

CHRISTIAN MONTHLY VIEW

Ernest A. Perry June/29
R. R. # 1

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MY OLD BIBLE

Though the cover is worn,
And the pages are torn,
And though places bear traces of tears,
Yet more precious than gold
Is the Book, worn and old,
That can shatter and scatter my fears.

When I prayerfully look
In the precious old Book,
Many pleasures and treasures I see,
Many tokens of love
From the Father above,
Who is nearest and dearest to me.

This old Book is my guide,
'Tis a friend by my side,
It will lighten and brighten my way;
And each promise I find
Soothes and gladdens my mind
As I read it and heed it today.

—Sel.

WHAT IS IT?

What is it that is commanded more than anything else in the Bible; promised, exhorted and prayed for; the only thing that will allow us to enter heaven; the only thing that will keep us out of hell; the fitness for successful work in the Lord's vineyard; the antidote of backsliding; the equipment of power for service; that which is most hated by the devil and unconverted churchmen; the source of happiness in this world of trouble; the thing against which men try to frame arguments; that which we will all want to make our specialty on a dying bed; that which is the ornament of the church? HOLINESS!—The Gospel Minister.

IN THIS ISSUE

Editorials	2	Our Contributors	10
Bro. and Sister Tallman.—H. M. E.		A "Home" Without Love. The Perfect	
Three Cheers for Jesus.—H. McK. Sin		Book. Why We Need Faith. The Rich	
Against the Holy Spirit. (No. 7).—		Man and Lazarus.	
O. H. T. Godless Optimism.—E. G. C.		News and Correspondence	13
Missions	5	Encouragement	15
		Directory	16



EDITORIALS



BRO. AND SISTER TALLMAN.

BY H. M. EVANS.

Ont., passed away from this world of toil, trouble, grief, and pain and have entered the world of eternal day, and while we are sad we sorrow not as those who have no hope. They were the father and mother of three sons, and one daughter, Mrs. W. F. Ellis, who is now living on the old homestead, at Smithville, Ont.; Bro. A. S., at Meaford, being the eldest, and O. H. and O. E., now doing evangelistic work in the south.

We have known the Tallman family for about forty years and they have always been our true and trusty friends in time of need, and have always been true to the "old paths." Their family are all members of the church. We know only of their spiritual legacy they left their children: *A true Christian life*, and their treasures laid up in heaven where moth and rust doth not corrupt, nor thieves break through and steal. In Christian love we sympathize with the family. Heaven is richer by these two noble lives and this world is not worthy of them.

THREE CHEERS FROM JESUS. (No. 1)

BY H. MCKERLIE.

Three cheers from Jesus. Three great, good cheers; three cheers that are loud, lusty, and long: loud enough to be heard by every listening ear, lusty enough to thrill the hearer with their vibrating power, long enough to send their sweet echoes ringing down the ages to the end of time and to continue in the memories of eternity. Of those three cheers, there is at least one for each of us.

In imagination, let us divide this congregation into three; and with a proper recognition of the part to which we belong, each may more readily hear and appropriate the glad message of the cheer that fits his or her particular need.

On an occasion of this kind, when so many servants of the Master are gathered together having had their minds directed to the activities in which they have engaged during the year that has passed

since last June Meeting, there is likely to be a good deal of retrospection. And in making a survey of the past, there must appear to some, incidents in which their efforts did not seem to amount to much; or they may recollect occasions on which their zeal may appear to have been misguided and become a cause for regret rather than rejoicing. To those faithful preachers, teachers, and speakers who have doubts as to whether their efforts to uphold the cause of Christ may not have been so many blunders, to those whose work has brought no seeming success but who have met with something like disappointment and defeat, comes the Master's word of cheer. Here, in the Book Divine, the phonograph of Heaven, the Sacred Records hold the spirit and the sweetness of the Saviour's voice to be reproduced at will as long as time shall last and men desire to hear.

In the Acts of the Apostles, the historian tells us how Paul was set upon by the infuriated mob who would have torn him to pieces but for the timely rescue effected by the Roman guard in Jerusalem. Next day he made his eloquent defence before the council. But all seemed in vain. The burning earnestness and consuming love of the preacher, the very truth of God itself failed to do more than fan the flame of hate and increase the bitterness of his opposers. Cast into the prison, alone in the darkness and quiet of his dungeon cell, what must his thoughts have been? How he would review the two days' proceedings, wondering in his mind whether he had pursued the best policy, whether he had said the right thing. How feeble and foolish may have appeared to him the defence he had put up. What a blunderer he had been, for are we not all wiser after our opportunity has gone? Despondent, disheartened, deeming himself a failure, in all probability like many preachers since his day he felt like giving up and turning to something else, when suddenly the Lord stood by him and said, "*Be of good cheer, Paul*": Acts 23: 11.

In the service of Christ, every worker desires success. But the obtaining of success is not essential to the obtaining of the Master's approval, nor to the gaining of great reward. Fidelity alone endears to Christ. Fidelity alone earns His "Well

done good and faithful servant, enter thou into the joy of thy Lord."

The whereabouts and circumstances of the faithful servant are always known to his Lord. Dragged away from his brethren, isolated, alone in his misery, Paul is not forgotten by, nor beyond the reach of, his loving Master. Iron gates, armed guards, locked doors cannot keep out from him the One whose cause he has defended. All unannounced, without passport, permit, or the leave of Roman might, Jesus walks into the prison and the presence of his despondent servant dispelling the gloom, banishing doubts and fears, and restoring courage and healthy resolution with his salutation, "Be of Good Cheer, Paul."

But that is not enough. The drooping heart is to have more than consolation for past defeat; it must be strengthened and inspired for future effort, it must be made to know that fidelity retains the Master's confidence in spite of seeming failure. "As thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." The reward for faithful service is more service. Fidelity in little Jerusalem brings opportunity in greater Rome.

And so, dear brethren, to those whose best efforts for His cause have seemed like failure, to those whose faithful labours have brought only disappointment and the pain of severe self-criticism, the Master says, "Be of good cheer; for as thou hast testified of me in Jerusalem, so must thou also bear witness at Rome." He who has been faithful has not failed. Although denied the results you prayed and planned for, your labour is not in vain in the Lord: "*Be of good cheer*," you shall testify again.

* * * *

(For lack of space we hold over for our next issue, the remaining portion of the above splendid article, which is Bro. McKerlie's speech in the afternoon of June 3rd, at our last June Meeting.—Ed. C.M.R.)

SIN AGAINST THE HOLY SPIRIT. (No. 7)

BY O. H. TALLMAN.

We read in the Bible of the high-handed sin, the wilful sin, the sin unto death, the eternal sin, the blasphemy against the Holy Spirit and the sin against the Holy Spirit. Whether these all refer to the same condition or not, we find one principle in all and that is *unpardonable*, and hence will investigate under this head. Jesus says this sin

against the Holy Spirit shall not be forgiven, neither in this world, (age) nor in that which is to come. Matt. 12:32. The Holy Spirit gave us the Bible, I Cor. 2:13, hence every time we transgress or disobey God's law we sin against the Holy Spirit. But the *one* condition of which Jesus speaks is unpardonable. Surely this subject is important or it would not occupy so much valuable space in God's book, and surely we are deeply interested in the same, since our soul's salvation may depend upon our understanding of it. Jesus taught that it could not be forgiven in the age in which he lived (Jewish) nor in the age to follow (the Christian age). Paul emphasized the same truth in Heb. 10:26-28, where he calls it *wilful* and states that when once committed there remains no more sacrifice for sin but that the fearful judgment is *certain*. Then lest we should misunderstand what he means by *wilful*, he further explains it in verse 28, referring to an example of the same in the Jewish age. "He that *despised* Moses' law died without mercy." Showing clearly that when we know God's law but despise that law in our hearts and wilfully follow our own will then we have crossed the line where there is no more sacrifice for sin, and the expectation of judgment is fearful and certain. The Apostle John teaches, I John 5:17, that there is sin (no article in the Greek) not unto death and in verse 16 he says there is sin unto death. Or, in other words there is a condition of the heart that can be forgiven but when we become so wicked as to despise God's law then there is a condition of the heart that cannot be forgiven. The act may not be always the same but the same condition is always found in the heart. After Jesus had given wonderful proof that he was God's son yet the scribes despised his words and his miracles and said "He had an unclean spirit," Mark 3:30, and Jesus said this was an eternal sin. When the man in the wilderness despised God's word, he picked up sticks on the Sabbath day and God called it a high-handed sin and had him stoned to death.

How can we tell if the heart is in a condition that cannot be pardoned is a question that we are frequently asked. Paul makes this very clear in Heb. 6:4-7, where he tells us that when one has sinned so far and fallen so low as to despise God's law that "It is impossible to renew them again to repentance." Here is the divine test, and it never fails. *If you can repent* of your sins and turn to God and serve him that is positive proof you have

not committed the unpardonable sin. If you *cannot repent* you are lost and your doom is certain. Let us be careful and repent of every sin as the days pass by. When an alien sinner crosses the line and is in a condition that is unpardonable he is of the "don't care" disposition and does not seriously worry. He despises the word of God which now makes almost no impression on his sin-hardened heart. When an erring child becomes careless and sinful the Holy Spirit that dwells in his heart (Gal. 4:6; I Cor. 6:19) is grieved at first, Eph. 4:30, but finally if we fall so low as to despise God's word then the Holy Spirit leaves us. We have so sinned against him as to drive him away from us, for his temple must be holy, I Cor. 3:17.

With this article I conclude this present investigation, unless some reader desires me to answer a few questions which I will gladly try to do through the C.M.R. If we have helped to inspire greater regard for the Holy Spirit, his word and his work, we will be thankful for this opportunity.

GODLESS OPTIMISM.

By E. G. C.

How hopeful should they be who leave out God? Many in the world today who leave him out are exceedingly hopeful, forgetting that God's Word brings together the two facts, "having no hope, and without God in the world." Newspapers are filled with enthusiastic accounts of great plans and movements and discoveries which, we are told, are going to do away with certain troubles entirely. But these plans leave out God, and attempt to deal with troubles that are caused by sin. News articles in adjoining columns in a metropolitan daily recently told of the plans of Jews to put an end to anti-Semitism, and plans of physicians to put an end to disease. A conference on Jewish rights will meet at Zurich, Switzerland, in August. Prominent Jewish judges and lawyers and rabbis will assemble to prevent "excesses against Jewish communities in Eastern and Central Europe." This is a worthy purpose to end a conspicuous wrong; but it cannot be ended while the Jews reject Christ as their Messiah, King, and Saviour. The other article tells of the conclusions of a noted sociologist, Edward Alsworth Ross, writing in the Century Magazine for August, and telling of his world-wide survey of current activities in medicine and hygiene. Speaking of diseases, Dr. Ross says: "Already most of these furies are chained and the prospect is bright that within a lifetime all the chief mass-slayers will be laid low." But disease is the working of death in the human body, and death is the wages of sin, and only Christ can deal finally with sin. The world-wide epidemic of flu in 1918, which destroyed more lives than were lost in the World War, showed the helplessness of the best modern medical skill against disease. Some old diseases are appearing. Only blind optimism looks for real and permanent relief from any other direction than God himself. When Christ comes again to reign, anti-Semitism will have been forever ended, because

the Jews will have accepted their Messiah, and disease will have been diminished or conquered when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:9).

The above from a recent S. S. Times reminds me of one of the aims of the Educationalists, of the world, who recently met in conference in Toronto. The aim is to educate the people to such a pitch in the arts of peace and create such a desire for peace that war will be banished from the world. A fine aim indeed, but a Godless one. The idea is that improvement comes from man instead of from God. Paul describes these fellows as follows, "When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape." The only ones who will escape are, not these world reformers and peace cryers, but those who have accepted God through Christ. "But ye, *brethren*, are not in darkness, that that day should overtake you as a thief: for ye are all sons of light, and sons of the day."

Education! These peace advocates need to be reminded that the last "great war" was waged between the so-called educated peoples of the world. "And ye shall hear of wars and rumors of wars; see that ye be not troubled: for these things must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places. But all these things are the beginning of travail."

There are innumerable Educators, Reform Workers, Child Welfare Workers, Social Improvement Societies, leagues, etc., and at the same time crime is on the increase, the juvenile criminal has the stage, domestic infelicity and divorce are increasing, parental laxity is everywhere, anxiety, worry and unrest in civic, business and religious circles is much in evidence. Up to the days of the apostolic church there had been many grievous times, yet Paul said, "But *know* this, that in the last days *grievous times* shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away." "And because iniquity shall be multiplied, the love of the many (not all) shall wax cold." "But when these things begin to come

to pass, look up, and lift up your heads; because your redemption draweth nigh."

* * * *

The above article was written about 56 weeks ago,

here at the home of Bro. A. A. Robertson (Ice Lake, Ont) on the selfsame table upon which I now write. It has been crowded out till the present time. The passing of the year has served to confirm the position set forth.—Ed. C.M.R.

MISSIONS

Mrs. Geo. M. Scott, Sinde Mission, Livingstone, S. Africa, July 20: Dear Readers:—"The work grows in interest and broadens. Our three days meeting with natives was a treat to us as well as to them. We had a cluster of camp fires under the trees at night. Each had its circle of 15 or 20. All were so very orderly and attentive. Five were baptised. The boys went out in pairs preaching. Brought about 40 to repentance. We don't know when we can get them all baptised. More workers are so much needed. We will miss sorely those returning."

DEFYING THE GODS.

When Kapiolani, the most famous of all Hawaiian converts, turned to Jehovah, she resolved to break the lingering hold of superstition on her people by defying the much-feared goddess Pele who lived in Kileaua volcano. "Against the pleadings of her terrorized subjects she made the terrible journey of 100 miles on foot over rough lava beds, ate freely of the berries sacred to Pele, and fearlessly ascending to the very brink of the crater hurled stone after stone into the great lake of fire, challenging the reputed fire goddess to avenge herself. 'It was a brave and heroic deed that has been likened to that of Elijah on Mt. Carmel, challenging the priests of Baal, and to Boniface in Germany, cutting down the sacred oak of Thor.'

* * * *

AS GREAT AS BEING A MISSIONARY.

"And one thing is as great as to be a missionary, and that is to foster the missionary spirit that makes missionaries of others by the contagion of our zeal."—A. T. Pierson. There are dozens and scores, yes, hundreds and thousands of men who could encourage others to become missionaries and could enlist churches to support them and could do it with ease and without impairment of their own work or support. Brethren, can we be content in our soul-saving work to be indifferent to the

Great Commission and to the fields of greatest need and fewest workers—and still regard ourselves as fully Christian?

DON CARLOS JANES,
Louisville, Kentucky.

OUR INDIAN ROAD.

I was away on holidays when Bro. Trindle called August 25th at Winnipeg. I cannot promise for him an early visit to churches in Ontario. We were talking of it as a possibility in the future and he seemed to think it too good to be true. Several have joined in Bro. Bailey's suggestion for him to travel East and I will convey your wishes and make the necessary arrangements as soon as convenient.

Two friends have said "much should be done for this neglected field." I have spent some time investigating Indian conditions in N. W. Ontario, and feel that the emphasis may be placed on the word *neglected*. They surely do not live like most of us would want to live. Yet they have some compensations. They have lots of time for reflection. I judged that they do reflect. They don't hold hazy, undecided views of religion and life. They have a positive position in these matters. Also what they do they do very well. Bead work by the women was fine. One day in the motor boat, we passed the mouth of a small river; the water descended swiftly over large boulders and made quite a waterfall. To canoe up that river was beyond any of our party; it was called unsurmountable. Yet two Indians in a small home-made canoe, with an extra effort went up and were soon out of our sight. Again, I found them loyal to their attachments. Warm, faithful and ready to defend those things and persons which held their confidence. These qualities appeal.

Bro. Trindle has had in the first half of his journeys, a good hearing from his people. Interest which almost amounted to enthusiasm. Will their reflections on his teaching clarify to the progres

of God's Word and work? Will their ability to overcome difficulties help them overcome difficult conditions that seem always to arise and hinder young converts? And will that loyalty to an accepted condition help them to victory and usefulness? Let us pray that the better qualities of the heart and life of the Indian people may be won by our Indian preacher.

Bro. Beamish, 1002 Banning St., gratefully acknowledges \$6.30, Thessalon, Ont. church; \$10, Sis. Bridge, Cambridge church, Boston, U.S.A., towards boat for missionary work.

WALTER EATOUGH.

On Mar. 5th, Sis. Merritt wrote thanking the Meaford friends for sending them a nice box. Bro. Merritt especially glad to get the suspenders, called by some, braces. They are working hard, till late at night. To date they had had 27 confessions there.

THREE THINGS APOSTOLIC.

BY DON CARLOS JANES.

The apostolic church was a wonderful affair. It began auspiciously and grew by leaps and bounds. It converted the proud Pharisee, the Ethiopian treasurer, many of the priests, the Jailer of Philippi, and multitudes of others. It touched all lands and touched them so quickly that thirty years from that notable Pentecost the great apostle to the Gentiles wrote announcing the evangelization of the world! Col. 1:23.

It was the perfection of God's plans. The Holy Spirit was in it; the seal of divine approval was upon it; and with a conqueror's tread it moved from "victory unto victory."

In this triumphant church of God, three things were very distinct: Baptism, The Memorial Supper, and World-wide Missions. Every convert was baptized. They "came together" "upon the first day of the week" for the communion even though Sunday was not a holiday and the masses were Jewish and pagan. They went "into all the world" and preached the gospel "in all creation under heaven" in a single generation.

Can a church of Christ today be "loyal" and true and leave out Baptism, the Lord's Supper, or World-Wide Missions? And if all these are involved in real loyalty and soundness, what if we

neglect any one of them? Any church of Christ can engage in all three, especially the Supper and Missions.

MISSIONARIES AND CUSTOMS.

BY VIRGIL SMITH.

Yesterday Brother Boyer and I walked a mile or two into the country to a pool of water made by damming up the way of escape from a few small springs. We enjoyed the scenery as we walked along a narrow trail cut in the side of a great deep canyon. Hundreds of feet below us, covering the entire bottom of the canyon and extending up on the sides of the gorge was a field of coffee trees. A few little houses made of poles and mud were along the sides of the field on the hillside. Besides the pleasure of such walks, they afford much needed physical exercise and give great opportunities for meditation and prayer. Jesus spent much time with his inner circle of disciples and by himself in the mountains.

When we reached the pool we found three Brazilian women washing. I have read and heard much about washing as they were doing but never had the opportunity of seeing it until I came to Brazil. They use no hot water, no washing machine, washing board or clothes line. A tub of cold water, a gourd, a stone, and a cake of soap comprised their helps. Would it be easier if they had a few tin tubs, a wash board and some hot water? I was not sure. They are very skilled at doing it their way. Should I try to teach them the American way of doing it?

Many questions like this arise in the minds of the missionaries. When I see droves of horses and mules coming down the road with heavy loads of coffee, corn, wood, charcoal, fruit, or bricks on their backs; when I hear the loud crack of the herder's keen whip; when I see many sway sore backs caused from carrying heavy packs; I feel I would like to have some of my friends in the States ship me a complete set of harness so that I could show these people how much easier on horses and mules it is, and how much more could be accomplished by letting the animals pull instead of carrying. How I would like to show the Brazilians how much easier and more economical it is to build a road with a road plow and several road scrapers than with a pick, a shovel and a push car. They have plenty of powerful oxen and some

horses and mules that could do the work. Shall I show them how it is done in America?

These questions lead me to analyze thoroughly my mission in Brazil. I am not so sure that these people need washing tubs, washing boards or clothes lines. I think the American way is best, but I am not certain that my belief will stand the scientific test. Maybe it is largely due to the fact that I am American that I so believe. I am not assured that a sore back is any worse than many terribly sore shoulders which I have seen on horses in America. I do not know that a horse is any more adapted to pulling than carrying, although it seems to me they are. If I did know about these things, I would not have time to devote to them for I know something which the millions of this country need a thousand times more than they need a change in custom. They need deliverance from a mind which is at enmity with God and cannot please Him (Rom. 8:6-8); they need deliverance from the power of the Devil (Acts 26:16-18, Eph. 2:1-4); they need a righteousness which will enable them to stand in the presence of God without fear (Rom. 1:16, 17; 3:21, 22); they need a blessed hope (Titus 2:13); they need a High Priest who is able to succor them when they are tempted and to give mercy and grace in time of need (Heb. 2:18, 4:16); they need a power that can present them to God without spot or blemish (Eph. 6:27) and that is able to keep them from falling, and to present them faultless before the presence of his glory with exceeding joy (Jude 24). In one word, they need Christ for in Him and in Him alone are found these blessings. This is Brazil's need. It is an immediate need. It is an urgent need. All other needs are as insignificant as a child's need of a toy when he is alone in a burning building. If American civilization and customs were worthy of being brought to Brazil (which I do not believe) Brazil's real need would make it impossible for me to devote my time in that direction. My mission is to give Christ to the Brazilians. Though they gain the whole world and miss Him they had better never have lived.

If this were the only question it would be easy, although this requires a continual comparative valuation of things and a remembrance of my purpose in this country. The heart searching question of our Lord, "What is a man profited if he shall gain the whole world and lose his own soul?" is a full answer to this question. But there is another

and more difficult at times. The Brazilian says to me, "if you would have my highest respect and attention you must not appear without your coat even if you are only eight degrees from the equator." The man who carries his own suit case two blocks to the station has shown himself unworthy in the eyes of many. Some of the natives would spend the last *mil reis* they have and underfeed their family rather than be seen carrying something down the street. The Japanese demand that a man make as much noise as possible when drinking tea which is always offered to a guest. To refuse, whether you like it or not, is to refuse his friendship. One missionary in Japan by refusing a cup of whiskey offered at a gathering was put so far from the consideration of that man that only God's special providence is able to regain his attention. The Chinese demand that a man's wife walk several paces behind him. If a missionary's wife walks beside him his influence suffers. What shall be the missionary's attitude toward these customs? Clearly they are opposed to his tastes. Shall he comply for Christ's sake that he may not close an open door?

A general answer is very easy. Two passages of scripture settle it. "For though I was free from all men, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak; I am become all things to all men, that I might by all means save some." (I Cor. 9:19-22). "Be ye holy for I am holy." (I Pet. 1:16). It is clear that we should comply with these demands in as far as they help to open doors and are not contrary to holiness. It is necessary to emphasize those last five words. In every country, including the native land, there are customs which clearly are unholy. Here we cannot follow regardless of how many demands reach our ears or how many seemingly open doors we see closed. Our Lord could have had all the nations of the world more than nineteen centuries ago if he had bowed one time to the "God of this world." We cannot bow before one of the unholy customs of the nations of this earth though they all with open ears would sit at our feet thereafter. On the other hand it is

wholly contrary to the will of our Lord for us to let our pride, our personal taste or consideration for our own pleasure close the doors which God opens, by refusing to submit to a distasteful custom.

The application is not so easy. Here we feel the need of having our "Senses exercised to discern good and evil." (Heb. 5:14). Some are holy: some are unholy. Here we are likely to mistake Americanism for Christianity if we are not being led by God. If it is radically different from the way in America it may seem foolish, distasteful, and unholy. What shall we say to those who think it is a disgrace to carry a suit case? What shall I say of the custom among many in Brazil of letting children up to four and five go without clothes? What shall I say to Japanese Christians who insist on bowing before the Emperor or keeping an ancestral god shelf in their homes? He says it is no more than saluting the American flag or going to the cemetery on Decoration Day to pay our respects to the departed relative. Shall we disregard rules of etiquette based upon the idea that woman is inferior, and shall we teach the native to disregard them? What shall we tell the African about his scant clothing to which he and his neighbors have been accustomed all of their lives? Especially does it become important if to clothe him the American way results in impairing health.

The Godly answers to these questions can be found through prayer and full submission to God's will but there is danger; danger of letting our selfishness and pride control. We may hope to find it unholy so that we will not have to comply with it. It is distasteful to us because we are not accustomed to it, and then race prejudice or national pride might enter in.

If the missionary is tempted to find a foreign custom unholy because it is not American, the people of America are tempted to find American customs holy because they are American. The customs of America are no more holy than the Brazilian. But thousands of Christians are submitting to them without stopping to think whether they are holy or unholy: they take it for granted. It is well for us all to keep in mind that this world is in the arms of the Devil and that if we walk according to it, in America or elsewhere, we are walking according to the Devil. Let us be careful not to mistake the way of the masses in

America for the way of our Lord. I am persuaded that it is far from it.

From Bro. A. B. Reese, of Reeds, Missouri, comes an appeal in behalf of Bro. W. L. Brown and family who are planning to go to Africa as missionaries. Africa is a big country with 180,000,000 people, and only a few missionaries there. They are doing good work. Christ died for the lost in Africa too, and Bro. Brown will be giving more in going than we who give money. But we can help him. Send Bro. Reese a contribution.

Sinde Mission,
Livingstone, North Rhodesia,
South Africa.

Dear Christian Friends:

Let me again thank you for your special interest in my welfare, and for your help in the mission work. I am sure the Lord will bless you for your efforts to do good in His name. You are far away from us, and yet you are brought very near by the blessed "tie that binds." There is a nearness between the people of God, that does not exist between the people of the world.

These African natives become very near and dear to us when they see the light and accept it. Their skin is as black as the blackest, but their hearts are as white as snow when cleansed by the blood of Jesus. We are glad some of them are becoming teachers and want to tell their unconverted brethren the good news.

At present the greatest need seems to be more white teachers. There are so few here now, that a very small area has been touched by "church of Christ" teachers. The denominations are far ahead of us in mission stations, number of converts, amount of territory reached, etc. There is much room for expansion, and some villages are now calling for teachers whom we cannot supply. The more white teachers there are, the more native teachers can be trained to go out and teach their own people. Although the white teachers can do a great deal of good by going about among the villages and teaching. The most effective way seems to be to let the white man establish schools, train teachers and preachers and send them out. However, we like to visit the natives in their homes and do so when possible. Bro. Short has made

that his chief work in recent months, and much good has been done through his efforts. Native teachers are too few, so the white teacher must go, even though he has a heavy load which must be left behind on the mission.

Dear Friends, will you lend your influence toward getting more white teachers on the field? We can't get too many. There is work to be done, and the time is swiftly passing. Of course, it means sacrifice but the joy to be found in it more than pays for the sacrifice of leaving the homeland. A letter from one of our workers this week says, "The happiness we get out of the work pays for all the privations." Please pray with us for more laborers to be sent into the vineyard.

Sincerely your sister in Christ,
MRS. RAY LAWYER.

JOHN SHERRIFF

Missionary

Huyuyu Mission,

Macheke,

S. Rhodesia, S.A.

Churches of Christ

Dear Brethren:—

June 3rd, 1928.

With all this building, and other work on, which I am at from 6 A.M. to 6 P.M. it does seem hard to get time for correspondence, and spiritual things. Of course, I know many good Christian brethren at home would say, I wouldn't do this, and I wouldn't do that, but when they get onto the Mission Field, they will find it all melts down into a solid fact, that they have got to do it, or get out, with no back answers. Anyhow I thank God we have health and strength, and the desire to do it.

In days gone by, I have been able to do, both the temporal and spiritual work in a measure, but I must confess a 12 hour day now, does not leave much energy for spiritual work.

Our day school closes today for two months mid-winter holidays, this will give us a chance to get a little more work done. The natives will be busy preparing their gardens for the next crops of rice, mealies, etc. The white schools close about the 14th of June for three weeks. Molly will go to Bulawayo for rest and change. And Theodora will come home for hers. I will meet her at Salisbury.

We are now in the middle of the dry season, mornings are dark and very sharp, but no ice. Beautiful sunny days.

I am hoping to have all the granite foundations in for our six roomed house and levelled up, the end of next week. I have the bricks and *daarger* (for mortar) carted on to the job, ready to start

the brickwork. I have finished the brickwork for my office, and expect to roof it in with cor-iron next week. This will be a useful and comfortable room 16' by 12' 6" inside with fireplace and granolithic floor.

I am working short handed all the time. Although this is a native Reserve, it is most difficult to get native labour, especially what you might call skilled N-labour, boys who know which end of a trowel and hammer to get hold of. There is plenty of work about, for those who are any good. A builder told me in Salisbury they were paying as much as \$15 per day of eight hours for white bricklayers, plasterers, etc.

I have arranged for a N. bricklayer to make a start Monday next, at \$20 per month. I don't know if he will help me, or hinder me, till I see what he can do. I have also sent to Frederick in Nyasaland for two builders, but they are in no hurry to come. Meanwhile our dry season is slipping away as fast as it knows how, far too fast for us.

The scene here is gradually changing, and this place begins to look as if someone was living here, and had come to stay. The stone garage, and carpenter's workshop, is only waiting for a native bush carpenter to come along and put a bush and grass roof on it.

All the materials for the house will have to be transported from Macheke station. What are we going to do for an ox waggon for transport? Where would we be today, and what could we have done in the way of work here, if I had not brought my own waggon and donkeys? One donkey \$15 was lost coming here. My harness is about finished now, and my waggon is very much the worse for wear. Is it necessary or right, that one Brother spending his time in the work, must needs be responsible for such as the above, when he has thousands upon thousands of brethren in partnership with him? I am not grouching, grumbling or even advertising what I have done, but I have read somewhere of a "Golden Rule" (I think in the Gospels); can't we use it on this Huyuyu job?

As you all know brethren, I have only another year or two to go, down here, and yet I consider this a good enough proposition, to spend several of my last years at it; and believe me, I value these *last years* as much as any that have gone before.

This should be good enough to induce the

brethren to invest in the work here. Many are doing so, and a lot of money is coming in, but it doesn't stop here; it is all being used, so far as we are able to judge, for God's glory and the advancement of the work. I wrote about this waggon and oxen last wet season, now by the time you read this, and I get an answer, another rainy season will be close at hand, and it will take time to obtain them after I have the money to buy them with. The waggons in use on this reserve cost \$600. They are drawn by 16 or 18 oxen. Oxen have gone up in price and cost now from \$12 to \$15 each, then there are the trek chains, yolks, stops, and reins which will cost round about \$50.

Three natives on the Reserve, have waggons as above. They are built especially for this country, and with care, should last many years. I now leave the matter with you brethren. I shall just keep going on, as far as I can get, in establishing this Mission.

I understand "Central Church of Christ" Nashville, Tenn. intend increasing their support for this Mission a 100%. "Praise the Lord." Who'll be the next to try it?

I have a water cart, (a barrel on wheels with shafts) at the Macheke station. My mule will draw this for us. It cost \$83. These are the things that keep the funds down in starting a new Mis-

sion, but you can't carry on without them.

I really need a helper here. The quickest and most economical, would be a single young man, able to teach and preach some. Physically fit, and willing to make himself useful, where and when able. It would mean less transport expense, less salary or support, and less accommodation, and less time in getting him here.

Such a brother will receive a warm welcome from those who are here. Send him along and I'll get him at Bulawayo. Bro. Geo. Hollis, Queen's Garage, Regent Road, Sea Point, Cape Town, will pass him on from there. His support should be *not less* than \$100.00 per month.

Dear brethren I have given you enough to work on for the present, so will now quit. Thanking you for all your love, confidence and support in this work for Jesus and the natives of Africa.

I thank God for this leaves us all well and in good spirits. We also thank the Sisters for the parcels which have come safely to hand and which have caused much excitement and satisfaction.

With Christian love and greetings to all,

Your Brother in Christ, JOHN SHERRIFF.

Help us put the Christian Monthly Review, our only "old path" Canadian paper, into every home.

OUR CONTRIBUTORS

A "HOME" WITHOUT LOVE.

A rich man dwelt in a palace grand,
Yet his eyes with tears were dim:
For the one he married when but a youth
Had lost her love for him.
Darkened the life, when wedded hearts grow cold;
And likely to lead to a fall.
Ah! sad is the house when Love's gone out—
It is never a home at all.

The farmer comes to his cottage door;
The sun's far down in the West;
His wife and the children have waited long
To give him sweet caress.
For there's always joy when the heart is right,
And never a fear of a fall;
But sad is the house when Love's gone out—
It is never a home at all.

I'd rather dwell in a cabin, far,
With rough-hewed logs for a wall,
Or any abode where Love exists,
In dwelling great or small;
For life is short, like the thin summer mists,
To gather life's fruit e'er it fall,
Our house must be one where Love persists,
Or it's never a home at all.

Albert Burgess.

THE PERFECT BOOK.

By C. R. LONDREY.

Throughout the world we have a large variety of books dealing with various subjects written by different well educated men, some even possessing uncommon wisdom and yet they have been unable to write a perfect book. However, we have one perfect book which has been handed down through a good many generations and which we know as the "Word of God" or the Bible. This Book may appear dry to some but where will we, if we want to read history, find a more complete volume giving the history of the world from the creation until the end. If we want romance all we have to do is to turn to Genesis from 25 to 32 and we have an account of how Jacob won Rachel and also how he managed to get the most of his father-in-law's cattle. This is no novel or some unheard

of thing. It is quite natural and as like causes produce like effects we have the same thing to-day.

Then again if we want adventure, turn to the story of Jonah and the whale or Daniel in the lions' den.

If we want biography we have it too. The greater part of the Old Testament and New is about the lives and work of great men.

If we are of a wilder nature there is plenty of war and blood shedding stories to satisfy the blood thirsty. These and many others are all contained in the one book.

Then it is said by some it is all a myth. But the Holy Scriptures claim to be God's message to mankind in all the world and through all generations and testimonies of the truth of this claim have been springing up and multiplying ever since those messages were first delivered to men. Every successive age has produced not only additional proof but proofs peculiar to itself of their divine origin and our own age has been fruitful beyond any in the developing of new testimonies and in the recovery of old and lost ones. Every branch of modern science, every field of modern research, every pursuit which has been made the subject of study, has yielded both numerous and diversified evidence of the divine origin of the sacred record.

While the Bible makes everything speak for God, He has in these days made everything speak for the Bible. The prophecy came not in old time by the will of man but holy men of God spake as they were moved by the Holy Spirit in revealing the will of God to mankind through these sacred pages. Therefore we can hardly question the divine origin of the scripture as it is its own best interpreter. In contemplation of this glorious system we discern one great intention interwoven not only in the verbal prophecies but in the lives of certain individuals from the creation of the world.

WHY WE NEED FAITH.

BY PHILIP PETCH

The Faith that we have in mind as being needful in us all is much more than a mere belief in the existence of God; for there are many who so believe and are in no wise benefitted thereby. "The demons," James tells us, "believe and tremble."

We need faith such as Abraham had, a faith that accepted all of God's word and promises and

led him to obey God's commands, even to the slaying of his son Isaac through whom he was to become a great nation and be a blessing to all the families of the earth. We need the faith that manifested its trust in God by proceeding to offer Isaac, believing that God was able to raise him from the dead. Such an unquestioning trust only is worthy of the name of Faith. And, while we have no such test to stand as that of Abraham's, a like faith is required for our salvation.

We need faith before we can please God. It is the first thing needful in bringing us to God. Paul says, (Heb. XI, 6) "Without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him."

We need faith that we may live justified before God. In Gal. III, 11, we read that "no man is justified by the law in the sight of God, it is evident, for the just shall live by faith." Faith saves us from the sentence of spiritual death. Nothing can be plainer than the declaration that no man is justified before God except by faith. Our good deeds must be coupled with faith if we are to profit by them.

We need faith because, as a foundation on which to build the Christian character, it is a necessity. Peter says, "Add to your faith virtue, and to virtue knowledge," etc., enumerating all the other graces that go to produce a perfect Christian character.

We need faith to overcome the world. In 1st John V. 4, the writer puts it thus, "this is the victory that overcometh the world—even our faith." Faith overcomes the world, not as Alexander and other conquerors overcame it, by armed might; faith subdues it by overcoming temptations, the powers of evil and the prince of this world—the adversary of God.

We need faith to make prayer acceptable to God, and profitable to ourselves "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

What can you do who have no faith? There is no other way of salvation, but by faith. Without it you have no hope. And, having a Bible and all history to teach you, how can you excuse your unbelief and lack of trust in your God?

THE RICH MAN AND LAZARUS.

Luke 16:19-31.

BY J. T. CARTWRIGHT.

Luke is the only New Testament writer that recorded the above Scripture, but I will venture to say that whoever reads it with care is almost sure to remember something about it ever after. Because it leaves the impression that what we call *death*, is just a transferring from one state to another. But when we begin to consult commentaries and listen to the conclusions of some preachers, we soon get a bit mixed up in our thoughts. Here (e.g.) are a few samples—

W. Walsham How, D.D., Lord Bishop of Bedford; "This *Parable* was spoken in connection with the foregoing discourse."

Dean Farrar, in "Life of Christ," Page 428; "The *Parable* of the 'Rich Man and Lazarus,' like all of our Lord's *parables*, is full of meaning, and admits of more than one application."

Adam Clarke, "This account of the rich man and Lazarus is either a *parable* or a real *history*. If it be a *parable* it is what may be, if it be a *history*, it is that which has been. Either a man may live as is here described, and go to perdition when he dies; or, some have lived in this way, and are now suffering the torments of an eternal fire. Let us carefully observe all the circumstances offered here to our notice, and we shall see—

1. The crime of this man. And II His punishment.

2. He was clothed with purple and fine linen.

3. He fared sumptuously every day."

Wm. Hurte, "Luke does not say that it was a *parable*, but reports Jesus as saying that there *was* a certain rich man; and that there *was* a beggar who *was* laid at his gate full of sores, etc., and he would be a bold man who dare affirm that there never were such men, and that these things which are said to have occurred never did take place . . . There are some things which are strange to us, but we must not reject them on that account. Angels carrying Lazarus to Abraham's bosom and Abraham talking with the rich man, are both outside of our experience, but must be received as unquestioned testimony, whether if be according to our ideas or not . . . Suppose we admit that it is a *parable*, and not a real occurrence, we are led to ask, is the *parable* it-self based on

fiction? Can it be possible that Jesus would sketch these experiences as felt after death, if there was no such thing? Consciousness in the intermediate state is certainly taught by Jesus in this sketch.

There is consciousness in that state or Jesus has deceived us."

(I have not quoted the foregoing in full, but I have tried not to misrepresent any one of them.)

Well, all readers will at once see how preachers and teachers differ about the question as to whether or not our Lord's talk here is a *parable* or *real history*.

Now I agree with Wm. Hurte while he keeps in the past tense. But when he says "There is consciousness in that state or Jesus has deceived us," I don't think that necessarily follows, for the following reasons:—

1. From the time when the angel Gabriel appeared to Zacharias in the temple, to the death of the last Apostle, there were a large number of occurrences that are "outside of our experiences." And I submit that "we must not reject *them* on that account." (e.g.)

2. Jesus said (See John 11:11); "Our friend Lazarus is fallen *asleep*; but I go, that I may *awake him out of sleep*." And Jesus did awake him, but it was from what David calls "the sleep of death." Psalm 13:3.

3. Matt. 27:52, 53; "Many bodies of the saints that had *fallen asleep* were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many."

Now we see from the above Scriptures that David, Jesus and Matthew call death a *sleep*. And I think the incident at Endor proves it. I Sam. 28:15; "And Samuel said to Saul, Why hast thou *disquieted* me, to bring me up?" Others could be added to the list of reappearances (e.g.), Moses and Elijah at the transfiguration, but apart from Samuel, we don't learn much about their experiences in the death state. The foregoing were never intended to be the rule I think, including the "Rich man and Lazarus," but exceptions, and they all served their purpose no doubt. God permitted such occurrences or they could never have taken place.

I have no wish to follow the example of King Saul, but feel more like saying concerning all them that have fallen asleep in Jesus,

"Until the shadows from this earth are cast:

Until He gathers in His sheaves at last:

Until the twilight gloom is overpast—
Goodnight!"

52 Robins Ave.,
Hamilton East, Ont.

(In allowing Bro. Cartwright to express himself as above the C.M.R. assumes no editorial responsibility for the position taken, for personally I cannot subscribe to the **goodnight** theory.—Ed. C.M.R.)

NEWS AND CORRESPONDENCE

We, at Meaford, were pleased to have with us on the first Lord's Day in Sept., Bro. Lynn Whitelaw, now of Detroit. While I was at Cape Rich for the morning meeting Bro. Lynn spoke at Meaford, on "Loyalty," and from all reports he gave them something to think about.—E.G.C.

C. B. Clifton, 714 Pearson Ave., Ferndale, Mich., Aug. 29, says the C.M.R. "continues to be a welcome visitor to my study. I rejoice with my good Canadian brethren in every triumph of the Gospel. The work in Ferndale is moving along nicely. At almost every meeting of the church some one hears the Gospel preached for the first time."

Roy Whitfield, Ogema, Sask., Sept. 2: "For about a month I have been working with Bro. Wilfred Orr at carpentry work, but I am now back to Ogema for a while. Of course I was here every Sunday before, but I find that it is difficult to keep up the interest when I only make a flying visit once a week. I expect to be home for a while this fall if all is well, and if satisfactory arrangements can be made here."

Each subscriber send at least 1 new 1.

Chas. W. Petch, Carman, Man., Sept. 3: "I left Carman on July 16th with my wife and Eva and motored 500 miles to Horse Creek, Sask. We enjoyed a stay of about four weeks in the home of my wife's youngest brother, Russell Elford. I preached in Lark Hill school-house for over four Lord's days. The attendance was regular, and the interest increased to the end. Five young people were baptised into Christ, three being the children of Bro. Russell Elford. Others were "almost persuaded."

After spending a few days at Wiwa Hill, we came on to Regina and spent Lord's day with the church there. We were pleased to meet the good brethren there and enjoyed "the fellowship of kindred minds." Coming further east we spent two nights and a day with the brethren at Wawota.

We had two good meetings here yesterday with one confession and baptism.

Palmer, Tennessee, Aug. 27th, 1928.
Publishers of "Christian Monthly Review,"

Meaford, Ontario:
Please publish the following—

The church of Christ at Palmer, Tenn., wish to extend their sympathy to Bros. O. E. and O. H. Tallman, on the death of their mother and father. Mrs. Tallman died while Bro. O. E. was conducting a revival here. Two weeks later their father died. We feel sure the parents' Christian training helped their sons to be the successful preachers they are. May God help them in their trouble and continue to bless them in their work.

The Church of Christ,
Palmer, Tennessee.

Emma C. Wardell, Smithville, Ont., Aug. 25: "Was

so pleased on receiving the Sept. C.M.R. to find Bro. and Sister Campbell's large size picture. I have known them so many years and loved them so well. How nice to see them there and I thank you for your part in giving us their picture."

TALLMAN

Oliver Tallman was born at "Evergreen Hill," near Smithville, Ont., Sept. 4th, 1846, and there he died Aug. 20th, 1928, after nearly 82 years of active life. The departure of Bro. Tallman has brought sorrow to the community, especially the church in this district, in which he has been interested for many years.

Brother Tallman enjoyed his usual health, until about 15 days previous to his death; when his faithful companion, with whom he had made the pilgrimage of life for nearly 60 years was called away by the angel of death. While he bore the loss without a complaint, he frequently said, that he would not be here long. On Sunday he was at Jordan for the morning worship and returned home that evening where he talked with some friends until nearly time to retire. Throughout the day he had been feeling much better and no one thought that the end was so near. Monday morning about three o'clock, his daughter was aroused by his call. Medical aid was summoned but all in vain. Conscious that the end was near, he talked freely with his loved ones, and about five o'clock his eyes were closed in death, and he took his journey to that land from which no traveller ever returns.

Bro. Tallman was baptized by Nathaniel Wardell, when he was a young man, and lived to see his entire family and sixteen of his nineteen grandchildren all in the church.

He is survived by one sister, Mrs. Maggie Walker; three sons and one daughter; Mrs. W. F. Ellis at home; A. S. Tallman, of Meaford, Ont.; O. H. Tallman, Cleveland, Tenn.; and O. E. Tallman, Port Dalhousie, Ont. The last two are faithful Gospel preachers, and were holding meetings near McMinnville, Tenn., at the time their father died.

Funeral services were conducted at the home by the writer, assisted by L. J. Keffer of Smithville, and E. G. Collins of Meaford. The body was afterwards laid to rest in the Smithville Cemetery, where it awaits the Master's call.

"Adieu, sweet friends—I have waited long,
To hear the message that calls me home.

And now it comes like a low, sweet song
Of welcome over the river's foam.

And my heart shall ache and my feet shall roam
no more—no more: I am going home—

Home where no storm, where no tempest raves,
In the light of the calm, eternal day;

Where no willows weep over lonely graves
And the tears from eyelids are kissed away.

And my soul shall sigh and my feet shall roam
No more—no more: I am going home."

C. G. McPhee.

COON

On August 18th the spirit of our beloved Brother Alexander Coon, left its earthly tabernacle to be with Jesus, which is far better. His passing was a joyful relief for which he prayed; for by the eye of faith he looked forward to the city of God, where pains and sorrows are over. During his closing days, his suffering was intense, but he bore it with patience and fortitude.

Brother Coon was born near Smithville, Ont., on August 22nd, 1852; and was born anew when he was about seventeen years of age, and for many years was a faithful member of the Smithville church. About eighteen years ago he moved to Beamsville, where he continued to be active in the Lord's work, and by his departure the church has lost a faithful member and a consecrated servant.

He is survived by one sister Miss Alberta Coon, Beamsville; four nieces, Mrs. Cora Bolton, Jordan, Ont.; Mrs. Mildred Hagerman, Detroit, Mich.; Mrs. Mable Price, Port Dalhousie, Ont.; Mrs. Lillian McConnell, Vineland, New Jersey.

Funeral services were conducted in the Beamsville meeting house by the writer, assisted by C. B. Clifton of Detroit, Mich., and L. J. Keffer of Smithville, Ont.

"Servant of God, well done!"

Thy glorious warfare's past,
The battle's fought, the race is won
And thou art crowned at last."

C. G. McPhee.

Walter Eatough, 529 Toronto St., Winnipeg, Man., Sept. 4: "Evidently conditions in Winnipeg are bad. Day schools and some Sunday schools closed because of infantile paralysis. I only got back last night and don't yet know much of it.

The folks were greatly delighted with Bro. Trindle's report. He travelled as far south as Victoria Beach, then came to the city for supplies and is returning over the same ground."

LET US HELP HIM

Without his knowledge or request I make this appeal for Bro. H. M. Evans, Selkirk Ont. In a letter of Sept. 1, he says, "I am sorry that so little comes in that we cannot send you a little help for the Monthly." He is not preaching at all. He is commendably taking care of his invalid companion. And if it were convenient for him to leave her, he is himself not able to do hard work, and is therefore without income. He is descending the western slopes of life, and his nerves are not good. This is a case of where in his younger days he was so busy preaching and editing, for which he was even then, I fancy, insufficiently paid, that he had not the time to do what those of other callings are careful to do, that is, lay by something for a rainy day. I have some times reflected that some of our brethren appear to be so busy getting ready for the rainy day that they overlook their faithful servants in the Word. And of course it won't do for the preacher to complain, for then he would give the thing away; the brethren would be sure he was preaching for money, which, for the preacher if not actually, is next to the unpardonable sin.

Instead of having earthly possessions, Bro. Evans now finds himself trusting in a kind Providence not fearing what man can do to him. While I'm sure the brethren at Selkirk would not see them suffer for the necessities of life, yet I take this opportunity of acquainting others with these facts and ask that you take the matter under consideration and either send a gift for Bro. Evans and his wife or get your congregation to send a contribution. "Your abundance being a supply at this present time for their want . . . that there may be equality."—E.G.C.

O. H. Tallman, McMinnville, Tenn., Sept. 1: "Our meeting closed at Earlyville this morning at the water with 19 baptised and one restored. We begin tomorrow at Old Salem (in Franklin County, Tenn.) so hope to see many of your old friends."

J. C. Bailey, Elmdale, Montana, Aug. 26: "Preached at Fairview last Lord's Day; at McKinley school-house today. Shall, the Lord willing, preach at Mona next Lord's day." He further said that his little son, "Norman is in the hospital at Minot, N. Dakota under a specialist's care and shall possibly be there for months. He came through the first of a series of treatments last Wed. He had come out from under the ether alright. He shall take his second treatment next Wed., D.V."

Each subscriber send at least 1 new 1.

There lies before me the prospectus of Bro. Price Billingsley's new book, "What the Church Must Do to be Saved." It has his picture on the front cover. He calls the book, "A short series in Church Efficiency, for home study and class work. Practical and Inspirational." The Table of Contents shows ten chapters, one each on the following, The Bible; The Church; The Home; The Eldership; Worship; Christian Kinship; Discipline; The Grace of Giving; Missionary Work; Preachers. His reasons for publishing the book justify him in doing so. Too well we know that the church today should be more efficient. Every one should read the book. Price \$1.50. Order from the author, 4400 Utah Ave., Nashville, Tennessee.

Reta Spearman, 255 N. Mitton St., Sarnia, Ont.: "Progress here is slow. We realize a true Christian work does not grow in leaps and bounds. It needs plenty of willing service. Our membership consists of six women and a few children. Anyone of the women when called upon can take any part of the meeting, unless brethren come from other congregations. That is a great help. They don't rely on one to do all the work. Every one is steadfast. Sometimes when I think of our missionary fields and the hardships of the workers, I believe we do not do so badly at all trying to meet everything with a smile. We have had much help from Forest, Blackwell and Woodgreen. Brethren Fred and John Whitfield have been very good in helping us, for which we thank them, for we highly appreciate their efforts. We pray continually for the restoration of Sister J. C. Bailey's health. Also for the success of the missionaries. We ask you all to pray for us. We wish for the C.M.R. success."

Mrs. E. J. Purcell, Wardsville, Ont., Aug. 17: "The work at Woodgreen is going along nicely. We have had two splendid meetings. Bro. Keffer and Bro. A. Stewart have been with us. Bro. John Whitfield gives us some real nice talks. There is so much we can do if we work with a will. 'Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men'."

Each subscriber send at least 1 new 1.

T. W. Bailey, R. 2, Thessalon, Ont., Aug. 14: "We took up a collection for Sister Sam Whitfield two weeks ago, and sent her \$16. It does me good to see the brethren here doing so well. We are sending our mission collections to 'Our Indian Road.' Why do not the brethren wake up to this work and give it a good 'try-out'? Bro. Eatough says he and Bro. Trindle are talking of a trip to Ontario, probably our next June Meeting. I think that would be fine, and I hope it will meet with a hearty approval from all."

J. C. Bailey, Radville, Sask., Aug. 12: "Mission meeting conducted at the Great West school house came to a close last night. We had a full house and some nearly persuaded.

Bro. Orr and Bro. Whitfield were both with me much during the meeting. The Radville brethren attended well. The visible results of the meeting were ten baptised and a young but zealous church started to work for the Lord."

The copy for this issue is being prepared at the home of Bro. A. A. Robertson, Ice Lake, Ont. His home is my home during a revival with the church here which began last Lord's Day, Sept. 9. We had three meetings for preaching on Lord's Day. Last night was a rainy night but we had the largest attendance, which is good for a Monday night. We shall continue for two weeks anyway, further depending upon interest. The active membership here numbers about 25 or 30 with others who should be attending. There are about 2 other smaller meeting places on the Island, one of which is Little Current. We may possibly do some preaching there before leaving. Shall report on that later. In my absence the work at Meaford goes on as usual, the speaking being done by home talent, and others whom they may invite to help them.—E.G.C.

WANTED,

To know if there are any members of the church living in North Bay, Ont., and if there may possibly be a meeting there, even in a home, for the Breaking of Bread each Lord's Day. If you know please communicate with the Editor of this paper, and he will thank you for your help.

HIGH COST OF WAR

The best statistics obtainable say that the World War cost 30,000,000 lives and \$400,000,000,000 in property. One man has it figured out that with this sum, we could have built a \$2,500 house and furnished it with \$1,000 worth of furniture and placed it on five acres of land worth \$100 an acre, and given it to every family in the United States, Australia, England, Wales, Ireland, Scotland, France, Belgium, Germany and Russia. After doing this there would be enough money left to give to each city of 200,000 inhabitants and over in all the countries named a \$5,000,000 library, a \$5,000,000 hospital and a \$10,000,000 university. And then, out of the balance we could still have sufficient money to set aside a sum at 5 per cent interest which would pay for all time to come a \$1,000 yearly salary for each of an army of 125,000 teachers, and, in addition to this, to pay the same salary to each of an army of 125,000 nurses. And, after having done all this, we could still have enough money left to buy

up all France and Belgium, calculating the value of France at its worth in 1914 which was \$62,000,000,000 and Belgium at \$12,000,000,000.

Encouragement

Albert Burgess, "I like your paper very much. All the articles are good, and I am glad you have so many able writers."

Roy Whitfield, "I very much enjoyed reading the last issue of the C.M.R."

"We must hang together or we shall hang separately."—B. Franklin.

Mrs. J. R. Smith, "Wishing you every success in the good work."

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Christian Monthly Review

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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. F. 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, 12th Ave., E. Lord's Day, 10 a.m., School and Bible Class; 11 a.m., Worship and Breaking of Bread; 7 p.m., Song Service; 7.30 p.m., Gospel Meeting. Wed., 8 p.m., Prayer and Bible Study. Secty.-Treas., F. E. Lucas, 735 Richmond St., East 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.

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.—Corner Beecher and Raymond Sts. 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. M. G. Miller, Treas.

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. W. H. Perkins, 845 Queen St. Sec'y; 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.

CARMAN, MAN.—Church meets on Lord's Day at 11 a.m. for Worship; 12.05 p.m. for Bible School; 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. W. F. Cox, Evangelist.

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. A. D. Fleming, Secretary.

HAMILTON, ONT.—Church meets at 77 Sanford Ave., South of Main. 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. K. C. Spaulding, Evangelist, 667 Rhodes Ave. 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, 420 Arlington Ave., (10), 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. McKerlie, Evangelist, 1492 Bathurst St., Toronto, Ont. 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. Omar Kindy, 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.

SARNIA, ONT.—Church meets in Dausies Hall, corner of Mitton and Wellington St. Bible study and worship at 2.30 p.m., every Lord's Day. Write to Reta Spearman, 255 N. Mitton St.

SEATTLE, WASHINGTON, U. S. A.—Church meets at 5th Ave., N.W. and W. 62nd St. 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. Thur., 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. Chas. W. Petch, Evangelist, 455 Victor St.

CAMBRIDGE, MASS, U. S. A.—Church meets Lord's Day at 2.30 p.m., in Noble room, Phillip Brooks House, Harvard University yard. Jno. R. Hovious, Evangelist, 2028 Massachusetts Ave., Cambridge. Geo. Wallington, 42 Gordon St., West Somerville, Mass., Treasurer.