized shall be saved" Mark 16: 16. Here we see the believer's baptism is an element in the new birth. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38). Here we have the same as in John 3:6; batized in water and receiving the Holy Spirit. "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the spirit of Christ he is none of His."

(Romans 8:9) Here the indwelling Spirit is the line. The receiving of Spirit is an essential element of the new birth. "According to His mercy, He saved us, through the washing of regeneration and renewing of the Holy Spirit." (Tit. 3:5). Here we have mentioned a bath and a renewing. The bath is baptism and the

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E. GASTON COLLINS, Office Editor.

Associate Editors:

DR. H. M. EVANS,	H. A. ROGERS,
JOHN M. BRUCE,	DR. O. H. TALLMAN,
J. L. HINES,	C. W. PETCH,
H. MCKERLIE,	EARL C. SMITH,
D. McDUGALL, Editor Emeritus	

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renewing is done by the Holy Spirit," which he poured out upon us richly."

So we see the birth from above is that God in the Holy Spirit makes of us new creatures, or a new creation, when we obey Him being baptized. The Holy Spirit comes into us to stay and to give us new life and power so that we can do what we can not otherwise do. We are by the indwelling Holy Spirit, enabled to fulfill God's requirements of us, just in the measure that we yield to and trust the Spirit to keep, empower and lead us.

A WARNING

You are not to suppose that because a man's life is in a large measure destitute of the fruit of the Spirit, that he is therefore not born again. None of God's work ever takes away from us our free agency. We can and do at times resist the Spirit, some more and some less. Many Christians are living in the energy of the flesh because they are ignorant of the mighty power that is in them in the indwelling Holy Spirit, and they are therefore producing the works of the flesh rather than yielding the fruit of the Spirit, (Gal. 5:16-24). That is the reason there is so much faction and strife in the Churches, for unity is of the Spirit,

(Eph. 4:3); that is, it is the Spirit's unity; it belongs to Him; it is His work. Beware that you "resist not the Spirit," but "be filled with the Spirit," according to God's commands.

OUTPOURING OF HOLY SPIRIT. NO. 5

By H. A. Rogers

The H. S. was poured out upon those of the house of Cornelius who heard the word. God said, that He would pour out His Spirit upon the Gentiles; which he fulfilled at the house of Cornelius. (Acts 10)

There is nothing said as to whether the Holy Spirit remained with those of the house of Cornelius or not—in all probability, He did not. The question might then be raised as to why the Spirit was bestowed upon the Gentiles.

God had promised to pour out His Spirit upon the Gentiles; that His promise must be fulfilled. Not only was His promise fulfilled, but God made sure and guaranteed salvation to the Gentiles by bestowing His Spirit upon them. The Gospel was not to be given to the world through the Gentiles, nor the covenant made with them, but God had a reason for bestowing His Spirit upon the Gentiles. What was the purpose? God tells us in the following.

SEAL (EARNEST)

In writing to the Ephesians, Gentiles in the flesh, (Eph. 2:11) the Apostle Paul uses national terms. In Ch. 1:11-12, he uses the pronoun "we" (Israelites) who (Israelites) had *before* hoped in Christ—there can be no mistake about this, the "we".

In verse 13 he changes, and addresses the Gentiles by the "ye"; in whom ye also, having heard the word of the truth, the Gospel of "your" salvation, in whom, having also believed "ye" (Gentiles) were sealed with the Holy Spirit of promise, which (Holy Spirit) is an "earnest" of our inheritance, unto the "redemption" of God's own possession. (See v. 14).

GENTILE NATION SEALED

When was the Gentile nation sealed? Is this sealing a matter which is applied to each individual, as they become members of the "Body of Christ"? Not at all, nothing in the scriptures intimate such.

"And grieve not the Holy Spirit of God, where-

by "ye" (Gentiles, H.A.) were *sealed* unto the "day of redemption". (Eph. 4:30)

In Eph. 1:13-14, the seal is called by God, an "earnest". What is an earnest? Webster says an "earnest" is, "a part paid beforehand," as "a pledge", a "handsel", a "token of what is to come" "an omen", thus God says that He bestowed His Spirit upon the Gentile nation, not individuals, as a pledge, handsel or an omen, assuring them, that they (the nation) could be saved, and that the Gospel of our Lord was extended to them, and that He would give eternal salvation to Gentiles who obeyed the gospel of Christ. And grieve not the H. S. of God whereby "ye" were *sealed* unto the day of redemption.

The *seal* (earnest) was a pledge, or omen and was good unto the "day of redemption". The pledge would be unnecessary when the glorious redemption takes place, but the "omen" gives assurance to the Gentile nation that the inheritance is for them.

OUR INHERITANCE

In writing to these Ephesians, Paul makes clear that, the seal was, or is an earnest, not to the Gentiles only, but to those who *before* had hoped in Christ (the Israelites). So he writes, "which is an *earnest* of our inheritance."

On the day of Pentecost, the Spirit was bestowed upon the Israelites, and the new covenant was made with them. Thus the seal was given the Israelites, who before had hoped in God. God, then sealed the salvation of the Israelites on Pentecost, and years later did He seal or guarantee life to the Gentile world.

We have learned that God fulfilled His promise of Joel 2, by pouring out His Spirit upon all flesh, (all nations).

Next we will take up the gifts of the Spirit.

LETTER, AND SPIRIT

By D. McDUGALL

There is a prevalent impression among religious people, that it matters little about the "letter" so long as the heart or spirit is right. And many thus excuse themselves from doing some things enjoined in God's plainly revealed will. Three passages of scripture, each speaking in the same way of the "letter" and the "Spirit", are misunderstood or averted in support of this excuse. These are, Rom. 2:27-29; Rom. 7:6; and 2 Cor., 3:6. By examination of these passages it is readily

seen that the "letter" in each case refers to the letter of the Mosaic law, and that the "Spirit" in each case means the "ministration of the Spirit," of the Gospel of Christ. The former "was glorious", but the latter "much more exceeds in glory." "The letter killeth, but the Spirit giveth life." The letter, that is the Mosaic law, was called the "ministration of death", and "the law of Sin and death." It defined sin, and pronounced the penalty—death. "The soul that sinneth, it shall die." It specified and affixed the death penalty for twenty crimes. It could not give life. It is contrasted with the "law of the Spirit of life in Christ Jesus—" the Gospel. This "letter," this law was given by Moses, but "life and immortality were brought to light through the Gospel". Now, therefore, let us serve, not in the oldness of that "letter"—the Mosaic letter, but in the newness of this Spirit-preached and life-giving Gospel. Now this "Gospel, by which we are saved," this "Doctrine of Christ," this "Law of the Spirit of life in Christ Jesus", is made known to us by *letters*. And we must not confound the "newness" of the letter of the Gospel with the "oldness" of the letter of the Mosaic law—"which was *done away*."

We can learn Christ's will and have his mind and spirit only through the *letter* of his Gospel, in which he has revealed to us his mind and will. There is no contrast, but the most perfect agreement between the Spirit of Christ and the letter of his Gospel. We cannot conform to the one while we ignore the other. That our hearts are right, and that we have the right spirit, is evidenced by our obedience to the letter of his law. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." "My little children, keep yourselves from idols."

AN INTERESTING STATEMENT

We are glad to give space this month to the following interesting, noble statement. This, as may be seen, was prepared for the Christian Standard, but it appeared also in the Gospel Advocate. Our readers also will appreciate it. Bro. Wilson has kindly consented that we use his statement.

I like the tone of his statement, also a letter

to me. He says, "I have not been in sympathy with much of the doings in the so-called "Disciples" Church—the worldly entertainments and carnal methods—and it was refreshing to find a people of a purer and more simple faith. The fellowship I have found is delightful. There are many wonderful souls in the Christian or Disciple Church and many of them are sick over conditions. The Christian Standard is entirely out with the U.C.M.S., but still have not given up the society idea.

I can say that I would not go back if they would offer me the best pulpit they have in Tennessee." He is evidently not in it for what he can get out of it.

He is being used by certain churches of Christ in Tenn., where last year he worked with the Christian Church. His daughters are being educated at Milligan College, to which place he moved from Michigan.

He speaks of "delightful fellowship". Such is the case when "Kindred Minds" are tied together in "Christian Love." But the reverse is true when discontentment arises among Christians and when they begin to cry for "onions", "garlic" etc., as did the Israelites with whom God was displeased. "Howbeit with most of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolators : : Neither let us make trial of the Lord : : Neither murmur ye : : Now these things happened unto them by way of example, and they were written for our admonition."

Bro. Wilson's return to the "simplicity that is in Christ," calls to mind the return, in recent years, of Bro. Hall L. Calhoun, formerly Dean of Bethany College. There are others who should return. And all who will return, as these have, will receive a cordial welcome.

Why do I say return? Because we are contending not only for the simplicity of the Restoration movement as it was in the days of the pioneers, but for the "simplicity" of the New Testament work and worship itself. And because our brethren of the Disciple's Church not being content with that "simplicity", "progressed" beyond it, and went out from us, or drove us out. They can heal the breach by removing the things which

caused it, or by returning to the original position.—E.G.C.

Communication—To Whom It may Concern

"When, in the course of human events," etc. Thus reads the beginning of the Declaration of Independence, and every man who breathes the air of freedom rejoices in these words and those that follow. The time has come in my life, when again, as in the past, I feel that it is necessary to change my religious affiliation and to stand identified with the people who more nearly meet my ideas of what Christians should be in their associated life and work. I am, therefore, identifying myself with that group which calls itself the "church of Christ." In doing this, I am not repudiating one single principle for which I have stood in the past, nor do I disown my former brethren. I desire to be as broad as the love of God and the Scriptures of Truth, and just as narrow also. I believe the brethren with whom I am taking my stand are true to the Bible, and I know that they are not cumbered by unscriptural organizations, whether of the U.C.M.S. type or any other type. I consider that the church is the only Scriptural organization in existence, and that all our work should be done in and through the church, and any other organization, as experience has shown, is, sooner or later, productive to strife and trouble, and leads away from the simplicity that is in Christ. The early church did not need such organizations, nor does the church today need them. Then, there are other things that have caused me to take this stand with these good people, and I shall try to state them as briefly and clearly as possible in what shall follow.

I am heartily tired of the lightness and want of earnestness so manifest in so many ways in connection with worship, and especially in evangelistic work. I cannot bring myself to imagine Peter, Paul, James and John indulging in the hilarity and nonsense witnessed in so many evangelistic meetings in these days. I have detected in song and in sermon a vaudeville spirit that detracts from the sacred, solemn work of soul winning, and makes one wonder whether he is attending a religious service or an entertainment.

While I believe there is a place in the church for women to work, I do not believe that such place is in the public ministry of the Word. These people do not have women preachers, and

I am with them in this. The so-called 'Disciples' Church" has more preachers of this type than perhaps any other body. Understand me. I do not belittle women in this. I admire the host of wonderful, noble women who have all along been helpers in the work of Christ. They have their work in the church, and no one can do it for them, but the public preaching of the Word is a regenerated man's job.

Again, there is such a lack of real fellowship among far too many ministers. I have felt it, and others have mentioned it. One fine young minister now attending Milligan College unburdened his heart to me after he had spent a season in the ministry in a State west of the "Father of Waters." He said: "I had pictured to myself the good fellowship I thought I should find out there; but instead I found an unsympathetic spirit among the ministers." There should be the strongest tie of fellowship binding the ministers of the Restoration movement in one great brotherhood. I have felt so alone, somehow, both here in Tennessee and in Michigan. So far I am enjoying a wonderful fellowship here, and hope it will prove to be permanent.

These people we have been told are narrow, that they are "antis"; and many other unkind things are said about them. But let me say that I went to Nashville to study them and their ways and methods for myself. I am happy to say that they are true to the Gospel, and are doing a great work there. It had been well for the Restoration movement if all the Churches had retained the early simplicity as these people have done. They do their work without fairs, suppers, bazaars and entertainments and this suits me.

Some will ask: "How about the music question? Can you accept their position on it?" To such I reply, Yes, gladly. They do not need instrumental music, and how they do sing. It would do the souls of many good to hear them. They have so many things that meet my mind so thoroughly that I am glad to renounce the use of the instrument, since it is not commanded in the New Testament. And I think that you all will say that you can worship without it, or at least you can say that theirs is the safe position. Besides this, is it not a fact that the instrument is too frequently used to display personal talents?

In closing, may I plead with Standard readers, and the Standard itself, to stand true to the great

slogan: "Where the Bible speaks, we speak; where it is silent, we are silent?" You see with great alarm to what condition extra-scriptural and unscriptural ways and organizations have brought the once mighty movement, and you may certainly know that like causes will produce like effects in the future. No use to foster other agencies for they will grow old and follow the path of the U.C.M.S. The Standard and readers, united with this part of the brotherhood, would be a host and a power in the earth. Can you not say, "If meat cause my brother to offend, I will eat no meat while the world stands," and extend this principle to the things that divide us? Can you not do this out of regard for the prayer of the Master? (See John 17.)

Let me say, in conclusion that I have read the Standard for twenty-two years, and shall continue to read it. I pray for the peace of Zion and for the restoration of the simplicity that is in Christ. I have felt a heavy burden because of conditions, but that burden has gone and I am happy. It seems to me that I can see better days ahead. A hearty greeting to old friends.

Milligan College, Tenn.

J. G. Wilson.

PARAGRAPHS, POINTED AND PRACTICAL.

By H. M. Evans.

When Christ came into this world He found it revolving in one circle. He came as the eccentric. All His speeches, His lessons and His life were considered eccentric. He was accused of being beside Himself. The world's centre was and is always *self*. Christ reversed the world's order and asks us to follow Him. Yes, the true disciple of Christ is the world's eccentric.

* * *

"God is able to open the iron gate for you and for me even as He caused the great iron gate of the prison to open of its own accord. Let us expect everything from God, and He will do it, if it is for His glory and our good and profit! He can do miraculous things in these days as well as He could in the middle of the first century."—George Muller.

* * *

How does the following compare with your own missionary principles?

THE REASON WHY

"He smoked cigars three times a day,
Ten-centres, too, at that;
Then gave a nickel to the church
When the Deacon passed the hat.

She gave one cent for mission work,
Then spent ten cents for gum;
Then really bowed her head and prayed:
'Oh, Lord, Thy kingdom come.'

"They sat at home and wondered why
The church did not succeed;
She chewed her gum and couldn't tell;
He, puzzled, smoked his weed."
—Life and Work.

* * *

Moses might have been rich in this world, but he chose another course in life. He never bought an acre of land, nor banked a single dollar in The Bank of Mammon. He chose to turn his back upon the palace of the richest and greatest earthly Monarchs; the chance of being the heir to the throne of Egypt and chose rather to suffer affliction with a nation of slaves in order to lead them from bondage to freedom; to bear the burdens of a rebellious people and to suffer the afflictions and privations of a wilderness life for forty years, but when his toils were over he died in view of the promised land, but while God had denied him the privilege of entering God and Angels conducted his funeral service, and in a brilliantly glorified body he conferred with the world's Redeemer a thousand years later "in the holy mount" where Peter, James and John received the "more sure word of prophecy."

Elijah, Moses' companion in glory who had never feared the face of an earthly Monarch; who had met and vanquished four hundred and fifty heathen and idolatrous prophets, when his life was over, battles fought and victory won ascended to heaven in chariots of fire and shared with Moses in that conversation with the Messiah concerning that great and final battle with the "world, flesh and devil that He was then soon to engage in at Jerusalem and from which He came forth the triumphant and victorious conqueror." "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." Yes, my brother, the crown is only won by way of the cross. Imitate the examples of faith and righteousness given in the Sacred Record and the glories of the heavenly kingdom will be yours in that great day of days.

* * *

From the time that the sinner steps upon the table land of Jehovah's holy mountain, by

faith, repentance and baptism it is a continual climb in order to reach the peak to the palace of heaven's King where Jehovah sits upon His holy throne and from whence He holds out the golden sceptre of His special favors to the one who has made the successful climb to that nearness to His throne where His special favors are dispersed. That mountain of our life's pilgrimage is strewn with cobble stones and boulders, thorns and briars and even our great enemy's barbed wire entanglements, and the climb is by no means an easy one, being beset on every hand by Satan's traps, devices and difficulties of every description, but blessed is the faithful one who thus reaches the peak of that mountain in consecration, piety and devotion to his Prophet, Priest and King. Happy indeed is he who thus perseveres and completes the climb to the point where he can approach the throne of grace with that boldness that grants him the help promised him in every time of need.

* * *

The strings of the human heart are so sensitive that they are thrown out of tune with heaven's music by the multitude of the world's discordant instruments which is so out of tune with the music of heaven. The further we can get away from the world's jazz, and the nearer we get to the melodies of heaven the sweeter will be the music of our hearts. Train your ear to catch heaven's symphonies and tune your heart and life with heaven's music and then you and the angelic band can play together in harmony.

Selkirk, Jan. 3, 1927.

MISSIONS

Someone has said that there are three big little words in the word of God. They are: "Come," "go", "tell." Each of the three is expressed in the imperative mood. The voice is that of the Master. Are we heeding his commands?—Mrs. C. O. Stuckenbruck in The Lookout.

It is rarely, (or is it ever) necessary for a church to discontinue its missionary gifts (study Cor. 9: 8-10) and they should never be dropped without due notice and a conscientious effort to enlist another congregation to continue the work.

Else how shall the missionary meet his bills with the heathen? Think.

Please bear in mind missionary work is no mere fad or fancy which we may take up or let alone. but that it is a *plain, definite, and positive command* (Matt. 28: 18-19) which truly loyal hearts may no more discard than baptism or weekly communion. Moreover there is joy and blessing in it which all should have.

OPPORTUNITIES FOR MISSIONARIES

The world is supplied with Protestant ministers and missionaries as follows:—

In the United States, one for every 642 persons.
In Africa, one for every 73,782;
In South America, one for every 180,622;
In Japan, one for every 192,955;
In India, one for every 208,709;
In China, one for every 208,709;
In Mexico, one for every 522,866;
In Indo-China, one for every 707,420.

SHALL WE KEEP THE GOSPEL AT HOME?

"It was a Jew who brought the Gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotchman who evangelized Ireland, and an Irishman in turn made the missionary conquest of Scotland. No people have ever received the Gospel except at the hands of an alien."—Southern Christian Advocate.

"Now, dear Bro. Janes, I must close. My eyes have been weak and troublesome of late—too much night writing, but can't spare daylight."—*John Sheriff, Africa.* (How ashamed brethren should be who are able to release him from manual labor and don't do it with their gifts.)

"There's everything to do here from tying up sore toes to building houses and teaching school."—*Ray Lawyer, of Africa.*

"I had rather be here in China, teaching these poor people the way of life and enduring hardships for Jesus, than to be anywhere else in the world."—*George Benson, China.*

The above are some fine things from Bro. Janes' Bulletin.

Bro. H. Steven's Young People's class at St. Catherines, has been corresponding with Sister Kennedy and some of her pupils in Japan. Below is one of their letters.

15 Kamitomizaka
Koishikana, Tokyo, Japan
Jan. 18—1927

Dear Brethren in Christ:—

I am very glad to have an opportunity to write to you whom I have never met face to face, but met by your picture shown me by Miss Kennedy.

Hearing from Miss Kennedy that you are interested in her work in Japan and give her so much help in both spiritual and material ways, I must, first of all, thank God and then express my hearty gratitude to you all, as one of the Japanese brothers in Christ.

The other day I was told by Miss Kennedy, that you recognize her as a member of your class who is always absent. I appreciate your good feeling toward her very much. I have a private Bible class on Monday afternoon with my three brothers of Kamitomizaka Church at her home, besides Sunday Bible class. In these meetings she is our teacher, rather, I would say, sister in Christ. She belongs to your class and I am one of the members of her class so I feel more closely connected with your class than any other Bible class in America.

I am enclosing a postcard of Kamitomizaka Church. Dear Brethren, when you look at this, please imagine Miss Kennedy and her class assembled on the right side in first 5 or 6 seats toward the front. I hope to let you know that we are very happy and blessed because we have the enthusiastic teacher, Miss Kennedy, and we are trying to grow up into faithful servants of Jesus Christ, by His help and her earnest assistance though we have many difficulties. I believe Japan is now in great need of true Christians and we want to be one of them. Please remember to pray for us and encourage us.

Please give my Christian love to all the members of Friday night's Bible Class.

Yours in the One Faith,

M. Hiratsuka.

(The above was copied as it was written. Penmanship was good.)

January 12th 1927

Dear Bro. Stevens:—

As I haven't sent this yet, will add a few more lines. My Bible Class boys met last evening and have decided on the following plan: Since the members of your class are about the same age that they are, they thought they would like to write to you all, just a short, friendly letter, since you are interested in me, and I am their teacher. I told them I thought you would be greatly pleased to get a letter from them, so they are all very much enthused about it. Perhaps only two or three will write. Those who can speak English quite well. I think they would be very much pleased, if your class will give them an answer. It will help and encourage them, and will please them very much. They all understand English quite well, but some of them can't speak or write so well. This will be a help to me because it will increase their interest, and bring us all nearer together. I hope you will find time to do so.

Another member of my Bible class was baptized last Sunday. I am expecting another very soon. He is not quite settled about it in his mind yet, but I feel sure he will come soon. He is the boy I wrote you about before, at least I think I wrote to you about him. A young boy about 15 years old. He has

been coming to me for private teaching for some time. At first he said he was going to give it all up because his relatives opposed him. I think I wrote to you about him and asked you to pray for him.

I am starting a new Bible class this month. A group of boys who know nothing at all about God. It will be a great task, but I know the Lord is with me. These boys are all college students, and are studying science, so you know of course, their minds are somewhat corrupt in regard to Christianity. But I am praying that the Lord will work through me to lead them to the Light. Please put them on your prayer list too.

The ladies meet on Saturday afternoon, and are very much interested. We have prayer and Bible study first and then cooking. I enjoy this class very much. At Christmas time, they called and brought me a lovely "futon" for my bed. I don't know what it is called in English. It isn't exactly a mattress nor a feather bed, because it isn't made of feathers, but it is a very comfortable something to lie on. I was sleeping on a little army cot, and it was pretty hard. One day the ladies were in my room and saw my bed. They knew it must be uncomfortable, and I have been telling them about my many sleepless nights, so they made this "futon" and brought it to me. I was greatly pleased. I sleep much better now.

Much love to all of the class,

Clara Kennedy.

In a letter from Bro. Sheriff, in which he acknowledges receipt of M. orders, he says, "You good people can't understand what it means to work lone-handed on a mission, where practically you hear only your own voice talking from January to December. When I found myself in those congregations over there, and saw the seas of white faces, after 25 years of these black ones, I just melted like the snow before the blazing sun. It's a wonder I survived to tell the tale. It will prepare me for the next furlough, which I guess will be in Heaven, as we only get one in every 24 years."

Brother Rogers, with assistance by Bro. Wilfred Orr, has planted another Church in Sask., at Brook-
ing. This missionary work in the Great West, though only part time supported, has been fruitful in the planting of more than one new Church per year. I have the impression that the brethren in Canada could be well advised to concentrate their missionary energies more on this great and growing field right at hand, just now—while the golden opportunity—the psychological moment—is ours. The College Hill Church, West Gore, since last report, has contributed \$20.00 to this work. Contributions may be sent to headquarters of present mission: H. A. Rogers, Box 192, Carman, Man.

D. McDougall.

AFRICA CHINA AND JAPAN REPORT

Dec. 2, 1926 We suffered a severe loss last Saturday at 3 a.m., when our little George, almost two years old, passed away because of acute Interitis. He was a very sick child from the very first and all the doctors could do for him was of no avail. Mrs. Ray Lawyer.

Jan. 1, 1927 The general impression here is that Gen. Feng will join the Cantonese in their effort to get control of all China. I hope some settlement can be reached that will give China a government. Robbers have largely gone to the front now, and the South is as peaceful as any time lately from that quarter, but well may we pity the country if the Southerners are defeated. They will then return upon the country as the greatest band of robbers ever known in South China. Never were so many men in the country before, and, if defeated a large percentage of them will become bands of robbers for a livelihood.

I do not dread the results if the southern government is victorious. I do not think that Chang Kai Shek is anti-Christian. He is opposed to foreign domination in China. But the teaching of the Bible he will not object to. There was a statement on that in a Chinese paper not long ago and a Chinese man * * * read it to me.

Pray for us to get into the right field and to find some good earnest Chinese helpers. We need some good honest efficient helpers before we can do much without a better knowledge of the people and their language.

* * * I am glad Oldham is coming. Can the Broaduses come too? I hope so. There is room for workers now since we have the Hong Kong opening where we can work when we can not be elsewhere. But if things continue as at present, there will be good work in the interior. As soon as I return from this trip, we shall go inland to one place or another.

George S. Benson.

Nov. 24 1926. I have had the best of luck, getting patients and letting them go in good shape. I need a place to work. About \$500, for a building.

* * * * * We have to get more ground under cultivation (that means healthy oxen), (that means fewer ticks), (that means a dip each week), (that means tank), (that means 180 lbs. sterling), (and that means money). We can borrow half the cost from the government at 5% per annum on a 3 yr. note. (We want to make the school at least self-supporting). The mission outside the missionaries' support costs nearly 30 pounds a month. We want to cut this down 20 per cent. per student by the farm products this year if the crop is good.

We want Scotts to come on up here and go out to the new station with the Lawyers.

J. D. Merritt.

Jan. 8, 1927. I thank you very much for the kind interest towards Japan. God be sure bless you abundantly. Glad you are well and your dear wife. We are all well, Thank God! My work in Japan is rather slow in progress. I am praying for it always. Please do pray for our work, too. The Lord is willing, I would like to leave Japan in the March and be there by April. I intended to be in Detroit the first and through United States and Canada. I hope to stay in America about year. I hope to see you and all other brethren sure. I am very busy of readying for sail.

Otoshide Fujimori.

Sinde Mission,
Livingstone N.R.
Jan. 18, 1927

Christian Monthly Review,
Meaford, Ontario.
Dear Brethren:—

For a long time I have been wanting to write you a letter thanking you for the copies of your good paper you have been sending me from time to time. I like your paper fine. Especially is it interesting to read in it of some of the successful work of one of my old school mates Earl C. Smith. I have always thought him to be a most wonderfully powerful speaker, and I know that he is using that power for the glory of God. God bless all those who are using their talents for God's glory.

The work in this field continues very well. Interest continues in the Gospel, and several are baptized from time to time—forty-eight during the year 1926. With seven baptized during the first month of this year. These baptized are from different parts, some here, some at one of the out-stations, some at another. Then a number of them are working boys who stay here for a few months, or even up to two years, and learn the gospel story. After a time they go away; and well we know not how they can re-

main faithful after that, out among the heathen of the land, so full of evil, immorality, superstition, and all that the devil can give to man to keep him down. It is disappointing to see some fall away into sin again but it is almost astounding to see others cleave to the living God in the face of some very severe treatment and among the unaccountable temptations that are before these people every day. And to see the progress the native makes in even up to five years time, if he is where he is not led into temptation always, is again astonishing. But here is one of our problems, not to advance them faster than they are ready for it, remember it took the white man many years to develop his standard, or raise to his position in the Christian life, as well as civilization.

Mission work is a most wonderful work, the greatest on earth. I wonder why so few are in it? I wonder why so few take an interest in it? I hope the ones reading this are in that number, the few. If so, send your contributions for Africa to either G. C. Thompson, Harper, Kans., or to F. B. Shepherd, 420 Graham, Abilene, Tex.

Yours in Christ

W. N. Short.

Here is a letter from Sister Sherif, to the Sisters of the Church at Meaford. They sent her another box. It was greatly appreciated and helped them much. One article was a patch quilt, which is useful to them, especially when on tours, and they camp out. Other articles were towels, pillow cases, cottons, tapes, dresses, pins, needles, rubbers, etc. Such articles are very high there. She speaks of going with Bro. Sherif to their new Mission, Mashonaland, 400 miles away. She conducted a meeting for women with over 90 present. From 200 to 300 attended the other meetings. They hope to get buildings up there for themselves or some other missionary. She says funds are coming in more regularly, and closes with, "much love from us all, and God bless you". A late report from there says they received \$427.18 in January, leaving a balance of \$1.33 February first.

And here is a letter from Sister Short (S. Africa) to the Sisters of Meaford, through Mrs. Collins. They had sent the Shorts and the Lawyers another box too, for which they were very thankful. Everything was useful, and filled a needy place. The duty is not very high on these boxes from Canada, so it pays to send them. She says the sun there is so hot, that to go out bare-headed for a few minutes is dangerous. Bro. Lawyer had been in bed as a result of too much sun. She says, "We love to read the paper (C. M. R.) sent from your place. It is very fine we think. We don't know who is sending it, but we appreciate the thoughtfulness." Interest in the work there is very encouraging. She closes with Christian love and greetings to all.

Our limited space forbids copying these interesting letters in full.

OUR INDIAN ROAD

We again call attention to this promising mission right at our door. The church in Winnipeg is taking an interest in this work and they are giving the rest of us an opportunity to help. With their local work they can't do what should be done for the mission. This Reserve is in Northern Manitoba. Bro. Eatough has baptized a number of the Indians. Send your offerings to Walter Eatough, 529 Toronto St., Winnipeg, Manitoba. Or, if you happen to be writing to your editor, he will be glad to forward it for you. Some interest is being shown in this, and he already has some offerings to send.

Some time ago, one of the large dailies of the United States had an editorial entitled "The Best Seller." correspondent, who had evidently kept it,

sends it to us. It is well worth reproducing and is given here:

"Every day, 80,000 copies. Every year 30,000,000 copies. And the presses day and night straining their bolts to supply the demand.

"A new book? No, a very old one. Indeed, the first book ever put on the press. It has never been off since. An Oriental book with a vast Occidental circulation. An ancient book, but fitting modern needs, if the demand for it is any criterion. A book so cheap that a copy may be had for a few cents, yet for a single copy \$50,000 was paid a few years ago, and many other copies have sold for large sums.

"A book of universal circulation. Translated into more than 700 languages and dialects. Put into raised type for the blind. Placed in all the guest rooms of the hotels, aboard all the ships of the navy, in all the barracks of the army. A newspaper recently stated that the Captain of one of the vessels of the Shipping Board having died, it was found when his funeral service was held, that no copy of the book was on board. Next day a hundred copies were on the way to the port where the ship would dock.

"The world's best seller. Outstripping all the novels, with their occasional records of 100,000, even 200,000, occasionally more, in a single year. Everybody knows what the book is—

"The Bible, of course."

Our Contributors

"MOTHER'S PRAYER"

I am longing tonight, as by the fire I sit,
For a glimpse of the loved ones I cannot forget,
Could I only recall one day of the past
With loved ones surrounded to brighten my path.

Tonight I am thinking of loved ones, no more
Have passed o'er the river to eternity's shore,
To wait for the trumpet the dead to awake,
And hear the glad welcome at the beautiful gate.

My loved ones are scattered like sheep from the fold,
O'er prairie and woodland in search of bright gold;
They travel through dangers unseen by the way
With the Father's protection they're kept day by day.

Keep them my Father from going astray,
There are many temptations to draw them away,
May they stand on the rock, though trials appear,
With their lamps trimmed and burning there's nothing to fear.

May the good Shepherd have mercy on those
Who have wandered away so far from His fold,
May they be brought to a sense of His care
While feeding on husks which leads to despair.

Oh, for a faith that will keep me quite strong,
To walk in His steps though weary and worn.
May His grace be sufficient for all times of need,
Comfort and bless me, while on manna I feed.

Give me that wisdom that comes from above,
May I always be worthy to share in His love.
I must trust in His word, believe and obey
And do His commandments that mark out the way.

My sun is now sinking far in the west,
With all things needful, I have been blessed,
His promise is sure to those who believe,
Be faithful to Him and much will receive.

—S.L.

The above "prayer" was composed by Sister Sarah Lehman, of Stouffville. She is the mother of four girls, and three or four boys, and she raised one girl not her own. These have all gone forth into different parts, and she is living alone, yet she says she is not alone, for Christ is with her always. and is her comfort and stay, as she patiently waits His call. She wishes that I may be near enough to go and conduct her burial services when the time comes, as I buried her companion in life while I lived at Stouffville. May she have the comfort of the Great Shepherd's presence when she is called to pass over the dark river.

One who has loved her as a mother in Israel,
Charles W. Petch.

THE TALENTS

By C. G. McPhee

Our debt is proportional to our gifts and resources. Hence a deeper and more intense sense of indebtedness is one of our greatest needs. The Christian who is endowed with many talents, has obligations a thousand-fold. If we are in Christ we are spiritual millionaires and our service must eclipse those who make no profession of the Christ. Know this, Christ is the rightful Lord, of all creation, and declining to enter His service does not exempt us from any responsibility. He has gone away and intrusted his goods with us till he returns. Our faithfulness or unfaithfulness will be on the ground of our rejection or acceptance. Are we conscious of the debts and responsibilities which personal salvation creates?

God has intrusted the interests of His kingdom with us. He has distributed among us what he values on earth. The interests of his kingdom are all carried forward by human efforts, and when we cease to work. His cause ceases to progress. Every servant is endowed with means enough to accomplish His share in the Master's vineyard. There is work enough for all, and all must bear their own burden. You cannot bear the responsibility of your neighbour, and your share of the work cannot be performed by another. You may not have as many talents, or as much of this world's goods as your friends, but understand, where much is given, much is expected; and where little is given, little is expected.

"And he called his own servants, and delivered unto them His goods, and unto one he gave five talents, to another two, to another one, each according to his several ability; and he went on his journey.

They did not all receive the same amount; but each received as he had ability to manage. This principle is observed in divine endowments. Our duties are not beyond our ability. Men differ in ability to manage the Lord's affairs, according as their talents vary. The contractor does not put the man who should be carrying the bricks, at counting the money. When you want a beautiful dress made out of costly material, you do not give it to a clerk, school teacher, or carpenter, but to a skillful dress-maker. We should then fill our position to the very best of ability. If the Lord gives us a talent to sing we should sing to the glory of God. If he gives us a talent to write, we should develop that talent and bless the world. If he gives us a talent to speak, we should use it for the good of mankind and the extension of the kingdom of God. If he endows us with a talent for music, we should make the world better thereby; and if the Lord has located your talents in your feet instead of in your head, I suppose you should dance. And at the rate the present generation is travelling it will not take long for them to have their sense all in their feet instead of in their head.

There is danger of burying the one talent. The

servant who did nothing at all for the Master, was the one who received but one talent. Sometimes because we CANNOT DO as much as we would, we will not do as much as we can. Our ambition outshines our ability, and while we envy the position of others, we neglect the duties of our own. The only way to be a full grown man is first to be a little child. If we wait till we are fully qualified to serve Christ we will never serve Him at all. Moreover we will fall under the same condemnation as the unfaithful servant, if we shrink from exercising our talent, though it may be small.

We become spiritual millionaires through service. The unused talent passes from the man who would not use it to the servant who will use it. "To him that hath shall be given, and he shall have abundance, but from him that hath not shall be taken away even that which he hath." The way to become spiritually rich is by trading whatever we have to begin with. We cannot leap into a fortune in spiritual things. Rich saints cannot bequeath us what their life-long toil has won; they cannot even lend us so that we may begin on borrowed capital. In the spiritual life all must be genuine, we must work our way upwards, and by humbly and wisely laying out whatever we now possess, make it more or be forever poor. How often do you see, at the close of life, a soul bankrupt for eternity. Have we broadened our hopes, have we deepened our convictions, have we increased our love, or are we in a state of spiritual starvation?

I beseech you beloved friends to learn a lesson from this parable. The unfaithful servant had his talent taken away; the wise and faithful servant had his increased, and was given authority over much. The more we spend, the more we will have to spend for God. The talents gained are left in the hands that gained them, and wider opportunities for their use are afforded.

THE GOSPEL THAT WE PREACH

C. B. Clifton

"I am not ashamed of the Gospel, for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." Rom. 1:16

The term, Gospel, means simply good news or glad tidings. But while this is the literal meaning, it is seldom, if ever used promiscuously. By common consent it is applied to Christ.

In the quotation above, the Apostle calls attention to God's power to save. It is **God's power**. He is the one that does the saving. The Gospel is simply the means or instrument in His hands to bring about salvation. This being the case, it behooves us to know what the Gospel is.

In Cor. 1, 15:3-4, Paul tells us what the Gospel is that he preached—"That Christ died for our sins according to the Scriptures, and that he was buried, and that hath been raised on the third day, according to the Scriptures." This is plain, simple and easily understood. The record of the facts here stated is given in the crucifixion of the Saviour as recorded by Matthew, Mark, Luke and John. "And a highway shall be there, and a way; the unclean shall not pass over it; but it shall be for the redeemed; the way-faring men, yea fools, shall not err therein." Is. 35:8. We rejoice that the Gospel is not the exclusive property of the educated and great of earth.

In 1 John 1:8, we read, "And the blood of Jesus His son, cleanseth us from all sin." It is the shed blood of Jesus that has cleansing power. Before it was shed it had not that power. It was shed in His death, His death is a part of the gospel. There is therefore blood in the gospel and he who preaches a bloodless gospel, preaches a powerless gospel.

Again death pre-supposes a burial. It was so with Jesus for we read that when He had breathed

His last on the cross, His lifeless body was taken down by loving hands and tenderly placed in the new tomb of Joseph of Arimathea. In Romans 6:2 we read, "We who died to sin." Here we have a death a little further on in the same chapter at the 4th verse. "We were buried therefore with Him through baptism unto death." Whatever else baptism is, it is a burial and no amount of sophistry can change it. A burial is a part of the gospel that Paul preached Hence baptism is in the gospel.

But while death presupposes a burial, a burial does not presuppose a resurrection. Had the body of Jesus been allowed to follow the course of nature, it would have remained in the tomb for time and eternity. It was the power of God that raised him up. And when He arose He walked a new life and so does the Christian arise to walk a new life. But this he cannot do, while the sins of the old life rest upon him, God alone can forgive sin and thus make possible a resurrection to a new life. Hence the resurrection is in the gospel.

But the facts of the gospel will avail nothing if not appropriated. The death, burial, and resurrection of Jesus will mean nothing to us unless we believe them, repent of our sins, confess Him and demonstrate our faith by being baptised into the name of the Father, Son and Holy Spirit, and in this beautiful institution symbolize the three great facts of the gospel.

"Though we or an angel from heaven should preach unto you any gospel other than that we preached unto you, let him be Anathema," Gal. 1:8.

And this is the gospel that we preach.

OUR SANCTUARY. NO. 2

By L. J. KEFFER

II The First sanctuary is a type of the Second. The Second sanctuary is the anti-type, the reality, the divine institution itself. The first was given as a shadow. Heb. 8:5.

III The First had a holy place. The Second, the Church is a holy place.

The holiness of each of these sanctuaries is made very clear and certain, because, God required with rigid exactness the purification of those who serve in each. The First required (Lev. 8:6-end) that the priests should be washed, their clothing changed and the symbols of their office must be worn. They were required to be anointed with the anointing oil and the various offerings had to be made for complete consecration of these and only such men as God chose as legal appointees to the office.

There was one very notable and spectacular test of this matter occurred when Korah, Dathan and Abiram, three men outside of the consecrated priesthood, came to Moses and told Moses, that they had as good a right to officiate in the capacity of priests as Aaron and his sons. Moses then demanded a test before the Lord and the whole congregation.

The test required Aaron and his sons to take their censers and put incense on them and come near and stand before the door of the tent of the meeting ready to do service. Likewise also were Korah, Dathan and Abram and his company required to do the same. And Moses said, "Whom Jehovah doth choose, he shall be holy." The test was most decisive. For, with each set of men standing before the Lord ready to be accepted, with the whole congregation standing to one side as witnesses, God chose, and chose in a manner that would brook no argument. As each set of men put fire in his censor to offer incense unto God, God caused the ground to cleave asunder and swallow up, not only the men who attempted this sacriligious act, but also their households and the households of all that stood with and by them in their rebellion.

We have men and women in the religious world,

who are rebelling in the same way as the above wicked men and women. For, they say, that pious men and women can enter the Church and officiate there, whether they have or have not been consecrated just as the Lord said they should be, by the cleansing process of Faith in Christ, Repentance, Confession and Immersion, in order to get into Christ into his body, the Church, the second sanctuary. (See Matt. 28:19-20; Mark 16:15-16; Luke 24:47; Acts 2:38; Rom. 6:17-18.)

What or where is the difference between Korah and his company and the modern religionist? One said they had a right, without special consecration, to the priestly office and work under the first; and the other says they have a right without special consecration to the priestly office and work in the second, the Church. But Peter says, that we in the Church are "a royal priesthood, a holy nation" 1 Peter 2:9. Also, a consecrated body of souls "built up a spiritual house, a holy priesthood to offer up spiritual sacrifices unto God, through Jesus Christ." 1 Peter 2:5.

This is impossible without consecration, and this consecration is what makes us saints. Gal. 3:26-27. Smithville, Ont.

GLORY IN AND THROUGH THE CHURCH

WILFRED ORR

"That now, unto the principalities and powers in the heavenly places, might be made known through the church, the manifold wisdom of God." And "Unto Him be the glory in the church and in Christ Jesus." Eph 3: 10-21.

He must be blind who is a member of a sect, and cannot see that his every human organization is standing in bold defiance of these scriptures. But, when we hear professed members of the church of the Lord, speak of "our church", and of the "other denominations", perhaps the cause of the blindness is that the church is not making known the manifold wisdom of God. If what we call the church of Christ has become a denomination, let us, for the sake of unity, unite with some other. For, if Christ is the head of one denomination, He is head of all, God's institution then, becomes an organization having one head and a number of different and conflicting bodies. Surely science(?) never heard of a more hideous monster! Not much honor to God through such an organization!

Denominationalism is not the sudden effect of one great fall from the Truth; but the result of a gradual decline, and of a succession of small digressions, often times scarcely noticeable. Undoubtedly some of the first adherents to denominationalism thought they were giving glory to God through the church not having noticed that they were working only in a church, (one of the churches) and not giving the glory in the church as specified by Paul. "The" is a definite article, including one and excluding all others. Now, that a cog was slipping in their organization, the machine did work successfully and something had to be done to keep the adherents faithful. Instead of remedying the cause of the indifference they began to add parts to the machine by organizing societies, and to make their meetings interesting by music and fluent speakers. These have been carried to such an extreme, that today the church has become a minor society and is very much in the background. Were these supports removed, the church stripped of its gorgeous apparel would appear starved and neglected; so weak that should a few atheist germs be in the air it would surely contract the disease and die. Surely no one would recognize such as the church of the living God, the

pillar and ground of the Truth! Not much glory to God through such a frail organization.

But why cannot God be glorified through a denomination? Here are some reasons:—

1. Because modern philosophy has decreed that a man-made organization must have a compound head to rule the body; while God made Christ the Head of the Body, the Church, that in all things He might have the pre-eminence.

2. Because, a denomination has a head composed of some members of the body; hence there is as much reason in the body as in the head.

3. Because, a denomination is not like the Body, which God tempered together, giving more abundant honor to that part which lacked, that there should be no schism in the Body.

4. Because if a denomination claims Christ as its head, it then has two heads, and Christ said "Ye cannot serve two."

5. Because, if a denomination claims to be a bride of Christ, it admits of other brides; making of the spotless lamb of God, a disgraceful character.

Tell me, dear reader is there any glory to God through an organization that ignores the authority of His Son and puts Him to open shame? How much better to be a member of the Church of the Firstborn and have our names enrolled in heaven.

News and Correspondence

TO OUR READERS

Did you get a renewal statement? No, it isn't a dun, just an opportunity, to renew for the best "old path" paper in Canada. Of course, if you don't want the paper, you should just kindly write me to that effect, and I'll be just as kind and discontinue it. But be slow to make such a decision. Only a few are stopping. And if you ask that it be stopped, kindly let a money order, (or words to that affect), accompany your letter to pay up till it is stopped. That's a debt the same as any other. Oh yes, I'd stop it if you don't pay up, if you ask me to do so, rather than continue it and get you deeper in the hole., and somehow, we could keep it going without your remittance, but think of the opportunity you've missed to help us along, and of paying a debt, and the good reading you'll miss. If there are mitigating circumstances, kindly advise me. If you want the paper, but just can't pay for it now, just tell me, and I'll keep it coming. Sometimes a widow writes in and says, stop it for she can't pay for it. Well, she needs help, and, wanting to do all the good we can, I just haven't the heart to stop the paper just for the sake of a dollar. But God is putting it into the hearts of different ones to help us a bit extra to take care of such as this, and so we keep on. A mistake in your bill? Yes, that can easily occur. Just write in and tell me about it. If you haven't done anything about the "statement", be kind enough to respond. We are thankful for all favors, charity, and courtesies extended to us.—E.G.C.

On another page we have some of the good things that are being said about the C.M.R. More is being said than we are going to print, and we just print this for "encouragement," and to let you know how the brethren generally are feeling toward the paper.

One brother said he hadn't seen the March C.M.R. yet and that his mouth had been watering for it sometime.

Oh no, they don't all speak this way. One brother wrote in and said he felt he didn't 'owe for the paper as I have not read the paper and have paid no attention to it when it came. I believe that the time which I have for reading should be spent in reading direct from God's word, not what somebody thinks of it." I wonder if he thinks, when he reads it. Of course even good brethren can be mistaken. Yes, I stopped his paper in a hurry for I don't want it treated in such a cold indifferent manner as that.—E.G.C.

HYMENEAL

A happy occasion at the home of Bro. Wally and Sister Maggie Hunsberry, of Jordan Station, in the presence of a few immediate relatives and friends, was the marriage of their daughter, Geraldine Ferne, to Ernest H. Coleman, the manager of the Imperial Bank at Vineland. The writer officiated March 5th.

At the home of Sister M. A. Fretz, St. Catherines, her daughter Reta E. Robins was married to George E. Oliver, a mechanical engineer of Parkdale, Toronto. The ceremony was performed by the writer March 16th. Sister Reta was baptized by Bro. C G MacPhee.

OBITUARY

The Church at St. Catherines, suffered a real loss in the passing of Sister Emma Elizabeth Marr (nee McCurdy). Sister Marr had been in poor health for some time, was a patient sufferer, and passed peacefully into the realization of her faith. Her life had been spent in the service of others and her works will follow her.

Bro. Marr has been treasurer of the Church at St. Catherines, several years. Sister Marr died March 7th and was buried from her residence, 14 Centre St., on March 9th. The writer spoke.

At a business meeting of the Church at St. Catherines, they asked me to continue another year, labouing with them.

We rejoice in the outcome at Selkirk and bespeak for them all a Christian consideration.

Fraternally,

O. E. Tallman.

J. C. Bailey, Wardsville, Ont., March 15:"I haven't written anything for several months for the simple reason that there didnt seem to be anything especially interesting to write.

Since the coming in of the year I have preached the word at the following places—Woodgreen, Forest, Windsor, Pt. Huron, Michigan and Sarnia. Sickness has hindered the work at Blackwell, but the sick folks are on the road to recovery. Hope to be with them as soon as the roads are permissible.

May God keep the work of the Church ever before us.

H. A. Rogers, Forward, Sask., Mar 4th:"Conduct-

ed nine meetings in Khedive, and because of better conditions, moved over a few miles, to this place and began on the 23rd. Have better attendance here with most of attenders from Khedive. This will be the tenth night. Interest is good and is manifest by the numerous questions in the box. Think some reaping may be done in a few days. We are trying to keep as close to Radville as possible so that Bro. Orr may be able to reach all and a water well. A week ago I feared that I might have to quit and go home, as our second oldest daughter was low for a few days, but the wires brought relief, and so we rejoice. Bro. Orr is with me some of the time and some of the time he is at Radville."

O. Fujimori, Japan, March 4: "I baptized two at Tokohagi Church and one at Samara mission. The Lord willing, I leave Japan, April 8th by Empress of Canada. I be glad to attend the June meeting."

(If any congregation in Canada would like to have Bro. Fujimori give a missionary lecture, I'll be glad to assist you in making the arrangements, if you will write me.—E.G.C.)

O. H. Tallman, Clearwater, Florida, March 12: "We are in a good meeting at Tampa, Fla. Two baptisms last night. Good hearing."

A. E. Firth, 659 Pape Ave., Toronto, March 13: "We report good meetings at all gatherings. Two made the good confession tonight, making in all seven for this year. Pray for us. Strathmore Blvd. Church of Christ."

D. H. Rusnell, Stouffville, Ont., March 15: "I wish to say that Stouffville Church is in a thrifty condition. Interest and zeal have kept up well for the winter. Bro. Alex. Stewart is still coming every two weeks. The Bible class is much appreciated. Sorry to say there has been more sickness in the Church this winter than ever before, but we are praying for a speedy recovery for all. We enjoy reading so many articles from young brethren in the C.M.R., wishing you continued success."

Miss Winnie Stewart, 583 Northcliffe Blvd., Toronto, March 19: After speaking of a good-spirited and well-attended social gathering and program to close Bro. McKerlie's Bible classes at Fern Ave., says, "Lloyd G. Snure, of Hamilton, visits Wychwood tomorrow, D.V. We hope for good meetings. Our prayer meetings are studying Revelation, and with the able help of our evangelistic brethren of the city, are very beneficial and stimulative. We hope the work and Cause is prospering in Meaford. Pleased to read of your additions and also the restoration. Indeed we must make special effort after the strayed sheep of the Shepherd, for sad is the fate of him who hath lost his first love."

I might say the work here is encouraging. Good attendance at all meetings. Our Monday night Young People's class is a splendid class. At prayer meeting we too are studying Revelation. Between forty and fifty are attending. We also have a fine Boy's Class on Thursday night. Bible Classes on Lord's Day well attended. Our young brethren are taking an active part in the meetings—leading, reading, dismissing and helping at prayer meeting. The Lord's Day offerings are good and growing, and there is quite an interest in missions too. All in all, this is a fine congregation. Good meetings while I was

away. Bro. Petch preached here and at Cape Rich in my absence. Bro. Claude Watterworth conducted the Young People's Class.—E.G.C.

H. A. Rogers, Carman Man., March 25: "Closed a fifteen days meeting at Forward, Sask., on the 9th. Received a wired message on the 10th, to come home on account of our second oldest daughter's sickness. We are happy to be able to say that Lavina is improving well."

Four women were baptized at Forward on the 8th. The mumps hindered a man from being baptized that night—his wife was one of the four. He and his wife are moving to Regina, and he will be baptized there.

There were two at Forward who had been baptized and the five agreed to set the Lord's table on the 13th. Forward is about seven miles from Brooking.

Bro. Orr and I had planned to go to Radville on the 10th, then I was going to Harptree for a week, while Bro. Orr would get started in a meeting at Gibson Creek Schoolhouse, (about 5 miles N. W. from Brooking). As for my part, this was all cancelled by message received, and I had short notice to get to the station, and I have not learned since how Bro. Orr is rowing.

Had urgent invitation from Montana brethren to hold meetings for them. Will hereby advise them that I would have been glad to have been privileged to labor with them again, but could not this time. Had fully intended to visit the N. Dak. brethren ere I came home, but was denied this also.

On account of spring conditions here, am hindered from the Gospel field till another fall, as my hands are tied in providing for my own. Hope to have a three days meeting in Sask., this June or July. Brethren look this way, and may we have a greater meeting than last year."

O. H. Tallman, March 19: "Our meeting with the Seminole church of Christ, Tampa, Fla., closed last night with three baptisms and one restored."

H. Bennets, 625 Vaughn Rd., Toronto, March 21: "The work here goes along quietly. The new seats are all finished and will all be in place by next week. Meetings are well attended considering the amount of sickness. Thursday prayer meeting is well attended; 30 present last week. We are studying Revelation. Bros. Olmstead and Smith are helping us in these studies. We expect a baptism Thursday."

SCHEDULE OF SONG RALLIES

In the alphabetical hymnal, "Great Songs of the Church." Conducted by the compiler. This trip included St. Louis and Springfield, Mo., Oklahoma City; Thorpe Springs, Gunter, Sherman and Abilene, Tex.; and Morrilton, Ark. Beginning with March 28th, and continuing to April 8th. The purpose of these meetings for praise and practice is to lead all who attend a little more deeply into the riches of their hymnal, and into the true meaning of worship in song.

Alex. M. Stewart, 607 Crawford St., Toronto, March 29: Speaking of Wychwood. "We had a splendid meeting Sunday night. One more added to the Lord. Expect to be at Beamsville Lord's Day, D.V. Pray for us. Bro. Olmstead is to be

with brethren in Hamilton, April 10th, and they are planning a big day."

H. Bennets, March 31: "Pleased to report an addition to our number at Wychwood. Sister Roland Martin formerly of Tintern, put on her Lord in baptism, Sunday March 27. There was a large audience and Bro. Alex. Stewart gave a splendid address."

ANNIVERSARY SERVICES

At Wychwood Church, Cor. Vaughn Rd., and High St., on Lord's Day, May 1st. Our 20th Anniversary. Bro. E. G. Collins will be the preacher for that day. At 11 a.m. Worship and Teaching; 2.30 p.m. Bible Study, open session; 7 p.m. Gospel preaching. Tuesday 7 p.m. Social evening—inspiring songs and addresses.

Geo. A. Klingman, Thorpe Springs, Texas, March 30: "We rejoice with you in the good results at Selkirk. Your interesting little paper comes regularly, and we enjoy it. I am sailing June 10 from Montreal; expect to be in Toronto the first Sunday in June. We are having an interesting meeting this week. Two have been baptized and several restored. Pray for us. With Christian love to all."

BOLES-BOLL DEBATE

This debate between Brethren H. Leo Boles, and R. H. Boll, is to be run in the Gospel Advocate, beginning about the middle of April. It promises to be of much interest. Five propositions are to be discussed. They will relate to the national restoration of Israel; the fulfillment of Dan. 2:34,35,44,45; the reigning of Christ with his saints, after his coming, over all the earth; Christ on David's throne; and the coming of Christ. The discussion will not be unpleasant, but will be conducted in a brotherly way. It will be profitable. Will run for two or three months. These are representative men, and we urge those interested to subscribe to the Gospel Advocate, 110 Seventh Ave., North, Nashville, Tenn. The price is \$2.50 (in Canada), per year, or 50 cents for the three months.

A GOOD TRACT

I have read the tract, "Consecration," by Bro. H. M. Evans, and pronounce it fine. It would be good for the brethren to pass out for themselves. It is a reprint of a sermon by Bro. Evans in a book published by Bro. F. L. Rowe, called "Living Sermons," Vol. 2. I would suggest that you order a supply for your congregation. Price 5 cents each; 40 cents per dozen; 3 dozen, or over, any quantity, 3 cents each. Order from the author, Selkirk, Ont.—E.G.C.

Lloyd G. Snure, 77 Dundurn St., N., Hamilton, Ont. Apr. 5: "Next Lord's Day Bro. Olmstead will speak for us morning and afternoon, and Bro. Alex. Stewart will give a short address in the evening, after which the Service of Song on the Life of Christ will be given.

We had a good gathering at Selkirk last Lord's Day at the morning service, and considering the condition of the country roads, the evening service was well

attended. A very friendly spirit seems to prevail on the part of all.

Lawrence Hurst, Selkirk Ont., April 3: "We have been having good attendance. Bro. Snure was here on Sunday. Everyone seemed to enjoy the meeting and the spirit of love has been shown toward one another, and I can tell you it is fine to see all worship together. We have been following the plan outlined, and all have been taking their part. The Bible class is growing and we have a nice class. I believe that each one is endeavouring to keep the unity of the spirit in the bond of peace."

Encouragement

Mrs. W. R. Brown: In sending in renewal and a donation to the C.M.R., Fund says, "I appreciate the C.M.R. very much."

Bro. W. F. Ellis: In sending in check for renewal and a donation says, "C.M.R. is shining brighter with each issue. It's ringing true. Continue its cleanness, thereby increasing its effectiveness."

Mrs. Minnie Foreman: "I enjoy reading the paper. It is a great help to Bible reading and studying. I am the only member of the church of Christ here." (Perhaps other isolated members, or others, would like to correspond with Sister Foreman, for their mutual encouragement. She is the mother of a preacher. Her address is Rivers, Man.—E.G.C.)

Edwin Fisher: "We enjoy reading it very much."

For C.M.R.—Clark McNally, renewal; L. J. Keffer, renewal; O. Tallman, renewal; Lemuel Tallman, renewal; Mrs. R. F. Trussler, renewal; Adam Haist, renewal; W. A. McCartney new; Mrs. W. Gilchrist, renewal; C. E. Johnson, renewal; F. L. Con renewal; Mrs. N. Swayze renewal; W. Hoover, renewal; D. Rusnel, new; A. McMillan renewal; W. Kirby renewal; W. Minshull renewal; Mrs. Minnie Foreman, renewal; Mrs. Henry Cox, renewal; Conrad Hansen, renewal; Mrs. Wm. Morrison, renewal; J. G. Cleveland, renewal; Mrs. John Fisher, renewal; Robt. Graham, renewal; O. S. Hodges, renewal; Ernest A. Perry, renewal; Edwin Fisher, renewal; T. W. Bailey 1 renewal; C. W. Petch, renewal; Jas. E. Brownridge, renewal; Mrs. Sarah A. Loney, renewal; Mrs. Wm. H. Leake, renewal; Mrs. J. Ormandy, renewal; J. B. Raven, renewal; C. R. Londry, renewal.

Thank You.

For Missions—For Sheriff, Thornbury, \$4.20; Collingwood \$1.95; Sis. Norris Ellis, \$1; Strathmore Blvd, \$25; Thessalon \$5; Eleanor Elli's S.S. Class ave. age 14 for Molly Sheriff; \$13.50; For Watters, N. J. Ellis \$5; For "Our Indian Road," N. J. Ellis, \$2.50; For H. A. Rogers, from College Hill Church, \$10; Collingwood, for Sherriff, \$1.05; Thornbury, \$2.50.

"And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work."

A brother bought his tobacco, but he discontinued his religious paper to cut down expenses. A brother was not able to contribute five dollars to help build a church house in his town, but he spent twenty-five dollars on a pleasure trip. An editor put advertisements in his paper in order to get money to help keep the paper going, but a brother who had never contributed to keep it going complained about the advertising. A brother who had not contributed anything toward missionary work complained about the way the money should be spent.—Exchange.

Money in Old Letters

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You may keep the letters. I will pay highest prices.

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CHURCH DIRECTORY

(Charge for Directory Notices, 1 Inch and under, per Church, One Dollar a Year.)

CALGARY, ALTA.—Church of Christ meets at 221, 8th Ave., E. (Wright Block). Lord's Day—Breaking Bread 11 a.m.; Gospel Preaching 7.30 p.m. Wednesday—Bible Study at 8 p.m. Secretary, W. W. Scott, 701, 24th Ave., N.W.

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 Rd., 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.

RADVILLE, SASK.—Church meets each Lord's Day over Lawson's Store, at 2 p.m., for Bible study, and at 7.30 p.m. for breaking of bread and preaching. Wed. 8 p.m., Bible study in private house. Write W. J. Cassidy, Box 59, or Ed. Jacobsen, Treas.

BROOKING, SASK.—Church meets at 1 p.m. each Lord's Day for worship and Bible study.—C. F. Josephson, 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.

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.

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.

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. L. E. Hurst, Secretary.

ESTEVAN, SASK.—Church meets at 1014, 2nd St., on Lord's Day at 11 a.m., for worship and teaching. At 7.30 p.m., for preaching. Thos. Orr, Elder, Box 422.

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 W. Horrocks, 313 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.