

Christian Monthly Review.

WEST GORE, N. S., CANADA.

VOL. IV.

MARCH, 1919.

No. 3.

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CHURCH DIRECTORY.

WINNIPEG, MAN.—Church meets at north west corner of Sherbrooke and Sargeant Streets, Lord's Day. 11 a. m., Breaking Bread and Worship. 9.45 a. m., (during summer) School and Adult Bible Class. 7 p. m., preaching the Gospel. Wednesday, Prayer and Bible Study 8 p. m.

BROOKLANDS—Lord's Day. 11 a. m. Breaking of Bread and Worship. 3 p. m. Sunday School.

CALGARY.—Church meeting place, 15th Avenue, between 4th and 5th Streets West.

Lord's Day—Bible Study, 10 a. m.; Breaking of Bread, 11 a. m.; Preaching service, 7.30 p. m.

Wednesday evening—Prayer and praise 8 p. m.

Secretary, A. Weston, 222 4th Avenue, N.E.

VICTORIA, B. C.—Church meets at 585 Bolskin Road, Lord's Day, 11 a. m., to commemorate the Lord's Supper.

VANCOUVER, B. C.—Church meets at 4332 Victoria Road, South Vancouver. Morning meeting at 11 o'clock, night meeting at 7.30. J. L. Saunders, Sec'y. Treas., 1964 12th East, Vancouver, B. C.

HAMILTON, ONT.—Corner of Cathcart and Wilson Streets. Church meets Lord's Day. Bible Study 10 a. m. Breaking of Bread. 11 a. m.; Preaching the Gospel, 7 p. m.; Bible Study, Wednesday, 8 p. m.

GLENCOE, ONT.—Church meets in private house on Lord's Day at 11 a. m. for worship.

WOODGREEN, ONT.—Church meets on Lord's Day at 11 a. m. for Bible Study. At 7 p. m. for preaching and worship. S. Whitfield, Evangelist

CLACHAN, ONT.—Church meets at 2 p. m., on Lord's Day, for Bible Study. 3 p. m., for preaching and worship. S. Whitfield, Evangelist.

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

BARRIE ISLAND, ONT. Church meets at home of G. A. Vancise, every Lord's Day at 11 a. m., for worship.

FOREST, ONT.—Church meets in private house on Lord's Day, at 2.30 p. m., for preaching and worship.

JURA, ONT.—Church meets on Lord's Day at 10.30 a. m., for preaching and worship.

WYOMING, ONT.—Worship at 10 a. m., each Lord's Day at the home of H. M. Evans. Travelling brethren welcome.

MONTREAL, QUE.—Church meets in Y. W. C. A. Rooms, 2094 Park Ave., Montreal. Secretary, P. L. Pratley, 469 Clarke Ave., Westmount, Que. Phone. 6200.

Lord's Day—10 a. m., Bible School; 11 a. m., Breaking of Bread and worship. Gospel preaching 7 p. m., first Lord's Day of each month (present arrangement.)

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.

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.

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. J. Madison Wright, Evangelist..

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.

BATTEAU, ONT.—Church meets at the home of Edwin Fisher each Lord's Day at 11 a. m., and 3 p. m., alternately, for worship, and on Wednesday evening for prayer meeting at 8 o'clock.

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

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. At 7 p. m. for preaching. Wednesday at 8 p. m., Bible Study. L. J. Keffer, Minister.

MEAFORD, ONT.—Church meets on Lord's Day at 9.45 a. m. for Bible Study. At 11 a. m. for Worship. At 7 p. m. for preaching. Wednesday at 8 p. m., Prayer and Bible Study. J. L. Hines, Minister.

OWEN SOUND, ONT.—Church meets at Foresters' Hall, 2nd Avenue, Lord's Day, 11 a. m., for worship O. H. Tallman, Minister. W. F. Ellis, Secy.

Christian Monthly Review

A Magazine of Religious News and General Intelligence, Published Quarterly in the Interest of Primitive Christianity at

WEST GORE, NOVA SCOTIA, CANADA.

50 Cents in Advance.

D. McDOUGALL, Editor and Publisher.

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S. WHITFIELD,	Evangelization.
O. E. TALLMAN,	Ecclesiastical History.
O. H. TALLMAN,	Science and the Bible.
J. L. HINES.	W. F. COX,
H. A. ROGERS,	CHAS. W. PETCH,

VOL. IV.

WEST GORE, N. S., CANADA, MARCH, 1919.

No. 3.

The Value of a Smile.

THE thing that goes the furthest toward making life worth while, That costs the least and does the most, is just a pleasant smile.

The smile that bubbles from the heart that loves its fellow man,

Will drive away the clouds of gloom and coax the sun again.

It's full of worth, and goodness too, with human kindness blent—

It's worth a million dollars, and it doesn't cost a cent.

There is no room for sadness where we see a cheery smile;

It always has the same good look—it's never out of style.

It nerves us on to try again when failure makes us blue:

The dimples of encouragement are good for me and you.

It pays a higher interest, for it is merely lent—

It's worth a million dollars, and it doesn't cost a cent.

A smile comes easily enough, a twinkle in the eye.

Is natural—and does more good than any long-drawn sigh;

It touches on the heartstrings till they quiver blithe and long,

And always gives an echo that is very like a song;

So, smile away! Folks, understand what by a smile is meant—

It's worth a million dollars, and it doesn't cost a cent.

EDITORIALS.

Getting Through the Bars.

FENCES and Bars are put up for the purpose of keeping animals in separate herds. Some times they get through the bars and get together. Live stock

owners have a perfect right to put up fences and bars on their own premises to keep in separate groups, their own cattle. The sheep of the Good Shepherd belong to Him. He calls them "my sheep". And for them he has "One Fold." They are one "Flock" and "One Family", the "Sheep of His pasture". No dividing fences and bars in that pasture. The Lord has built none and authorized none. What! Do we find men in the Lord's pasture putting up fences and bars, and dividing the sheep? What business or right have they there? They are trespassers, and should be dealt with as "thieves and robbers."

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Each denomination, while admitting that the others are in fellowship with God, say practically, they shall not have fellowship with us. They are good enough for fellowship with God, but we will not admit them to *our* fellowship. We will keep up the bars, which our ancestors put up away back on the borders of the dark ages, lest we get together—and get into "fellowship with one another"—as well as with God.

People who are fit for fellowship with God, and whom we admit *are* in fellowship with God, are surely good enough for fellowship with *us*. Else we are better than God. And this is what the denominations are practically saying by putting up bars to keep separ-

ated the people who are in fellowship with God. Then down with those bars! The Lord alone has the right to put up fences or bars, for the protection, not for the separation, of the sheep of His pasture. He has long ago put up all the fences and bars that he wanted put up. His pasture is an enclosure divinely circumscribed for the accommodation and sustenance of His sheep. No man or set of men has ever been given the right to put up fences or bars. The Lord himself has put up some bars, for the protection of his flock. He has barred all "fellowship with the unfruitful works of darkness." He has barred out the "world, the flesh and the devil." Let us reverently recognize—and never dare to pass *His* bars. And let us never be guilty of such blasphemous presumption as building cross-fences within His fold.

Now what are these bars which are keeping good people separated? They are the denominational creeds, which have been formulated by men—uninspired men—and adopted as denominational church standards of doctrine and practice. Of course there is not a vestige of authority in or for any one of them. Of course they all conflict with and contradict each other. Of course they are all human and unauthorized productions, hence fallible and erratic. Of course they usurp and contravene the authority of Christ., who is the head of his body the church. Of course no living person, young or old, is in the slightest degree under obligation to obey or even listen to them. Yet, while the Saviour prays for unity, they perpetuate division! Away with them—to the moles and the bats,

and let us have the unity of the Spirit in the bond of peace.

And what are the supports, which are sustaining these divisive creeds and doctrines of men? They are chiefly denominational names, denominational schools and denominational papers. These things foster and propagate denominational theologies, and perpetuate sectarian divisions. Do away with these things, and the chief hindrances to unity will be removed, and till then there never will nor can be unity. Now to our good friends of the denominations we put this question: Which will you prefer, to retain your divisive creeds and perpetuate division; or the speedy answer to the Lord's prayer for unity? Choose ye.

Now the work of letting down the bars to Christian fellowship is already under way and gaining great momentum. Some millions have discarded all party man-made creeds and names; have taken as their name alone the name of Christ; "of whom the whole family in heaven and earth is named"; the Bible alone their rule of faith and practice; their platform the Foundation of Apostles and Prophets, Jesus Christ himself being the chief corner stone. *We are getting through the bars.* And we call upon all good people to join in and help to speed up the work of removing the obstructions to unity; so that we all, walking in the light, as He is in the light, may have fellowship one with another, and the blood of Jesus Christ His Son may cleanse us from all sin.

Striving Together.

THE above heading occurs in a passage which reads: Only

let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.

It is the latter part of this verse that I wish to call especial attention to just now. Standing fast in one spirit, and with one mind striving together for the faith of the gospel. What kind of spirit is this in which we should be standing fast? We *all*! We are safe in saying it is a spirit of meekness; a spirit of brotherly love; a spirit of brotherhood unity and co-operation. Are all the brethren, the loyal brethren in Canada standing stedfast in this spirit? If not, God forgive us and help us so to do. "With one mind striving together for the faith of the gospel". Are we all in accord with that, brethren? We may be all striving for the faith of the gospel; but are we all striving *together*, with one mind, for the faith of the gospel? Are we permitting any diversities of mind, or any brick or cement walls, to prevent us from striving together for the faith of the gospel? Now in Canada we must have unity and co-operation of brotherhood, that with our forces united and mobilized, we may wage an aggressive warfare for the Captain of our salvation.

OUR ASSOCIATE EDITORS.

The New Testament Church.

THE religious mind of the world is much concerned about this question just now, and

I think it wise to write a few articles on the subject.

First: The New Testament Church was not in existence until after the death of Christ. Let us read carefully the following: "For he (Christ) is our peace, who made both (Jew and Gentile) *one* and broke down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two *one new man*," (Eph. 2:14, 15.) Paul was a Jew and addressed this letter to a Gentile Church. He showed the former condition of the Gentiles by saying: "That ye were at that time (time of circumcision See v. 11) separate from Christ, alienated from the commonwealth of Israel." (Verse 12.) This was the condition of the Gentiles prior to a certain time, as Paul clearly shows in Verse 13, "Ye that were once far off are made nigh in the blood of Christ."

Then until Jesus shed his precious blood on Calvary; the Gentiles were "far off", but the "middle wall is broken down," and the enmity removed, in order to make of the two *one new man-church*. Now since the wall must be broken down, in order to make the *new man*, the *new man* was not made until the wall was broken down.

You may ask, what is the middle wall? It is an "enmity", the "law of commandments," (Eph. 2:15) a law that included the Israelites, and excluded or left out the Gentiles. God made promise to Abraham that he and his posterity should go into Canaan, and possess it forever; if they kept his covenant. (Gen. 17.) Did they keep *his* law, covenant? No. "Be-

hold the days cometh sayeth the Lord, that I will make a new covenant." (Jer. 32:31.) Make a new one, why? Did they fail to keep the first one? Of course they did. Let us read Jer. 31:32. "Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant *they broke*."

Let us now turn to 1 Sam. 2:30, "I said indeed that thy house and the house of thy fathers, should walk before me forever; but *now* Jehovah saith, "Be it far from me for them that honor me I will honor, and they that despise me shall be lightly esteemed." From the above we can see clearly that the promise to Abraham and his posterity was based on conditions, for if the Jew had kept that covenant, it would be in force to-day; because it was everlasting to them if they would keep it; but they failed to keep it and God made a new one.

"For if that first covenant had been faultless, then would no place have been sought for a second. For finding fault with them, (Israelites) he saith, Behold the day's cometh, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah." (Heb. 8:7, 8, See Jer. 31:31, 32.)

The Middle Wall Broken Down.

"Let me sing for my well beloved a song of my beloved touching his vineyard. My beloved had a vineyard in a very fruitful hill; and he digged it and gathered out the stones thereof, and planted it with the choicest vine, —and he hoped that it should bring forth grapes, and it brought

forth wild grapes." (Isa. 5:1, 2.) The vineyard is the house of Israel (Verse 7.) "A very fruitful hill" of verse 1 is no doubt the same as "The land flowing with milk and honey" Canaan. "Gathered out the stones thereof. The driving out, the inhabitants of the land. The "wall" of verse 5 no doubt has reference to the "law of commandments." The grapes were good works, but the wild grapes were evil works.

The children of Israel were chosen by God, and placed by him in the land of Canaan, expecting them to keep his law, which they refused to keep, and brought forth wild grapes, by committing fornication with the people of the land; so Jehovah said: "And now I will tell you what I will do to my vineyard; I will take away the hedge thereof,—I will break down the *wall* thereof, and it shall be trodden down." (Isa. 5:5.)

Listen: God said: "I will break down the wall". "I will take away the hedge" This "wall" law—stood between the Jew and Gentile; hence a middle wall. Paul said: "He (Christ) — broke down the middle wall." In Isa, God said it should be broken down, and in Eph. Paul said it has been done; so, sometime between Isa and Paul we find it fulfilled. What was this middle wall or hedge? Paul says it is "the law of commandments contained in ordinances," or the old covenant. When was the middle wall or old covenant taken away? "And I took my staff Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And *it was broken in that day*; (Joe 11:10.) The staff, even Beauty was cut

asunder in order that the covenant might be broken, and it was broken the very day that the staff was cut asunder. What or who was the staff Beauty, says one? Verse 12 answers the question. "If ye think good give me my hire; and if not forbear. So they weighed for my hire thirty pieces of silver." (Read verse 13 also Mat. 27: 1-10.) It was the Christ who was sold or betrayed for thirty pieces of silver.

Jesus is the staff Beauty who was cut asunder, while on the Roman cross. Now we can see from the foregoing that the old covenant, law, middle wall, was broken down and taken out of the way, the very day that the staff Beauty was cut asunder on the cross. "Blotting out the bond written in ordinances that was against us; and he (Christ) hath taken it out of the way, nailing it to the cross." (Col. 2:14 also Rom, 7: 1-7.)

Now since the old covenant or middle wall was taken out of the way in order to create the new *man*, and it was taken away at the cross, we are bound to conclude that the new *man* (church) was not established before the death of Christ.

Jesus died at the end of an age—the Jewish age. "Once at the end of the age hath he been manifested to put away sin by the sacrifice of himself." (Heb. 9:26.) Age (or world R. V.) here means Jewish age or covenant. It would be foolish to say it had reference to the material world.

The Old and New Man.

The expression new man implies an old man. The old man was the Jewish church, governed by the old covenant, with Moses

as mediator, and the members were called Israelites.

The new man is the Church of Christ, governed by the new covenant, with Christ as mediator, and its members called Christians. (1 Pet. 4:16.)

More next month.

J. L. Hines.

My Trip to Meaford and Immediate Points.

EARLY in the month of December, 1918, I was called to the telephone to answer a long distance call. After getting proper connection I learned that Bro. J. L. Hines, the evangelist of the Church at Meaford, was wanting to speak to me.

Bro. Hines wished to go South, to his Tennessee home for the holidays, and thought it would not be wisdom on his part to leave his work unless he could get some one to take his place, for at least three or four weeks. Owing to the fact that I could leave my congregation without much inconvenience I granted his request.

At my arrival in Meaford I learned that the "flu", which was then raging in town, had claimed a host of victims and that an unnumberable multitude of others were affected with it; and worst of all that nearly every family in the church in some way was brought in direct contact with it. Fortunately, though, the places out of town where I was expected to preach, as well, weren't quite so bad. The unfavorable condition of the people made it very difficult to have religious meetings or meetings of any kind. Hence the attendance and interest fell far below our expectation, never-

theless our services were as well attended as could be expected under the prevailing circumstances.

Owing to the unfortunate circumstances connected with Bro. Hines' trip South I was obliged to stay longer than was formerly arranged. Before reaching home our good Bro. fell into the hands of the "flu" which got the best of him. In addition to that, and to make his case more serious, he had malarial fever. But it seemed providential that he went South when he did as the physician, who waited on him, said if he had stayed in the North until spring it is probable that he would have died.

Through the goodness of the Lord he was spared to resume his work with the brethren in Meaford and surrounding country.

Bro. Hines is a fine man, a real good preacher, well liked by those with whom he comes in contact, and is doing a great work in his chosen field of labor.

From Meaford I proceeded to Collingwood where I preached for two Lord's Days. There is a nice band of gospel workers here, meeting in Bro. Watterworth's home. All the preaching is done by Bro. W. except when preaching brethren visit them. Preaching brethren who live in nearby districts would do well by making a strenuous effort to be present occasionally to refresh and encourage these brethren by way of exhortation.

I will not soon forget my preaching tour to the above places.

Fraternally,

W. F. Cox, Selkirk.

Brother McDougall's Work.

I believe that Brother McDougall did a good work when he started to manage and publish our little paper. We are in debt to him for the paper. It has already done good, and I believe that it will grow in usefulness as it continues. I am sure that we need a paper here in Canada. It will do much more good as a monthly, and I feel sure that the brethren will take more interest in it since it comes oftener. Let us stand by our editor and encourage him in every way that we can. Do not be afraid to tell him that he is doing well. Flattery is an abomination, but real encouragement is good, and it will help to tide over hard places.

Let no one think that Brother McDougall's task is an easy one, for I am sure it is not. It takes a good deal of time, patience and perseverance to do what he is doing. Let us hold up his hands while he is serving us in this way. The Lord's cause needs all the help we can give it; and we owe our first and best to it.

S. Whitfield.

The Book of Romans, No 1.

THE book of Romans is the greatest and most profound of all books of the Bible. It was written by the great apostle Paul; and it is the most wonderful production that he has left us. Of course he was guided by the spirit of God when he wrote. God is really the author of it, but He used the Apostle Paul and through him He revealed it. "As our beloved brother Paul also according

to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in the which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." (2 Per. 3:15, 16.)

Peter realized that Paul wrote some things that are hard to understand, and we know that this is true; but we are glad that much of his writings can be grasped, and even in the hardest of them we can learn a good many lessons. His writings baffled the Jews who did not understand the Old Testament, and who did not believe on Christ. They were not honest before God. Those who are not honest now, and who are following the doctrines of men, will have a great deal of trouble with his writings.

Those who study this book, with honest hearts before God, will learn that salvation is not simply for the Jews or any one nation, but rather for all that will believe on Christ and obey him. The Gospel is for all. All who are burdened with sin may come to the Christ, and find rest. Whosoever will may come, and be saved. When Paul showed that salvation was not simply for the Jews, he showed that it is not simply for what is called the elect in the modern sense. Hence modern predestination vanishes away. We will also learn that "once in grace, always in grace" is not true. The eleventh chapter of this book upsets that doctrine. The Jews depended on Abraham. They said that they were the children of Abraham. They were depending on the flesh,

but Paul shows that even Abraham did not receive salvation through the flesh, but by faith in God and Christ. Hence they must get salvation the same way. Only those that believe on Christ and obey Him are the children of Abraham, in a spiritual sense. Paul also shows that salvation did not come through the law, but through the promise of Christ to Abraham, which was four hundred and thirty years before the law was given. The promise embraced all nations. Salvation is not through the flesh, and it is not through the law; but it is through faith and obedience to God and to Christ. Those who study closely the teachings of Paul in this book will learn that universalism is not true, for the subject of it is, the Gospel is the power of God unto salvation to every one that believeth. Salvation is conditional and not unconditional. Those that comply with the conditions, and endure unto the end will be saved.

If we do not study this book, we will not learn its teaching. The more we study, the more we will learn, if we study to profit thereby.

The better we understand the book of Romans the easier it will be for us to understand the great plan of salvation, which God has revealed through Christ, and the better appreciation we will have of that great system - its greatness and its simplicity.

As long as we live, and have the Bible, we will have something to study. We will never master it in this life. Our interest in and appreciation of the word of God will grow as we study it. It is a wonderful Book, and Romans is the most wonderful of all the

books of this Book. Let us realize that it is better than gold, much better than fine gold, and that it is sweeter than honey or the honey comb.

Romans, Galatians, and Hebrews were all written by Paul. They are alike in some respects. They all contrast the law and the Gospel, and show that the Gospel is superior to the law. In other respects they are different.

S. Whitfield.

OUR CONTRIBUTORS.

The Macedonian Call.

AND a vision appeared to Paul in the night; there was a man of Macedonia standing, beseeching him and saying "come over into Macedonia and help us." Paul was a wonderful missionary. He was willing to offer himself up as a living sacrifice that he might win souls to Christ. He realized that a great responsibility was resting upon him, for he said, "Woe be unto me if I preach not the gospel." Not only did he realize that it was his duty to preach the gospel, but he tried to urge others on in the service of the Master. "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom; Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long suffering and teaching." (1 Tim. 4: 1-2)

We need more men like the great apostles who were willing to put their whole heart into the work of saving souls. We need

more men like Peter and John who were called away from their nets and made fishers of men. We need more men of faith. It is wonderful the power that is locked up in the mustard seed of faith. The mustard seed which is the smallest of all seeds, when it is planted becomes a mighty herb, so that the birds of the heaven may come and lodge in its branches. To the man of faith small things will grow and become great. We need a faith that is rooted and grounded in the Lord Jesus Christ. A faith that will enable us to see through the dark clouds to the throne of grace. A faith that will enable us to cry out as the great apostle, "I know him in whom I have believed and I am persuaded that he is able to guard that which I have committed unto him against that day."

We need more love. We need to have kindled in our bosom the spirit of love, as it was manifested in the life of our saviour. It was love that led Paul to forsake all and follow Christ. It is love that prompted missionaries to go to the foreign lands and spend their time and talents in the service of God, trying to lead the lost, dark and benighted souls to the Lamb of God, who taketh away the sin of the world.

"Oh love divine, so full and free,
That saves the vilest, even me."

Paul heard a cry coming from the heathen beseeching him to come and preach the gospel, and the *cry is still coming*

"From Greenland's icy mountains,
From India's coral strand,
Where Africa's sunny fountains
Roll down their golden sand,
From many an ancient river
From many a palmy plain,

They call us to deliver
Their land from errors chain."

The dying souls of earth say "come," and Christ says "go." Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world."

The silent call of the nations speaks in louder accents, than the voice of many thunders. Should I see a friend lying in the street, weary, sick, and faint, and though he asked not my help, I would consider his silence more potent than his words. If he were insane and rejected my kindness, I would be constrained to thrust it upon him. Let us then pour out the blessings of God upon the ungrateful. Proclaim the everlasting truth of God, and it will bring forth its fruit in due season.

"Shall we whose souls are lighted

With wisdom from on high—
Shall we, to men benighted,

The lamp of life deny?

Salvation, oh salvation;

The joyful sound proclaim,

Till earth's remotest nation

Has learned Messiah's name.

The fight is thickening. The battle raging. The trumpet is calling us to the fight. Everything appears as though right is upon the scaffold and wrong upon the throne. But it has been the same from the beginning. The bitter enemy of man was revealed in Eden. He marred God's greatest work, disinherited the possessors of Eden's garden, and brought sorrow, shame, and death to man. But the almighty hath not been

unmindful of this awful disaster. For as soon as the poison began its deadly work the antidote for sin was indicated. Even in the awful day of Eden's tragedy; there was a rainbow radiant with the promise of redemption. Today there shines forth from Calvary the hope of eternal bliss. Soon shall the victorious and blood washed army come rejoicing, and in that land that knows no sorrow, they shall sing ceaseless praises unto Him who sitteth upon the throne.

Let us be up and doing, for the harvest is truly plentiful but the laborers are few. Africa has her thousands of slaves and untutored barbarians. India has her teeming millions of heathens. In her jungles may be heard the continual rattle of chains that bind down the slaves in the prison of darkness. The moaning cry of the broken-hearted and poverty-stricken continually rend the air. When will these things cease? Not until the gospel has been planted in every heart. Let us then proclaim the glad tidings to earth's remotest bounds, and when it has spread to the utmost limits, and the earth is covered with its glory, then shall the mist that swathes our planet be rolled away, and bright like a new born morning star shall it shine with a radiance that comes from the throne of grace. Let us then take the gospel with its blessings rich and golden, for it is the only means of bringing everlasting peace and happiness to a dying world. The cross is the great civilizer. It is the symbol of salvation to all mankind. Take then of salvation full and free, drink of the fountain that forever flows; and after it has slacked your burning thirst

pass it on to others, who are famishing for the waters of life; for beautiful are the feet of them that bear glad tidings of good things."

C. G. McPhee.

NEWS DEPARTMENT.

Carman, Man.,

Feb. 7th., 1919.

The work at Carman is doing fine. The interest and crowds are both good. We are opening several mission points in the country around here, which we expect to be fruitful for the Master.

Brother D. C. Janes of Kentucky spent eleven days with us in January. His lectures on Europe, Egypt and the Holy Lands were enjoyed by all. His stirring calls for greater activity in Missionary work, were needed and appreciated by the brethren. We trust that the fruit of his labor will be seen in the future.

C. G. McPhee.

Bromhead, Sask.,

Jan. 27, 1919.

Mr. D. McDougall, Editor and
Publisher of Christian Monthly
Review, West Gore, N. S.

Dear Bro. McDougall:---I am enclosing seventy-five cents (75c.) subscription price for last year and this.

Thus far the paper has pleased us, and we hope to see it grow. May it not only publish that which meets with the approval of the many, but that which meets with the approval of God. Too many of our papers seem to change as the sentiments of the

people change, in place of remaining steadfast and thereby strengthening those prone to swerve from our Guide, the Bible. The example of the apostles who said, "We must obey God rather than men," seems to have been laid aside until a more convenient season.

Yours in the Christ,
Hulda M. Good,
(Mrs. H. J. Good.)

Drayton, Jan. 26, 1919.

D. McDougall, Editor and Publisher, West Gore, N. S.

Dear Bro. McDougall:---We received our Review last week, and we were glad to welcome it home as one of our spiritual helpers, for truly it is such when we can read the words of comfort from our "Loyal Brethren," which we are in need of, as we live far away from a loyal church.

We try to do our best under the circumstances, and remember our Lord in our own home every Lord's Day at 11 o'clock A. M. during the winter.

We have visited churches at Toronto, Hamilton, Beamsville, Smithville, Meaford and Cape Rich, which have encouraged us very much.

For this reason we are glad to receive the Review, and to hear how these churches are progressing. We were pleased to read Bro. S. Whitfield's article in the last issue. He visited us and preached for the church at Goderich, Ont., about thirteen years ago.

Wishing you success.

Your Brother and Sister in Christ,
Mr. and Mrs. James H. Johnston.

Ice Lake, Ont., Jan. 27.

I may say that we are all highly pleased with the Christian Monthly Review. It is better than ever with its additional pages and monthly visits.

Your Brother in Christ,
Andrew Archibald.

Owen Sound,
Jan. 21st, 1919.

D. McDougall,
West Gore, N. S.

Dear Bro.—Please find enclosed \$10.00. Bro. Ora Tallman will write you concerning the same. Wishing you unbounded success in the anticipated "Christian Weekly Review,"

I am,
Yours fraternally,
W. I. Ellis.

New Glasgow, P. E. I.,
Jan. 17th, 1919.

Dear Brother MacDougall:—Just received by this morning's mail, the January copy of the "Christian Monthly Review." It is always a welcome little visitor, and am glad it is to be a monthly publication.

I enclose postal note for seventy-five cents, which will pay my arrears for 1918 and the advance subscription for 1919.

Fraternally,
J. W. Hayter.

Marriages.

McNALLY—LAYCOCK.

A very pretty wedding took place at the home of Mr. and Mrs.

J. M. Laycock, near Meaford, on Christmas Day, at five o'clock, when Olive B. their second youngest daughter became the bride of Clark K. McNally, of Cape Rich. The bride wore a gown of white silk trimmed with lace, also a bouquet of carnations and ferns. They were married under an arch of evergreen and smilax with touches of holly. The flower girls were Evelyn Tallman and Ella McNally. Miss Jennie McNally played the wedding march. Dr. O. H. Tallman, of Owen Sound, officiated. The presents were both beautiful and useful, one being a cheque from the bride's parents. After supper a musical program was enjoyed by about thirty-six relatives and friends. Both are members of the Church of Christ at Meaford, and will live near that town.

OBITUARY.

NEAL.

Sister Neal, widow of our lamented Brother W. F. Neal, evangelist who labored here at Winnipeg, Man., for about six years, and at Meaford, Ont., for ten years, has gone to her rest.

She died on November 10th, 1918, and was laid to rest in Elmwood Cemetery.

We are glad to testify to the unswerving loyalty of our sister to the plain teaching of the New Testament. The writer has vivid recollections of many heart-to-heart talks with her about the truth.

She was a worthy daughter of a worthy father namely, Bro. J. W. Harding, of Winchester, Ky., a worthy exponent of the truth at ninety-five years of age. The apostolic injunction to the church at Corinth justly portrays our departed sister, for she was steadfast, unmovable, always abounding in the work of the Lord.

Our deepest sympathy goes out to the family in their bereavement.

A. R. Adams.

HOUSTON.

Toronto, Feb. 25th, 1919.

This afternoon at 2.45 we laid to rest, until the resurrection morn the remains of our Bro. Sam. Houston, who for the last fourteen years has been practically an invalid, to say the very least he has been a sufferer.

Brother Houston did not accumulate any great amount of wealth in his active life, but was a very hard working man. He was a man of many eccentricities; a man whom many failed to understand and consequently failed to appreciate. He was seventy-one years of age, and lived a considerable amount of that time a Christian. He spent most of his time in the last few years in the study of the "Good Book"; it was his passion to know "him whom he had trusted" and this he very well accomplished, if we are to judge.

Our sympathy goes out to Sister Houston and those bereaved of a father. Sister Houston has unfailingly stood by Brother Houston in all of his illness and

proved a very worthy "help mate" to him.

Let us all live so that when death shall call we shall be ready.

R. G. Schell,
157, Fulton Ave.

Church Directory.

Simcoe, Ont.—Worship at 11 a. m. each Lord's Day at the home of Dr. Lily Jackson. Travelling brethren welcome.

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