

Christian Monthly Review

WEST GORE, N. S., CANADA.

VOL. V.

DECEMBER, 1920

No. 12.

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CHURCH DIRECTORY.

WINNIPEG, MAN.—Church meets at north west corner of Sherbrooke and Sergeant 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 & Bible Study 8 p. m.

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, W. W. Scott.

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 502 Hastings St. E. Lord's Day, Bible School 10.15 a. m.; Breaking of Bread 11.00 a. m.; Gospel Service 7.30 p. m.; Thursday, Bible Study 8.00 p. m. Sec.-Treas. Arthur F. Summerscales, 6112 Commercial St., S. 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.

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.

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

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.

ST. CATHERINES, 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.

REGINA, SASK.—Church of Christ meets in Sons of England Hall, 1459 Retallack Street, just north of Dewdney Avenue. The Church meets each Lord's Day at 11 a. m. for worship, and at 7 p. m. for preaching when the Evangelist is not absent. Mrs. Cecil Seed, 1555 Garnet St., Secty. Treas. H. A. Rogers, Evangelist.

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.

BROOKLANDS.—Lord's Day. 3 p. m. Sunday School.

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., in the name of Jesus, for worship.

Charge for Directory Notices as above per Church, one dollar a year.

[Continued on Page 28.]

Christian Monthly Review.

Organ of the Churches of Christ in Canada.

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D. McDOUGALL, Editor and Publisher.

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S. WHITFIELD.

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DR. O. H. TALLMAN,

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C. W. PETCH.

H. A. ROGERS.

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Vol. V.

West Gore, N. S., Canada, December, 1920.

No. 12.

EDITORIAL

Rise to world-wide harvests speed!

The whitening fields stretch on and on,
Few the laborers are indeed.

But great the work that must be done.

* * * * *

THE BIBLE.

The Bible is the first book, the best book and the oldest book in the world. It is the most printed, most read, most loved and the best seller of all books. It is the most honored, most believed, most obeyed of all books. Of all books its influence over the hearts and lives of men is greatest and most beneficent.

It contains the choicest matter, gives the best instruction, affords the greatest pleasure and satisfaction that ever was enjoyed. It contains

the best laws, brings the best tidings, gives the highest aspirations, and begets the most blessed hope.

It gives the strongest incentive to righteousness and philanthropic achievement. It gives meaning, purpose value to human existence

Promise, prospect and destiny most glorious it gives to those who will follow in its pathway. It brings life and immortality to light through the Gospel. It is an authentic record of the past, and a certain prediction of that which is to come. It is a book of revelation, revealing the only true God and Jesus Christ, the Son and only Saviour; making known His will and the way to eternal happiness in the Paradise of God.

It is a book of laws, to show right and wrong; a book of wisdom, that condemns all folly and makes the simple wise; a book of truth that detects all lies and corrects all errors; a book of life that shows the way from everlasting death to eternal life and glory.

It would surely be well for the world if this book were made the chief text-book in all schools and colleges. How strange it is that some, who pretend to be religious people, are deadly opposed to the use of this book in schools and colleges, and will kill all such if they can. The Pope and his priesthood are not alone in this diabolic work, they are having the help of *several others*.

* * * * *

The disciple should be made before he is baptized (John 4:1.) This was the method of Jesus. Don't pervert His way. Don't reverse His order, Don't baptize first and make disciples afterward. Follow Jesus—and if you are unwilling to do this, you are not yourself His disciple.

* * * * *

FORGET.

There is nothing more unprofitable than listening to small trials. Learn to forget the slights, errors, gossip and scandals you see or hear. Forget the puzzles and wrongs you have had to meet, as soon as you have done your best to straighten them out. Forget-worries, small and great. They only wear out heart and brain. Forget humiliations, cares and trials. Let your mind and heart be filled with the goodness and gladness and beauty that are in the world. Do not be like the soldier who has fought one hard battle and spends the rest of his life thinking and telling about it. There is nothing so inspiring as to meet a whole-some, unselfish and happy fellow-being; and there is nothing so depressing as to meet one who persists in dwelling in misery and sharing it all with you. Learn to forget your troubles, small and great, and to allow others to forget them. This will make the world a happier and better place in which to live.

THE DEADLY COLD BED.

If trustworthy statistics could be had of the number of persons who die every year, or become permanently deceased from sleeping in damp and cold beds, they would probably be astonishing and appalling. It is a peril that constantly besets travelling men, and if they are wise they will invariably insist on having their beds aired and dried, even at the risk of causing much trouble to their landlords. But the peril resides in the home, and the cold spare-room has slain its thousands of helpless guests, and will go on with its slaughter till people learn wisdom. Not only the guest, but the family, often suffer the penalty of sleeping in cold rooms and chilling their bodies at a time when they need all their bodily heat, by getting between cold sheets. Even in warm summer weather, a cold damp bed will get in its deadly work. It is a needless peril, and the neglect to provide dry rooms and beds has in it the element of murder and suicide. It is not essential that rooms should be always warm. It is essential that they be night and day well ventilated; that the bed be well aired and dry, with all-wool blankets above and below; with these warmed before retiring, even delicate persons may sleep with safety and comfort in rooms of low temperature. Banish forever all cotton sheets. They are fit only to enshroud the corpses which they have made.

* * * * *

Nothing is nobler than a frank admission of error; but it often requires a great deal of grace to acknowledge a little mistake.

* * * * *

There are preachers who are starving all the lambs to death while trying to feed one or two giraffes in the congregation.

* * * * *

A WOMAN'S ANSWER:—A noted infidel, after having in vain preached to a circle of ladies, attempted to avenge himself by saying: "Pardon my error, ladies, I did not imagine that in a house where wit lives with grace, I alone should have the honor of not believing in God."

You are not alone sir," answered the mistress of the house, "my horse, my dog, my cat, share the honor with you; only these poor brutes have the good sense not to boast of it."

* * * * *

A VALUABLE RECIPE.

For Unity,—Speak where the Bible speaks and be silent where the Bible is silent. Do what God commands and leave undone the commandments of men.

OUR ASSOCIATE EDITORS.

TO THE BRETHREN THROUGHOUT CANADA, GREETING.

We both very much appreciate the kind words the Editor and Bro. Tallman said about us in the October issue, and the writer can vouch for the truth of every word Bro. Tallman said with reference to his faithful and devoted life companion. Ten long years have passed since she nimbly went about her household duties singing as she went, and with the greatest faith she still expects, in the providence of God, to resume her household duties. Her continued faith, courage, patience and cheerfulness has had its effect for good upon myself. During periods of depression, discouragements and bitter trials, I have listened to her singing the songs of Zion as she sat in the chair for so long, being unable to even stand alone for one minute at a time and have thought of my weakness in giving way to depression and discouragements. As she sings

"My faith looks up to Thee,
Thou Lamb of Calvary,"

and

"I am walking by faith, not by sight,
I lean on Thy wonderful might,"

I have concluded that while she may in a physical sense, be the "weaker vessel," she is by far the stronger in faith and christian fortitude under trial. Her life during the last ten years has been an inspiration to me and like David of old, I can say: "It is good for me that I have been afflicted." Even under all our bitter trials, discouragements and afflictions, I most sincerely thank God that He has given me such a wife.

Four years ago the only work that seemed possible for me so that I could remain at home to care for her was the fancy pet stock business. This, along with the kind help of several brethren and one good sister in particular, has supplied our needs. These noble friends have the gratitude of our hearts, while we also thank our kind Heavenly Father for having thus, through them, so graciously helped us in these times of need.

However, it is our earnest desire to be released from the entanglements of this life (II Tim., 2:4), and return to the work we love the

most—the proclamation of the Gospel for which work we feel better fitted now than ever.

But we are willing to wait patiently for the Lord and our brethren to open the way for our return to this work and as soon as the way is opened we shall be glad to dispose of our present occupation and enter into Gospel labour again either locally or in the general evangelistic field. We ask our brethren to join with us in prayer, and work to this end, but may the Lord's will, in all things, be done.

H. M. EVANS.

Wyoming, Ont.

* * * * *

Newmarket, Ont., R. 3, Nov. 17th, 1920.

Dear Bro, McDougall:

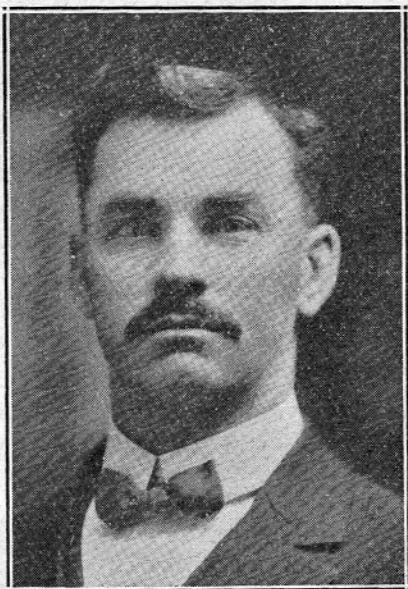
I began a meeting with the Church at Woodgreen on Oct. 17th and continued over three Lord's days. I had not met with the church there for thirteen years, and I was pleased to see most of the members still faithful, though some had fallen asleep in Jesus and I missed their faces in the congregation. Several new faces were seen, as the young had grown up and come into the church. Most of my teaching was directed to the church and seemed to be appreciated. There were no additions, but Bro. Whitfield thought we had a good meeting. It is a hopeful sign when a church will accept, as they did, good plain teaching from the word of God. Bro. Whitfield has labored there patiently for many years, yet not in vain.

The meetings were helped along by the presence of Bros. Duncan, Eddie Purcell and their wives, from Clachan; also two auto loads of Culleys, Jamiesons and Campbells, from Jura were there for one Lord's day. I was encouraged and strengthened by meeting with all those good people again.

On Nov. 8th I was called over to Selkirk to conduct the funeral services of Bro. Daniel Kindy, who had "fallen asleep in Jesus" at the ripe old age of 80 years. Bro. Kindy was a man of "a meek and quiet spirit" which is in the sight of God of great price. He had fought a good fight, he had finished his course, he had kept the faith," I had buried his beloved wife thirteen years ago and he had patiently waited for the summons to join her in the better land. "Asleep in Jesus, Blessed sleep from which none ever wakes to weep." Are we all ready for the call to go,

Your in the living hope,

CHAS. W. PETCH.



H. A. ROGERS.

EVANGELIST ROGERS EXPOUNDS ON "THE NEW BIRTH."

BY H. A. ROGERS, EVANGELIST, 1555 GARNET STREET.

ARTICLE. No. 10.

Jesus answered, Verily, verily, I say unto thee, except one be born of water and the Spirit, he cannot enter into the kingdom of God—John 3:5, R. V.

That this passage of Scripture refers to water baptism I feel sure no one will deny. It is quoted by the different denominational creeds, including the Methodist Disciple and Presbyterian Confession of Faith in support of water baptism.

If Jesus referred to baptism then He said, "Except one be baptized he cannot enter into the kingdom." The teachings of Christ always harmonize. He taught His apostles to go teach and baptize the believers into His body, church or kingdom. If they were to be baptized in they would not be in until they were baptized, hence the Saviour's language in John 3:5 one cannot enter the kingdom without baptism.

TWO ANCESTORS.

All births are occasioned by two ancestors, not one, but two.

Christ teaches that the spiritual birth is also occasioned by two, namely—water and Spirit. Then it will be just as unreasonable to expect that one can be born of one of these elements as to expect a human being to be born of a father alone or a mother alone, else language has no meaning.

A child is begotten of his father and born of his mother, and is said to be born of his father and mother, but cannot be said to be born of his father until he is born of his mother.

Every birth is preceded by a begetting, but every begetting is not followed by a birth; therefore, it does not follow that everyone who is begotten shall be born, but one cannot be born without having been begotten first.

BEGOTTEN BY THE HOLY SPIRIT.

Whosoever believeth that Jesus is the Christ is begotten of God, R. V. 1st John 5:1. The testimony that Jesus is the Christ—in other words, the Gospel or Word of God, as preached by the Holy Spirit through the apostles, believed by man begets him, if his own will beget He us by the word of truth, James 1:18. Paul said that he begot the Corinthians—1 Cor. 4:15.

Now, when the thousands on Pentecost, and all the others cited in last article believed and were desirous of salvation, were they begotten of God? Of the Spirit? God says yes, were they born of water and Spirit, the question is answered in the negative.

When all of those anxious inquirers were commanded to repent and be immersed in the name of Jesus Christ, and they all did so, were they then born of water and the Spirit? I ask any Bible teacher if he can say no to this question.

COME FORTH,

The word born never means less than coming forth from. Can a person be baptized and come forth out of water when it is less than immersion? Can a progeny be born of an ancestor smaller than itself? As only believers are begotten of God, it follows that those who do not or cannot believe cannot enter this kingdom which Christ was speaking of. Can a child a month old believe that Jesus is the Christ, Can he comprehend the Spirit's teaching through the Apostles and give credence to such? If not, can he be begotten of God, If he cannot be begotten of God, can he be born of water and the Spirit? Who can answer the question?

There is no baby baptism taught in the Bible, and I am waiting to meet the one who claims there is. Babies are not in the kingdom of God which was established on the earth by Christ, but belong to the everlasting kingdom which is spoken of in 2nd Peter 1:11. The church

or kingdom on earth is an institution into which beings are invited that they may be redeemed from sin; a babe is not a sinner, and cannot be redeemed from sin, hence God gave no means of induction regarding a babe.

NOTES FROM WESTERN ONTARIO.

We were pleased to have Bro. Petch with us at Woodgreen in a meeting for over three Lord's days. For about half of the meeting he preached on the first three chapters of Revelations. These sermons will not be forgotten soon. Much of his preaching was along the line of Christian Duties. Any congregation should be benifitted by such preaching. It should leave the impression on the world that we believe in all the Bible, and lead honest people to the truth.

About thirteen years have passed since Bro. Petch was here before, and he has made much progress during these years.

S. WHITFIELD.

NEWS AND CORRESPONDENCE.

Bible College, Wawota, Sask., Nov., 1920.

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

Dear Bro. McDougall:—

In your October issue we note with gladness that you have brought the subject of Canada's need of a Bible College before the people and we long to see a hearty response from various sources as to means of obtaining such a college. We agree with you that it is not wise to send our young people away from home to be educated. In addition to the reasons you have given, we believe the health of Canadians is sometimes endangered by change of climate and we have in mind several who have suffered in this way. Then again parents dislike to send boys and girls so far from home and in many instances funds will not permit if there were no other obstacles. We have a picture in our mind. A man wishes to split a pile of wood and his mind tells him he should do it. His right foot refuses to budge toward the pile in case

it might not be the correct thing to walk with the left; his right hand won't grasp the axe because it don't approve of the kind of axe used, the left hand don't approve of the way the right hand handles axes so it won't help, and if the hands did work the fingers would not grasp with the thumb, not endorsing its method and so the man stands in despair and might do so until the wood pile would decay and crumble away before he would accomplish his purpose unless a great change took place among his members, If Christ is the head, the church his body, and we are the members, surely what we most need to do is to co-operate with one another in the work which has been commanded to be done by Christ our Head.

A Bible College in Canada to develop our young people that they may be fitted to enter the harvest field, is surely needed. If all the churches in Canada set about it to supply the need, are there not enough of us to support a Bible College in some central part of Canada, so that all would have an opportunity to make use of it? In the early Jerusalem church, which we suppose is a model to us, when a need arose a certain number of men of good report were appointed to look after that business. When a need is apparent in Canada, would it be out of harmony with the *Spirit* of that example for men of good report in each congregation to be appointed to see about that business.

Many young Christians among us if they wish to obtain an education beyond that of the public school are obliged to leave home and attend High Schools or Colleges where the influences in many cases are of a worldly nature. If we had a Bible College such as the one which prospered in Nova Scotia for a few years, surely many would make an effort to obtain their education there and surely their development for Christian life would be greater than where worldly influences are continually brought to bear on the young lives.

I have written thus to show our appreciation of your article in October number and to help in the response to your request for suggestions.

VERNA HUSBAND.

(Mrs.- W. W. Husband.)

We heartily appreciate the above response to our request for suggestions along this line, and trust we shall hear from many others. (Ed.)

* * * * *

Little Current, Ont., November 28th, 1920.

Mr. D. McDougall,

West Gore, N. S.

Dear Bro. McDougall:—

We are progressing nicely with both Church work and College work. Our meeting for Prayer and Bible Study each Tuesday night

is well attended and inspiring. Having verses to memorize and studying to do doesn't keep folks from the week-night meeting. The way to build up such a meeting is to plan ahead and give everyone something to do. This meeting is the bright spot between the Sundays, and young and old delight in it. We begin Bible Class at the College each morning at 8 o'clock, and the attendance and work are growing.

Let us hear from others who will come to study God's Word with us.

We are pleased with the C. M. R. Bro. Rogers has recently written of 36 baptisms at Harptree, Sask. Praise the Lord'

Yours in Christ

H. L. RICHARDSON.

GOOD NEWS.

Weyburn, Sask., Nov. 18, 1920.

For C. M. R.

The Harptree, Sask., meeting of three weeks duration, terminated on Sunday, the 14th. The meeting was a glorious one indeed. The entire community was stirred and most of it was brought to a welding heat and the amalgamation to Jesus Christ was effected and many hearts made light and lives happy.

There were thirty-six baptisms, and one from the Baptists took membership. To God be the praise.

There has been considerable falling off of late on the part of some in assisting the work. Brethren, don't forget.

H. A. ROGERS.

* * * * *

Harptree P. O., Sask., Nov. 15th, 1920.

Bro. McDougall.

For the C. M. R.

Mr. Editor, this will have to be our introduction, as you will see by address, this is a new district, but we hope to become better acquainted in the near future. I have become interested in your Monthly through our Brother H. A. Rogers, who for the last three weeks, commencing Sunday, Oct. 24th, has been holding Evangelistic meetings, giving us a rare and much appreciated "Spiritual Feast." We are continually being reminded though, that all things have an end, and so our Bro. Rogers has given us his last talk for a while, and gone on to other fields of labor. May God bless and use him as richly on his next mission as He has here, is the wish and prayer of the friends he has made

here. We have great joy in announcing that, through Bro. Rogers' faithful ministry, 35 persons have been baptized and one more received who was previously baptized, making a total congregation of 36. Should we not indeed thank God for such a plenteous harvest and such a glorious Gospel? May the work begun continue to yield fruit in abundance to the Glory of God and the Joy of our Lord and Saviour Jesus Christ.

This is a prairie district, 20 miles southwest of Bengough on the C. N. R., and we have arranged to hold service each Lord's day at one o'clock p. m. during the winter months.

We are however, looking forward with joyful anticipation to have our Bro. Rogers return for a few meetings some time soon, when we hope and pray God will further bless this part of His vineyard.

Yours in His service,

O. L. HODGES.

ENCOURAGING WORDS.

I have enjoyed the paper very much. Thanking you for kindness in the past, and wishing you much success in your work, I am

Yours very truly,

NELLIE STRATON.

* * * * *

We are praying for its (the paper's) success, and shall try to work in harmony with our prayers.

Your Co-worker,

H. M. EVANS.

(I like that style; prayer and work in harmony with it. I heard a non-professor at one time say: "Some people will everlastingly pray, but won't work. Can't get to Heaven that way." We may safely add, that a religious paper can't be run that way either.—Ed,

* * * * *

Enclosed find \$1.00 to help along with the paper. It is improving as it grows older.—C. W. Petch.

* * * * *

The Paper is improving all the time.

Yours in the work of the Master,

S. WHITFIELD.

* * * * *

We like your Paper very much, and wish it every success.—Alice Kindy.

You sent me an extra copy this time which I gave to Bro. Bailey. He was thus able to obtain a better idea of the Magazine than by being merely shown it for a minute or so. If you have any extra copies to spare for samples, I think I could use ten or fifteen to advantage.

Sincerely yours in Christ,

W. W. SCOTT.

Vancouver, B. C.

The Church here rejoiced with Sister MacFarlane in the fact that her daughter Clara has made the great decision. Also Bro. and Sis. Wilson's two boys, Norman and Clifford, and Bro. and Sis. Hudson's youngest boy, Gordon, have made their entry into the Kingdom.

Both Bro. Wilson's and Bro. Hudson's families are now complete in Christ. These young people commenced their Eternal Life while Bro. J. M. Bruce was working with the Vancouver congregation and, he baptized them.

May God grant that these four may become under the mighty hand, vessels of honour and usefulness in His service and that these lives so well begun shall reflect throughout the glory of the Master.

A. F. S.

OUR CONTRIBUTORS' DEPT.

SAUL OF TARSUS.

Paul is one of the most celebrated of the Apostles. He wrote the most of the epistles and a large part of the Acts of the Apostles is largely a biography of his life. He was a native of Tarsus in Cilicia, in which city a large number of the Jews had resided for many years. It was probably by some public service rendered to his family, that he enjoyed the rights and privileges of a Roman Citizen. He tells us he was free born. The year of his birth is unknown. He was a young man at the time of Stephen's martyrdom which occurred A. D. 62. The term young was very loosely employed both by the Greeks and the Jews and this increases the difficulty. His father no doubt, a man of means and enlightened views gave his son the best education that city afforded, then

sent him to Jerusalem to be instructed by Gamaliel, whose fame as the most learned of the Jewish Rabbis had spread throughout the Roman Empire. And then he may have had another reason for sending him to Jerusalem. Saul's father belonged to the Pharisees, the straightest sect of the Jews. They were very observant of every jot and tittle of the Mosaic institutions attached to all Jewish tradition. He knew his son had an inquisitive turn of mind and as he grew in years he was afraid a longer residence in Tarsus might be injurious to his principles. He was likely to form acquaintance with members of Greek families and thus be introduced to their philosophy and religion of heathenism. Thus Saul, under the teaching of Gamaliel became learned in the Jews religion as he tells us above many of his equals in his own nation and as touching the righteousness which was in the law, he was blameless.

Jesus Christ no doubt visited Jerusalem during Saul's residence there. With His teachings and miracles he must have been familiar. But now the Galilean prophet had been put to death. His cause was being taught throughout the land by his disciples and the extraordinary events which followed the day of Pentecost must have produced a disturbing effect upon Saul's mind. Who were these ignorant men of Galilee—those unlettered fishermen who should dare to introduce such innovations. The covenant with Israel was never to be broken—this was as he thought, fighting against God. So strong were these convictions in Saul's mind, the wonders done by the apostles and the progress of the Christian Church, served only to make him more hostile towards the disciples. I verily thought with myself he said years afterwards: "That I ought to do many things contrary to the name of Jesus of Nazareth." Like many a one today who will not investigate and inquire into the word of the Lord, are led astray by the devices of man. He tells us he had grievously sinned against God in the whole affair,

Thus we see the folly of being a conscientious bigot, a proud, self-satisfied inquisitor. He breathed out threatenings and slaughter against the disciples of the Lord. When they were put to death he gave his voice against them. He persecuted them even unto strange cities. But the Lord Jesus looked on and pitied and saved when the Church at Jerusalem was brought almost to a brink of ruin and the disciples were sinking into despair. He stopped him in his own kind and loving way. It is quite unnecessary for me to give an account of Saul's conversion, as Luke has given us a good account of it in the IX chap. of Acts of Apostles. A few years have passed away and we find him again at Jerusalem. But Oh how changed. The man who had once persecuted the Christians there, now speaks of Jesus with affection and reverence. How much pleasure must it now give Paul to converse with those who were instructed by Jesus and had spent many a happy hour in His com-

pany. And when he again walks upon Mount Calvary, how sad the thought that he had sinned so grievously against him who freely gave his life on Calvary, bled and died for him. In that shameful death on the cross, the price of his redemption was paid. While others looked upon the cross as the type of all ignominy, Paul saw in it nothing but love and joy. "God forbid," he said, "that I should glory save in the cross of our Lord Jesus Christ."

While Saul lived in Jerusalem he was exceedingly jealous of the traditions of his fathers. His friendships were governed by his Jewish taste as he was an ardent devotee of Moses and the elders, his companions were found among these devotees. The circle of his acquaintance was likely large. In the centre stood Gamaliel, at whose feet he had often sat with all the reverence and earnestness of his nature. He was enthusiastic in his praises of the Rabbi. Now this was all changed. Paul had transferred his allegiance to Christ and chose him for his teacher and Lord. He had friends still, but they were now taken from a very different class, it mattered little to whether they were Jews or Greeks. He had learned that in Christ there is neither Greek nor Jew, circumcision, Barbarian, Scythian, bond or free. All were Pauls friends, who were friends of Christ. His life work began at Damascus. His mission was ever the mission of the cross. How well he fulfilled that mission is well known to the world.

The letters of Paul have a remarkable agreement with his history—they are precisely such as might be expected from a man of a vehement mind who had been brought up in the schools of Jewish literature, who had been converted by a sudden, overwhelming miracle, who had intrusted with the preaching of the new religion to the Gentiles, and who was everywhere met by the prejudices and persecuting spirit of his own nation. They may be somewhat obscure growing out of these points of Paul's history and character, and out of the circumstances of the infant church and which nothing but an intimate acquaintance with that early period can illustrate this remarkable infusion of the spirit of the first-age into the christian record cannot easily be explained but by the fact that they were written in that age by the real and zealous propagation of Christianity, and that they are records of real convictions and of actual events.

A. B.

West Gore.



OUR EXCHANGES.

THE THREE PHASES OF UNITY.

In the fourth chapter of Ephesians the Apostle sets forth three distinct phases of the New Testament teaching on Christian Unity, which may be summarized in three words—disposition, doctrine, life; or the spirit of unity, the doctrine of unity, and the practice of unity. The order, as well as the substance, of the Apostle's instruction is significant. In so important a matter as the union of believers, the right approach or beginning is not to be disregarded.

THE SPIRIT OF UNITY.

It is useless to urge people to be united who have not the spirit of unity in their hearts, and any coming together without love would only bring trouble and put the realization of true unity still further in the distance. So the Apostle begins by exhorting the brethren to "walk worthily of the calling wherewith ye were called with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace."

Back of the creed-question is the love-question. Human creeds are less causes than occasions, for division. It is the spirit of selfishness and intolerance back of the creed that keeps believers apart. Indeed, men may subscribe to the same creed and still hate each other. But when they are filled with love, they are in the blessed mood to consider their own and the general unity of believers.

Too much cannot be made of the spirit of unity. Even if we cannot walk in full Christian fellowship with our neighbor, we should show him that we are ready for unity just as soon as it can be secured without the sacrifice of truth. No man of unsympathetic temperament, of critical spirit should preach on Christian union. The spirit of unity is the first requisite in a sermon on union.

THE DOCTRINE OF UNITY.

But fostering the spirit of unity does not mean disregard for the doctrine of unity, or that sentiment is to prevail over truth. So the Apostle follows his admonition in behalf of love and gentleness with a doctrinal statement, almost mathematical in its directness, and declares

that there is one God, one Lord, one faith, one baptism, one body, one Spirit, and one hope of our calling.

These unities are imperative, One faith is enjoined with one God; one baptism with one Lord; and one Spirit with one body. Let Christians study in loving concert this seven-fold doctrinal basis of unity, and soon every device and excuse to bolster up existing denominations will disappear. Elsewhere the Apostle declares that in one Spirit we are all baptized into one body, and everywhere he teaches the closest unity of believers with Christ in His Church.

THE PRACTISE OF UNITY.

Having united in the right spirit and on the right doctrinal foundation, Christians will find unity not finished, but only begun. For, continuing, the Apostle teaches that believers are to grow together in the Lord. Initial Christian unity is like the correlation of the organs of a baby. Everything is in place, but nothing is developed. There must be growth in unity unto perfection.

"Neither for these only do I pray, but for them also that believe on Me through their word; that they may all be one; even as Thou, Father, art in Me and I in Thee, that they also may be one in us; that the world may believe that Thou didst send Me."—*Christian Standard*.

* * *

William C. Start writes from Harptree, Sask., Canada, Nov. 22: "I have great pleasure in announcing the result of a three weeks' mission meeting held at the Harptree Schoolhouse by our esteemed Brother, H. A. Rodgers, of Carman, Manitoba. Thee meeting began on Sunday evening, October 24, and continued till November 14. The residents showed their appreciation by their regular attendance every night, the schoolhouse being filled to its full capacity. The most gratifying result was that thirty-five persons confessed their faith and were baptized; also another person who had previously been baptized was received into the church,"—*Gospel Advocate*.

* * * * *

One of the great monthly magazines tells us that with all competition in this age of books, the Bible is "the best seller" in the world today. More than thirty-five million copies are distributed annually. The Bible is millions and millions ahead of its nearest rivals among books, in spite of their advantages in novelty and in advertising. The man who turns his back on the Bible is deliberately neglecting to consult the best specialist on how to live, how to work, and how to be happy. The best set of business rules anybody could devise might be taken verbatim from the Bible. The same thing is true of the other relations of life. How to meet adversity or prosperity, how to get along with

your friends and your enemies, how to be well in body and contented in mind—whatever your problem, the Bible can give you the right (information) on how to meet it.

* * * * *

Come unto me. A precious gospel invitation. No merely human being would venture to offer rest to mankind in general. Says Augustine: "In Cicero and Plato and other such authors I find many an acute saying, many a word that kindles the emotion; but to none do I find these words, 'Come unto me, and I will give you rest.'" Such words imply divinity.

Take my yoke upon you. Not the yoke of law. Jesus does not promise to remove a disciple's burden, for a burden is appointed to every man; but he gives him a new burden and a new yoke and shares both with his disciple. The yoke of Christ is the will of Christ, the cross of Christ! Rest. Soul satisfaction, peace, a quiet conscience, tranquility of spirit, and assurance of forgiveness.

For my yoke is easy. Compared with the yoke of sin or even the legal yoke of the rabbis.—By *Prof. Geo. L. Robinson, Ph.D., D. D.*

* * * * *

All efforts made to excite men without enlightening them, to rouse the feelings without informing the judgment; to produce action without the knowledge how to act, are wholly unscriptural, and opposed to the best interest of all concerned.

* * * * *

The peace, harmony, and unity of God's people are sacred to every loyal heart. He that does not love these next to truth itself is un-Christian. He that is not willing and glad to give up anything but conscience for their sake has not the Spirit of Christ.

But he that is so afraid of trouble and division that he is afraid to teach the truth, all the truth he knows God teaches and wants him to teach is unfaithful to God.

* * * * *

THE SECRET OF WEAKNESS.

It is the failure to spend a definite, even though it be short, time each day with God that is the secret of all weakness, variableness and shallowness in our spiritual experience and service. Our time may not be long, but it must be regular; and from the act will come the habit, and from the habit the attitude, and from the attitude the character, settled, strong, sure, and abiding, wherein God's presence will be more and more a delight, and God's power more and more realized.
—*W. H. Thomas.*

OBITUARY.

Infant daughter of Bro. and Sis. William Yeates, of Blackwell, Ont., fell asleep in Jesus on October 30th. It is a comfort to know that when these little ones pass away that they are not lost. Children are born into this world united with God; they live united with God, and when they depart before they come to the age of accountability, they are still united with Him, and will be for all eternity. Sin is the transgression of God's law, and children cannot sin until they are old enough to know right from wrong.

The funeral took place on Lord's day afternoon, and the writer spoke from these words of Jesus: "Suffer little children to come unto me, and forbid them not: for of such is the Kingdom of God."

S. WHITFIELD.

ACKNOWLEDGMENTS.

For H. A. Rodgers' Northwest Missions:

College Hill Church of Christ\$10.00

For Christian Monthly Review Fund:

College Hill Church of Christ 20.00

A Brother, Ontario 5.00

Jas. Cunningham 1.00

Mrs. Wm. Bessey 2.00

Robt. Livingston 1.50

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W. R. Brown	.75
S. F. Bailey	.75
C. W. Petch	1.00
C. G. McPhee	1.00
W. W. Husband	2.00

REPORT OF MISSIONARY MONEY RECEIVED AND FORWARDED IN OCTOBER.

For Bro. H. A. Rogers:

From Bro. Thos. Robertson, Ice Lake	\$ 5.00
From Church at Little Current, Ont.	5.00

For Bro. Govind Rain, India:

From Church at Omagh, Ont.	10.00
From a Brother "In the name of Jesus"	10.00
Church at Little Current, Ont.	5.00
Total forwarded in October	\$35.00

H. L. RICHARDSON,

P. S.—Bro. Ram still calls for help, and reports great work going on.

—H. L. R.

PUBLISHER'S DESK.

With this number closes the year 1920 and Vol. 5 of the Christian Monthly Review. We are indeed grateful for the many words of appreciation and encouragement, and the general co-operation and support of the brethren throughout the brotherhood of the Churches of Christ in Canada. We are especially grateful to those faithful men of our staff, who have come regularly and punctually forward with good and wholesome things for our Magazine; to all contributors and correspondents, who have filled our pages with good things, and made it a Visitor welcomed with delight in the homes of our people. We are grateful to those elders and leaders who have been zealous in a good cause, introducing the paper and getting subscribers in their various localities, furthering thus, not only the interests of our paper,

but rather the interests of the members of their flocks. Above all, we are grateful to our kind and bountiful Heavenly Father, whose blessings have been so abundantly bestowed upon us during this now closing year.

OUR STANDING.

Our brethren will, of course, like to know something of how we stand at the close of this, our third year at the helm of our Home Paper.

At a time when other papers were shrivelling up and going out by hundreds, and some of our old established and strong papers trembling, at such a time, for a young paper, with only the beginning of a subscription list, it was a venture, a bold venture to double our size for 1920. It was a venture about which some did not conceal their misgivings. But at this crisis, like most others of our life, there seemed to be no advise for us. We get lots of advice when we don't need it, but when we do need it we have to get along as best we can without. Most of our papers are conducted at a financial loss. Some of them—and you would be surprised if I named them—economize by borrowing and using the set-up type of other papers of the denominations, and filling their columns thus cheaply with those borrowed and ready typed articles of denominational publishers. Even some who thus economize are in a state of almost financial collapse. Some small papers are subsidized to the extent of \$2000 a year. Few indeed, and we know of none, are wholly sustained by the regular subscription price of the paper. Yet, young as we are, if we had all arrears from our subscription list we would at this date owe no man anything. As a matter of fact, there is lacking, at this writing, only \$145.11 on the cost of printing. But can we hope that those delinquent christians, who have during the year, at our expense, received and enjoyed the good things provided—can we hope that they will pay up? Or will they allow others to bear their burden as well as their own? Christians generally pay for goods received and used—from the store-keeper; but the publisher of a paper—that's different. If we may not depend on much from this source, what then? Will brethren who are prospered chip in to square this little balance? Or will one brother at the age of 70 go to the lumber woods and earn money to pay it all himself? There is a brother who has done so before, and, if need be, will again.

* * * * *

Bro. J. L. Hines has removed from Meaford, Ont., to Monticillo, Ky. He will however retain his position with and write for the Christian Monthly Review. We are expecting more articles from him on "Church History." He contemplates putting these articles into tract form, which we think commendable.

You see, we are about invading the United States, and hope to

see the time when we will have at least one thousand subscribers there. Bro. Hines is our chief co-worker and Staff Editor in that territory. We are readjusting our Staff somewhat in Canada, giving the Middle West and far West each one, and making a corresponding reduction in Ontario.

* * * * *

Bro. C. G. McPhee, who is locating in Meaford, has been on a flying visit to his old home and friends in Nova Scotia, visiting and speaking at Mill Village, Nine Mile River, Upper Rawdon, and one evening was allowed to speak in the house of the digressives at West Gore. If anyone demurs at this, tell him I was privy to it, and having acquiesced, will have to share some of the guilt. I felt that I would like to give them a talking to myself if I had the chance, and could not deny him a privilege of which I would be glad myself. Of course we recognize that it would be neither prudent nor proper for loyal preachers to affiliate or fraternize with digressives. The Lord has commanded us to "Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them."—(Rom. 16:17). This is an accurate description of these people, and whatever is meant by "mark and avoid" we must do.

* * * * *

1921.

For the year 1921 we shall strive to improve, as well as extend our circulation. We have this year goodly lists of new subscribers from localities where we had none before, notably in the West. There is yet, however, no reason why our list should not be doubled during the New Year. With end in view.:

A WIN ONE CAMPAIGN

is to be started and conducted DURING THE HOLIDAYS, in which each present subscriber is requested to renew his own subscription, and if possible, to win one. Of course, this is in all cases possible, it may in some cases be difficult, but, difficulties are only "things to be overcome."

* * * * *

Our subscription price from the beginning of 1921 will be uniformly \$1.00 per year in advance. At this figure there cannot be any discounts for agents or clubs or reductions for any cause. With perseverance and hard work, we will gain a position later where we can give consideration to these things.

* * * * *

The Editor wishes a Happy New Year to all our C. M. R. co-laborers and readers. And I will tell you how you can infallibly insure the fulfilment of this wish: Be useful and good.

CHURCH DIRECTORY--Continued from page 2.

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.

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.

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

BEANISVILLE, 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.

NEAFORD, 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; Wednesday at 8 p. m.,

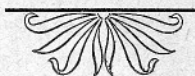
for Prayer and Bible Study. First Lord's day in each month Business Meeting at 8 p. m. J. L. Hines, Minister and Evangelist.

THORNBURG—Church at Thornburg meets in the home of W. A. Whitfield, Lord's Day at 10 a. m. for Bible Class, and 11 a. m. for Communion; also every Tuesday at 8 p. m. for Bible study. J. L. Hines teacher for Tuesday evenings.

OWEN SOUND, ONT.—Church meets at 307—10th St., W, Lord's Day, 11 a. m. for worship. Dr. O. H. Tallman, Minister.

KIRKWOOD, ALGOMA, near Thes-salon.—Bible Class Lord's day at 1.30 p. m. Preaching and Breaking Bread at 2.30 p. m. T. W. Bailey, Evangelist.

McRORIE, SASK.—Church meets in Monmawala School-house at 3 p. m. each Lord's day. J. G. Cleveland, Sec.-Treas.



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