

Christian Monthly Review.

WEST GORE, N. S., CANADA.

VOL. IV.

MAY, 1919.

No. 5.

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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. 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 307—10th St., W., Lord's Day, 11 a. m. for worship. Dr. O. H. Tallman, Minister. W. F. Ellis, Secy.

Christian Monthly Review

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

WEST GORE, NOVA SCOTIA, CANADA.

50 Cents in Advance.

D. McDOUGALL, Editor and Publisher.

ASSOCIATE EDITORS :

H. M. EVANS.

S. WHITFIELD,

O. E. TALLMAN,

O. H. TALLMAN,

J. L. HINES

W. F. COX,

CHAS. W. PETCH.

VOL. IV.

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

NO. 5.

Scattered smiles are like showers;
They cheer like the beautiful
rain,
That falls on the withering flowers
And makes them bloom sweetly
again.

NEWS NOTES AND EDITORIAL COMMENT.

Annual Report, Japan.

By J. M. McCaleb.

My monthly reports have already appeared in the papers. The total amounts received during 1918 are as follows : For Miss Sarah Andrews, \$38.75; for Miss Lillie Cypert, \$335.36; for Brother Fugimori, \$47.00; for literature,

\$67.70; for the Sendagaya Church work, \$249.66; for C. G. Vincent's work, \$683.75; for J.M. McCaleb, from America, \$1058.04; earned in Japan, \$338.16; for the Zoshigaya work, \$246.75. Total \$3,663.17.

The amounts reported for others do not represent all that these persons received, but only such amounts as were sent to me to be forwarded.

Good Work of Miss Straiton.

Miss Nellie Straiton, 1030 South Lake St., Fort Worth, Texas, voluntarily receives and forwards funds, without charge, to missionaries in all parts of the world. The annual report of her work for 1918 totals \$2,110.65 thus forwarded, and for January, 1919,

\$228.20. The beauty of this work is, that every dollar contributed goes direct to the missionaries designated by the contributors themselves. The funds are not placed in control of a middle party to be manipulated, lived upon, and appropriated or misappropriated at the discretion or prejudice of the said middle party. Only a portion of the contributions put into the funds of missionary societies and Boards ever reach the actual missionaries. The funds are in large measure dissipated by the salaries and other expenditures of the official functionaries at home. There is no New Testament precept or example for this kind of procedure. Nor was there any instance of it in the great missionary age of the church, the first four centuries. Contributions were forwarded directly by the contributors, or by their chosen messengers. Never in those early ages were the contributions of the Christians of a country or district thrown into a general fund under the management of a few individuals, who at their own discretion applied the funds of all the churches.

Miss Straiton is acting simply and scripturally as a messenger to deliver contributions to their destination. Let the good work go on.

The British and Foreign Bible Society, at a meeting in the Guildhall recently celebrated its 115th birthday. All the guests were presented with a copy of "The Gospel in Many Tongues, containing a passage of scripture in 498 varieties of language or character. The Bible is not yet extinct.

News of the progress of the movement inaugurated by prominent protestant leaders for a union or federation of churches, seem to be absorbing considerable interest in the religious world to-day; and everybody wonders whereunto this thing will grow. In a forecast of the objective desired, the first thing to be sought is a

Basis of Christian Unity.

We have already seen that unity of Christians is desirable, and further that it is imperative. And if imperative, then it must be practicable. As unity is enjoined and division forbidden, there must be a practicable *basis* of unity. "How can two walk together except they be agreed?" In order to unity there must be agreement; a common basis of unity. Can such a basis be found? If not we must despair of Christian unity. Well let us at once begin the search for a practicable basis. Let us try first the "Apostles' Creed," the "Thirty Nine Articles," the Episcopalian basis or platform. All Church of England people will at once agree that this is the proper basis. They would all be glad to have all others come to them and stand with them upon their platform. But how do the others treat this proposal? Not a mother's son of them will agree to it. Some of them will say, it is not authoritative, having been formulated by uninspired and fallible men; hence not only without authority, but erratic, and too narrow for all to stand upon. It is most obvious that we will have to look further. Well, then let us try the Westminster Confession of Faith. Presbyterians will all agree that this is the true basis of unity, and they are hoping that

all will ultimately come and stand with them on their platform. But, while this basis of unity teaches that God did from all eternity predestinate a certain definite number of persons to eternal life, and a certain definite number to eternal damnation, and that the number of each is so definite that it can neither be increased nor diminished; and while this is to some a "good and wholesome doctrine and full of comfort," others, equally zealous, call it a "damnable doctrine." No hope for unity on *that* basis. We may try with like success any of the other denominational creeds. Not one of them is practicable as a basis of unity for all Christians. We must have, in order to Christian unity, a basis that is broad; broad enough for all Christians to stand upon. Those others are all too narrow. We must have a basis that is adequate, sufficient, authoritative, infallible and divine. Have we such a basis? Only the Lord himself could formulate such a basis. Has he done so? Hear him. "Ye are built upon the foundation of Apostles and Prophets, Jesus Christ himself being the chief corner stone." "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." "Let us walk by the same rule", (Phil., 3:16). "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." (Gal., 6:16). Thus have we found in the Word of God itself the only and all sufficient "Rule" of faith and practice; the only common and safe ground; the

only basis of unity which is practicable, acceptable, infallible, authoritative and divine.

An optimist is one who makes the best of it when he gets the worst of it.

It is one's privilege and duty to change his mind when convinced that he has been wrong.

Decide what is evil not by the opinion of your friends, but in the light of the Word of God and of conscience.

Why not crystallise our gratitude by consecrating some of our possessions to the work of evangelization?—Bible Advocate, Eng.

No Christian should loll under the juniper tree of despondency; but every Christian should abound in hope, revel in the sunshine of service in his Master's vineyard, and prayerfully await the fulfilment of his promise. —Gospel Advocate.

It is he who aspires highly who highly achieves.

Vision of the heavenly is given not merely for contemplation, but for realization.

OUR ASSOCIATE EDITORS.

The Church Of The New Testament.

What Does The Word Church Mean?

The word church comes from the Greek word *ecclesia*, and means "the called out." It is

translated church, congregation, assembly etc, in other words it means a people called out of the kingdoms of the world by the gospel of Christ and cleansed by the blood of the Lamb of God. Christ said on one occasion when addressing the apostles "Upon this rock I **Will build My Church**" Mat., 16; 18, **Will Build** comes from the Greek word "oikodomeo" which means "to build" "to establish" "to found." Then we read; "Upon this rock (the fact just confessed) I will build, "establish" "found" my "church" "people" "congregation" "assembly" and the gates of Hades shall not prevail against **IT**."

How Many Churches Are There?

"There is one body." Eph. 4; 4. "He (Christ) is the head of the **Body the Church**." So Paul says there is **One Church**. This church is also spoken of as the kingdom of which Christ is King, Rev. 1; 4-6, and Acts 20; 28. This **Church** or kingdom is made up of local churches or congregations, 1 Cor. 1; 1-3, 16; 1-4, and Rom. 16; 16. All of which are independent of each other as respecting organization and work. This Church is not a denomination in any sense, for it includes all of God's children everywhere, whether in the denominations or out, for every one that "believeth and is baptized shall be saved" says Jesus. But those in the denominations are in error as were some in the church at Corinth, 1 Cor. 1; 1-10, and should be admonished to cease teaching things that divide the people of God, turn to the New Testament and take that as their only creed.

What Is The Name Of This Church ?

"Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you Bishops, to feed the church of the Lord which he purchased with his own blood." Acts, 20; 28. "My church" says Jesus in Mat. 16; 18. "Church of God" in 1 Cor. 1; 2. "The church of the first born." Heb. 12; 23, "Churches of Christ," in Rom. 16; 16.

The end,

J. L. Hines,
Meaford, Ontario.

Fear And Its Remedy.

(I John 4: 18.)

FEAR caused twenty-two thousand of Israel's soldiers to be *unfit* for service against the "Midianites. "Whosoever is fearful and trembling, let him return and depart from Mount Gilead." At Kadesh Barnea the children of Israel became frightened because of the evil report of the ten spies, hence were unable to possess the promised land.

Even Belshazzar was nearly paralyzed with fear in the presences of the hand-writing on the wall. The Bible tells us his "countenance was changed in him, and his thoughts troubled him; and the joints of his loins were loosed, and his knees smote one against another," Dan. 5: 6.

There are few poisonous drugs as powerful in their effects as fear; it can drive a vast volume of blood from the surface of the body causing the frightened one to be as pale as death, at the same time congesting the spleen, liver and other organs. It may

cause the heart to almost stop and then quicken its action until life is threatened. It can produce an exhausting sweat and paralyze the mouth and throat until the subject cannot speak. It may paralyze the voluntary muscles so that even in the presence of danger one cannot move a muscle thus destroying the subjects power of self defence. Every doctor worthy of the name knows that fear is one of the most prolific causes of disease. He knows too that suggestion of disease is equally deadly in its effects, especially on the timid and fearful.

The closing of churches, schools and business places, and the wearing of the ridiculous face mask simply fills the mind and weakens the body with fear hence they invite the "Flu" into the system and prepare the system for its reception.

New York city, the largest city in North America, did not close a church or a school, yet the death rate in this great city was only about one half as great as the death rate of other large cities such as Philadelphia, Boston and Baltimore.

Well might the inspired John say, "Fear hath punishment" 1 John 4:18.

Fear is life-depressing, health-destroying, peace-shattering and faith-weakening. Why should a Christian be afraid to breathe the God-given air. Let us banish all fear except the fear of God from our minds and trusting in the promised protection of providence Rom. 8: 28, let us be sure we are right then go forward.

"Perfect love casteth out fear."

The Book Of Romans—No. 3.

PAUL has shown in the latter part of the first chapter that the Gentiles were Great sinners; and in the second chapter, he shows that the Jews are without excuse, and cannot judge the Gentiles, for they too have sinned. He shows that when the Jews were condemning the Gentiles that they were condemning themselves; and also that God will punish all that do wrong, and bless those that do his will, for He is no respecter of persons. It is not the hearers of the law that will be saved but the doers. If the Gentiles, who had not the law of Moses, obeyed the principles of the law or lived up to the light that they had, they were doing the best that they could.

He then tells the Jews that they are called Jews, and depend on the law of Moses, and claim to know God; but he asks them if they are sure that they are teachers of the law, and helpers of those who are in darkness. Paul tells the Jews that while they are teaching others to do right that they should do right themselves. The Jews were making great boasts of keeping the law, but through breaking the law they dishonor God, and cause the Gentiles to blaspheme the name of God.

Circumcision was only profitable to those who kept the law, and it was made void to those who did not keep it. If the Gentile kept the righteousness of law, he was circumcised in his heart, which was the real circumcision. The real Jew is the one who is one in his heart, and this kind is praised of God.

Since the Jews are sinners, and as a nation no better than the Gentiles, at least, according to their opportunities, Paul, in the third chapter, asks what advantage the Jew had or what was the use of circumcision. He answers that every way they had advantages, but especially because they had the oracles of God. He showed that although many of the Jews did not believe in God, that God would still carry out his plans.

Paul says that all had sinned and wandered away from God, and that none could be saved through the law of Moses. He gives the awful description of the whole world, both Jews and Gentiles. All are lost without Christ. Paul further states that all must be justified by faith. The Gentile had the same chance that the Jew had, if he would believe in Christ and do his will, for God was the God of Gentiles as well as the God of the Jews. In concluding the third chapter Paul says that those who believe do not make void the law but rather confirm it. The law was to lead people to Christ, and when they came to Him by faith they were doing the very thing that the law required. The one great thing that Paul is setting before us all is the importance of faith in Christ, and obedience to his will as man's only chance of being saved.

S. Whitefield.

NEWS FROM OUR CORRESPONDENTS.

We at Beamsville, are again called upon to mourn the loss of another of its old and faithful

members, in the person of (deacon) Aaron Culp. His illness lasting only two weeks before death came. He died Mar. 8th, in his eighty-fifth year, and leaves two sons, and brothers and sisters, also the church to mourn his loss.

On Mar. 10th the funeral services were held at the home, from there to Mount Osborne Cemetery, Beamsville, by the writer. We feel confident that he is "receiving the end of his faith." 1 Peter 1:9.

The Beamsville Church has again determined to hold a June meeting this coming June, and are beginning their plans for the meeting, and also for the entertainment of brethren and guests, from among the Canadian neighboring churches.

The exact date of the meeting will be made known later, along with further details.

But we desire *you* to come and enjoy our hospitality while enjoying a feast of Gospel love.

Fraternally,

L. J. Keffer.

Selkirk, Ont., April 6th, 1919.

The church at Selkirk intends holding a series of meetings, commencing the first Lordsday in June, to last over three Lordsdays, Bro. Thad S. Hutson, of Covington, Ind., to be our chief speaker. We welcome other speakers from sister churches at any time during this meeting. We anticipate a good meeting, as we all know that Bro. Hutson is a capable man.

Brethren from other churches are welcome to come and enjoy

the spiritual feast. Accommodations will be arranged for all.

Your Brother in Christ,

Thomas Cooper.

Meaford, April 16th, 1919.

Enclosed please find postal note.

Church at Thornbury meets in the home of W.A. Whitfield, every Lord's Day at 10 a. m. for Bible Class, and 11 for communion. Also every Sunday at 8 p. m. for Bible study. J. L. Hines teacher for Sunday evening.

Bro. O. E. Tallman and the writer are to begin a series of meetings at Thornbury, Ont., May 11th, (D. V.)

J. L. H.

A Trip To My Old Home.

I was called to attend the funeral of my nephew, Russell J. Whitefield. He was the only son of Arthur and Janet Whitefield. He was nineteen years and ten months old, and died on March 27th. Russell had been a faithful member of the Church of Christ at Griersville, for about five years. Russell had never been strong physically. He had a great influence for good. I heard a close neighbor say that he liked to have Russell for a companion for his boy. His influence will be felt for years to come. He has left a father, mother and one sister. Bro. Hines of Meaford conducted the services and I made a short talk. "Blessed are the dead that die in the Lord."

I spent about a week, visiting loved ones and friends at Thornburg, Meaford, Blantyre and Kimberley. I was pleased to meet many of the faithful in Christ while on this trip.

The funeral took place on Lord's Day afternoon; and it was the request of the parents of Russell that we would have worship in their home on Lord's Day at 11 a. m., the usual hour for meeting. So some ten or more of us had singing, prayer, reading, speaking, and the Lord's supper. Some who were not members were present. It was a solemn and reverential meeting. In the meeting it was stated that it was out of the ordinary. Well, disciples of Christ are not an ordinary people but a peculiar people. The death or burial of loved ones should not lead us to neglect our worship to God. Duty to God should always come first. Jesus said that he that loveth father, mother, sister or brother more than me is not worthy of me. He also said that we are to deny ourselves; take up our cross and follow him: and seek first his kingdom.

S. Whitfield.

Sister Roy Watterworth of Hamilton, died on April 9th. Services were held in their home in Hamilton on 11th and 12th, the body was brought to Glencoe for burial, and a short service was conducted at the grave. Sister Watterworth was raised in Manitoba; obeyed the Gospel there about thirteen years ago; and was married there. She and her husband were sick with the "Flu" about the same time, and at the time of her death, he was so sick that he could not realize his loss. I was not permitted to know much of her life as a Christian, but what I did know or heard of was good. She was a true woman with good sterling qualities. She leaves a loving husband, one little

boy about four, a mother and two sisters.

"Mark the perfect man, and behold the upright: for the end of that man is peace." (Ps. 37:37)

Watseka, Ill.,

April 14, 1919.

I will now acknowledge the receipt of two copies of the April number of Christian Monthly Review. Many thanks, Bro. McDougall.

I also received copy of your former paper "The Quarterly Review" about two months ago. I was too busy at the time to write to you.

In reading this the April number, and I have read every word of it advertisements and all, I am pleased with its ability, loyalty and literary make up.

On its staff the names of H. M. Evans, O. E. and O. H. Tallman carry pleasant recollections of our pleasant meeting at Meaford, Can., in June, 1908.

The name of its Editor and Publisher D. McDougall, carries me back in my mind to the winter of 1907-08 when we so pleasantly and I think profitably labored together with God in Hants Co. N. S.

The many pleasant memories of that winter have a warm place in my heart. I will send in occasional notes, and probably several names for your help. Here is my hand and prayer for your success.

J. A. Perry.

47 Wychwood Nemie,
Toronto, March 15, 1919.
Mr. D. McDougall,
Editor & Publisher,
West Gore, N. S.

Dear Bro:—You have been good

enough to send me a copy of 'Christian Monthly Review' for the past few months, and I have come to the conclusion that it is a desirable magazine to have, — coming regularly.

Accordingly I have much pleasure in sending you Postal Note for 50c., which I presume pays for the year.

In bringing the 'C. M. R.' before the office bearers of the Vaughan Road Church of Christ, Wychwood, we agreed to allow the members individually to exercise their own discretion in the matter, and I believe some have become subscribers already. We are however considering having a few for distribution, and will advise you later regarding our final decision herein.

With all good wishes for the continued success of your little magazine and with kind Christian regards.

Yours fraternally,
Hugh McWhinnie.

News Notes From Western Ontario.

Lord willing, Bro. Charles W. Petch will hold a meeting for us, at Woodgreen, to begin some time in June. He has been with us before, and we will be pleased to have him again. He did good while he was here before, and we look for the same this time.

Every congregation should have protracted meetings, and, as a rule, the oftener the better. We all need revivals to stir us up; to keep us from falling into a state of indifference; to keep us alive and active in God's service, and to keep us from dying spiritually. A good meeting often revives us, and tides us over hard places and

keeps up our interest until we have another one.

Of course it takes money, work and time to have protracted meetings, but surely we do not expect the Lord to save us without using all these to the honor and glory of God, and for the salvation of our souls and of others.

But sometimes Christians say that the world will not attend any longer, and there is no use of having such meetings but we should not forget that we need to be saved from sin and destruction as well as the world. We need these meetings to help us, to save our children, and to do good in general to all of us. If we would only do our duty before God, it might be a great deal easier to get outsiders to attend our meetings. Sometimes there is so much sin, trouble, and strife in the camp that it drives the world away from the church. We need to be careful, watch and pray or the Lord will leave us too.

Yes, but some one may say that we have a regular preacher all the time to preach for us and assist us. Well, even then protracted meetings are needed, and we need to send for a new preacher, especially when the regular preacher has been in the same field for years. The regular preacher needs encouragement, which a revival will usually give. Every Gospel preacher should try to preach the whole counsel of God, but when a person tries to do the very best he can, he finds that somebody preaches truths and emphasizes lessons that he has not as much as should be. We all need a change.

S. Whitefield.

Hanna, Alberta,

Feb. 10th, 1919.

Dear Brother McDougall:— In response to your invitation, in the last "Christian Monthly" I beg to say How-do-you-do as a Brother in Christ, for the last 56 years.

Like the call from "Macedonia" it is a call for help. To say merely How-do-you-do is not very Edifying not to say, Satisfying.

The writer is a young man of 73 years, and hails from the old country and was baptized in 1863, in St. Helens, and my wife, who is 74, young, was baptized at New Wortley, near Leeds, also in 1863.

We came to Canada 20 years ago and for the last two years have met with the Church of Christ at Hanna, in Alberta, where there is a church of real lively stones, and we have been very happy in our fellowship with them.

For eighteen years our lot was cast in Ruthenian Settlement, and hence we saw few of our churches in Canada.

Last year I was selected amongst others of our brethren here, to go to the convention of the churches of Christ for the Province of Alberta, and had a place on the programme and spoke upon Evangelization in the British Churches. I might say, that I found the brethren there who came from all parts of Alberta, and some from the U. S. A., a bright and cheery lot of people, and it did me good to meet with them, and for five days the sessions three per day were crammed full of optimism for the future, so much so that in two

hours at the closing sessions. \$3500 were promised to forward Missions in Alberta for the coming year. There are ten churches in the convention area.

Have visited two or three other churches in Canada, but what I saw and heard there seems to be as great a need for our churches and members to *get together* and talk over our difficulties in the way of *Unity*, as there is for the various denominations to get together in order to fulfil our Lord's Prayer that all may be one in Him, each and all contending for the one faith.

Our Brother McDougall calls attention to this matter, in the appeal he made that brethren from all parts of the Dominion should write to him if only to say How-do-you-do and thus make themselves known to all the brotherhood of Christ.

Interpreted aright, it amounts to a demand to all churches and brethren to show their lights on the hill tops, and not hidden under a bushel, but in such a way that all people in this fair and wide Dominion will know, and see at once where they are situated and what they are doing for the Lord. In Eph. 5-8 we read, "But ye were sometimes *darkness*, but now are ye light in the Lord. Walk as children of the light." Notice the words, Ye were darkness now ye are light; not in darkness, or in light but ye are Light, applying the words to ourselves. Are we sending out the light? Are we lights in the darkness of the world? Are we shining lights or is the call to us?

To awaken thou that sleepest, and arise from the dead, and Christ shall give thee light. Get into touch with the Great Trunk Line

Christ, and he will give thee light.

If contact be bad or defective, then we shall not send out our light. We shall not be as a light shining in a dark place.

The question of light or no light was of vital importance, when the Zeppelin raids were on. Lights must be out or shaded from the Heavens, in order that life might be saved. But now the war is over, the lights are uncovered and the people who were in darkness are now allowed to have lights, and find it very good. None but those who passed through those evil times can realize how good it is to walk in the light. So to-day there is a call to our brethren and churches to show your lights to arise and shine, for the glory of the Lord is come.

If the electric light is fitful and intermitant or burns with a dull red glow, instead of a regular clear and brilliant light, there is something wrong with the Power Generator or the connection. So if Christians who are as lights sit on a hill, are fitful or intermitant or burns but dimly and are not brilliant and clear, there is certainly something wrong with the contact. Wires must be grounded. Are you as a Christian grounded and settled in the truth? are your wires in contact with the Trunk Line Christ? There is nothing the matter with him, he will give Thee light, He is the light of the world and in his turn is in direct contact with the Divine dynamo of the world, the Creator of all things, and our dear Father which is in Heaven. The power is right, the Trunk Line is right, and it is up to us all who make any claim to the love

of God and the Lord Jesus to show by our love to the brethren, that our lights are in good order and shining. Like the parable of the vine, we Christians are the branches, if we abide in Him, we shall bear much fruit, and just as the vine cannot bear fruit without the branches, so the vine (Christ) needs us, men and women as the (branches) to bear fruit. His mission will be a failure if we his brethren fail to carry on his great work by doing the work he has set each one of us to do.

Finally my brethren, so let your lights shine, that men, seeing the light of Christ in your good works will glorify God our Father and Jesus Christ our Saviour. To the Isolated Christian or Church, I beg of you, Let your lights shine that all men may see, and know where you are and what you are doing for the Unity of the Faith, and the unity of all who love the Lord in sincerity and truth.

Yours in the one Hope,

R. & M. Skaife.

Collingwood,

March 13th, 1919.

D. McDougall,

West Gore.

Dear Bro. in Christ:—Your letter of recent date received, being pleased to hear from you.

We in Collingwood though few in number meet each Lord's Day at 11 a. m. in memory of Christ, and to worship God in his own appointed way. Glad to say we have a few members who are with us rain or shine.

Please find enclosed two dollars

fifty cents (\$2.50) for subscriptions to the following.

C. C. Waterworth.

Meaford, Ont.,

April 9th, 1919.

Dear Brother McDougall :

Enclosed please find 50 cents, for which send the C. M. R. to W. A. Whitfield, Thornbury, Ontario. I would suggest that you send him a copy of this month's issue. The paper is growing in every way.

Fraternally,

J. L. Hines.

OBITUARY.

White.

A great shock came to this community on Feb. 15th, when the news reached us that Mrs. Chris White (nee Miss Kate Thompson) had passed away at her home at Red Deer, Atla, following an attack of Spanish Influenza.

Sister White was well and favorably known here, having been one of the first teachers on the staff of the Hanna Public School.

She was baptized by O. H. Tallman, in Nov. of 1913, and in Dec. 1914, was married to Christopher White of Red Deer. She was but 24 years of age at the time of her death and leaves to mourn their loss a husband and one son, Donald, her mother, three sisters and two brothers, along with a host of genuine friends.

Mrs. Wm. Jones.

PUBLISHER'S DESK

The editor has been out of business for a few days, and this issue has in consequence been somewhat delayed. We are getting a wiggle on again however.

We appreciate the continued co-operation of the brethren, on behalf of the Christian Monthly Review, in the good articles which we are receiving, the continued extension of the circulation, and contributions to the Christian Monthly Review Fund. Acknowledgments will appear later.

Word has been received that the meeting announced for Selkirk is not likely to materialize.

—It is good to remember that faithfulness, not fame, is God's standard of service and the measure of reward.—A. B. Lipscomb.

—The profession of New Testament Christianity involves the cultivation of its graces, as well as the apprehension of its doctrine.—R. K. Francis, Editor Bible Advocate, Eng.

—The New Testament does not warrant any kind of (religious) society independent of the church. Denominationalism is also unknown to the New Testament. The man who believes and obeys the gospel becomes a member of the body of Christ, which is the church of Christ. As a Christian, it is his duty to teach the word of God. Christians who never heard of societies gave their lives in order that they might teach and disseminate the truth. Christians should now stand aloof from human societies and should as members of the body of Christ glorify God in both body and spirit. In the church are embodied the wisdom, the power, and the goodness of God. It is folly to turn away from this blood-bought institution to human organizations.—Gospel Advocate.

—As was true of Pharoah, so it is of any of us that resist God's love; refusing his loving kindness and all his mercies and goodness by which he desires to serve and keep us tends to harden the heart. The gospel hardens or softens the heart as one receives or rejects it.—J. C. McQ.

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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