

Christian Monthly Review

WEST GORE, N. S., CANADA

Vol. VII.

JAN.-FEB., 1922.

Nos 1 and 2.

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CHURCH DIRECTORY.

(Charge for Directory Notices per Church, one dollar a year.)

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.; Wednesday, Bible Study 8 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. Vance, 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. Mr. 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.

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)

(Continued on page 45.)

Christian Monthly Review.

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West Gore, N S., Canada, Jan.-Feb., 1922.

Nos. 1 & 2

NEW YEAR.

"Before our feet untrodden lies

Another year;

And in our hearts grave thoughts arise

Imbued with fear.

"We know not what for us it holds

In coming days,

If we shall walk through dreary worlds,

Or pleasant ways.

"If we shall waken to dismay,

Or glad surprise;

If o'er us shall be gloom or gray

Or azure skies.

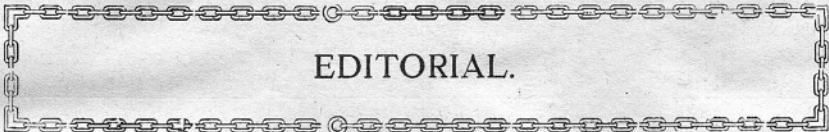
"But hark! across the unknown way

No foot had trod—

Comes to the fainting soul to-day

The voice of God!

"And now into the opening year
 We bravely tread;
 Our wandering feet shall know no fear—
 Divinely led."



EDITORIAL.

O. E. PAYNE—HIS BOOK

No. 9.

Meaning of PSALLO Concluded.

In our last number we cited the definitions given by forty eminent Lexicographers, including Thayer, the greatest and best of them all. Let us note right here that the work of lexicographers is to define the meaning of words. To be of value this work must be accurately, faithfully and completely done. If a word has developed or changed in meaning as many words have done and as words are constantly doing, this development or change must appear in the lexicographer's definition of the word. If he gives only the earlier or the later meaning, his definition is incomplete, and unreliable and deceptive. Now our lexicons, with few notable exceptions, give fairly complete definitions of PSALLO, giving both the earlier meanings, "to pluck or pull", "to pluck or twitch strings, as of a stringed instrument"; "to sing, accompanied by a stringed instrument"; and latest, "to sing, to sing praises". The utter absence of any kind of musical instrument from this latest meaning of PSALLO, as defined by the lexicographers, of whom we have in our latest number quoted forty, is unmistakable.

But Mr. Payne, in his laborious hunt, over the new and the old world, has found several lexicons which give incomplete definitions of PSALLO. These give the earlier meaning in which they find an instrument, but do not give the latest meaning, in which instruments are entirely absent, as lexicographers generally have faithfully done. Of these few who thus incompletely define PSALLO, the Lexicon of Lidell and Scott is the most notorious and the only one deserving of serious attention. Lidell and Scott follow the development of the word till they get the instrument or singing to a harp. They stop there—with an instrument, while the others go further—till the instrument entirely disappears, and give the latest development of meaning, "to sing"; "to sing praises". Shall it be said that the multitude of lexicographers have falsely testified? Or shall it be

honestly admitted that Lidell and Scott have—for some reason—not given a complete and exhaustive definition of the word. If Lidell and Scott are right and their definition full and complete for the entire history of the word, then Thayer with most of the world's great scholars who have testified in the matter, have borne false witness! This definition of Lidell and Scott is greatly cherished and lauded by Mr. Payne, who emphasizes his impression, that this lexicon should be given credence above others, because, as he claims, it is much used! The fact that things are much used is not always proof of their excellence. Profane language is much used. Tobacco and whiskey are much used. But these things do not merit preference on that account. Why are opiates much used? Because they lull their victims into a condition of stupid comfort. For a similar reason the lexicon of Lidell and Scott is much used, by those who corrupt the worship of God, because it gives them comfort in their lustful practice. When a witness once gives false testimony in court, his evidence is rejected, his word has no value, his oath is worthless. Lidell and Scott have already been convicted before the world of scholarship of bearing false witness; that is, they one edition of their lexicon, defined Baptizo, "To pour upon." This, of course, the world of scholarship knew, was absolutely false, as Baptizo means and always did mean to dip or immerse, and never at any time meant "to pour upon" or "to sprinkle." This falsehood, of course, could not be sustained, and these lexicographers had to expunge it from their subsequent editions. But why had they put it there? Yes, tell us why, if it was not to give support and comfort to their people in an unscriptural practice. Had this false witness been retained without exposure in their subsequent editions, no doubt the lexicon of Lidell and Scott would be still more used by those who seek comfort in wrongdoing. Now if these lexicographers have been convicted of false witness, in regard to a command of God—a command connected with the remission of sins and salvation, of how much value is their testimony on any other point where their practice is at stake? When Thayer gives testimony condemning his own practice, we know his evidence is that of an honest and truthful man. And when his testimony is sustained, as we have shown it is sustained, by the great mass of scholarship of Christendom, let there be no more quibbling about the meaning of this word Psallo.

Now gentle reader, as we are nearing our final word on Psallo, please recall Mr. Payne's position, as stated by himself in his book, Page 94, that "The latest meaning of psallo is to sing and play." In the same paragraph he asks "Who but knows that if there had been a still 'later' development that expunged all reference to the instrument, some of the hundred lexicons would have mentioned it?" Dear reader, if this is not quibbling I wonder what it is. In our last

number alone we quoted forty, including most of the world's greatest Lexicographers, every one of whom mentions this later development. We have gone exhaustively into the labyrinth of scholarship on this word in order that never again may perverters of the worship have a chance to use it in defense of their sensualistic performances in the Temple of God.

Now just a word in regard to the trap into which Mr. Payne has with both feet, unwittingly jumped, when he foolishly sprang to the position that Psallo in the New Testament is "mandatory," (page 52), and means to "sing and play" Psallo had in classic Greek, developed in meaning from psao, to "rub or touch," to "play upon a stringed instrument." It does not and never did at any time mean or have any reference whatever to any other kind of instrument. Instruments without strings cannot be played upon by "plucking or twanging" their strings and are necessarily excluded. But it did mean (in classic Greek) to play upon a stringed instrument or to sing and play at the same time on a stringed instrument. If Psallo, in the vernacular of the New Testament, meant to play upon a stringed instrument and is "mandatory," that is, a command of God, then all Christians are commanded by God to play upon stringed instruments in the worship in their assemblies. This being so, the apostles themselves, through whom the commands were given, and all Christians, from Pentecost to the 13th century, almost universally, lived and died in disobedience to God. The voice of history gives no uncertain sound regarding the introduction of musical instruments into the churches. We shall, in following numbers, give some attention to this department of research.

But Mr. Payne and his companions are still in the trap. We would rejoice to extricate them if we could—from the direful doom to which his logic consigns them; that is, God commands them to psallo in the worship. Psallo meant to play on a stringed instrument. (No scholar ever claimed that it meant to play on wind instruments.) Mr. Payne and his church, (if our information is correct) never play on stringed instruments in church worship. (They play an organ, which is not a stringed instrument.) Hence, according to his own logic, living and dying in disobedience to God, Mr. Payne and his followers will go to hell and be damned.

Well, here we are at last, with a Joseph's portion, a veritable feast of good things, a two-in-one issue that will fully compensate for all the patience with which we have waited so long. The exercise of this virtuous patience has been occasioned by the

IMMERSION OF OUR PRINTERS,

who during the recent electoral campaign became so immersed—

and finally drowned—in politics, that the C. M. R. canoe-pulling for the shore of 1922, was left to sink or swim as best it might. You see, Politics and Christianity are not, in these days, expected to pull together in the same boat anyway.

But in spite of politics, and all other adversaries, including the very devil himself, the C. M. R. canoe is "getting there". The past year, 1921 has been far away our best. The increase in our subscription list, especially of men of eminence in the brotherhood of the United States, who are, in increasing numbers, seeking out and subscribing for the Christian Monthly Review. Our U.S. subscription list has about doubled in the past year, and at this rate of increase will soon overshadow Canada. But there are signs of an awakening in Canada, where the circulation can easily be, and ought to be **doubled this year**.

This would make feasible a consideration of the suggestion of Bro. Hines, on another page, for merging into a Weekly. Without new or increased resources this is not as yet feasible, as the C. M. R. income from all sources in the past year has been just sufficient to pay the printers' bill only; the publisher personally providing for all other work and expenses, except some gratis assistance in wrapping of papers, for which he is indeed thankful. The publisher feels that he could not wisely undertake any greater burden at present, as his resources have recently been reduced by fire to the extent of \$1500.00, the loss of which will affect even the necessities of life. He also feels his inability to adequately express his

THANKS

for the whole-hearted co-operation and substantial support of the brethren, in the work of providing a good home paper for the Brotherhood of Canada. Brethren, let us continue in well-doing, "growing", "increasing", "abounding". These are New Testament words, ideas, admonitions. You have done well, brethren, in this past year of depression. We can do still better in this New Year—which gives promise of better times coming. One of the most hopeful of the

SIGNS OF GOOD TIMES COMING

is apparent in the half dozen Essays found on other pages of this number, by young students who have been only a few weeks in Carman Training School. These young writers are invited to prepare their Essays, not only for their School examinations, but for the edification of the readers of the Christian Monthly Review. Another encouraging sign of better times coming is the

REVIVAL OF ZEAL

in co-operative evangelistic and missionary work. And though

there may be even among us, some diversity of opinion regarding the handling of funds and fields of operation, we have liberty of opinion where we have not been given teaching. And like Paul, though we do not always approve of means or methods, "yet, notwithstanding every way Christ is preached, and I therein do rejoice, yea, and will rejoice". While some of us feel that our kindred and countrymen at home and at our doors, should be offered the Bread of Life before we pass them by and start to carry it to the Patagonian or the Hotentot; if others can not see that the New Testament way was to begin at home, first in Judea, then to Samaria, then to the uttermost parts of the earth; if they cannot be convinced that souls are as precious, as needy, as easy saved, as cheaply reached; in Canada; if they are sure their contributions will accomplish more good and be more pleasing to God in Borneo or Siam, then, of course their conscience should not be bound by any man, or committee, or Sec't.-Treas., or Co-operation, or Society. This conscience should be enlightened, not bound. In this connection we ask thoughtful attention to Bro. Whitfield's article elsewhere in this issue, on Our Duty to Support the Gospel, which we heartily endorse. We also ask careful and serious study of Bro. Bruce's article, A Door of Utterance, which we likewise also endorse en toto. Bro. Bruce's position is Scriptural, safe and absolutely unassailable.

A DOOR OF UTTERANCE.

Col., 4:3.

The untiring devotion of Paul in the service of Christ, is a subject that ought to commend itself for our meditation, while we stand on the threshold of a new year. From the time of his conversion until the closing of the inspired record of his work in Acts 28, he manifested the life of Jesus. In the epistles written during his confinement in Rome, we find glimpses of Paul the aged being poured out upon the sacrifice and service of the faith, yet rejoicing that he is counted worthy to suffer for the name of Christ. He bought up the opportunities of service, while in bonds Caesar's Court had the privilege of hearing the glad tidings, he was weighed down with the cares of the churches he had planted and sent letters to Galatia, Ephesus, Phillippi and Colosse to guide them in their church life, yet his soul hungered for a door of utterance to speak the mystery of Christ. The Apostle felt that his presence was necessary to elucidate the principles he had taught them; by precept and example the triumph of the Gospel must be conserved and consolidated. The great passion of Paul's life was to live Christ, the early church required a pattern and only a Paul could say—be ye imitators of me even as I also am of Christ. The converts from heathenism were susceptible to idolatry, they had been

accustomed to visible manifestation of Deity, and were an easy prey to false teachers who would use philosophy and vain deceits to pervert the word of truth. Paul's watchful care over recently established congregations is an example that we do not always follow, we are too prone to cover more territory than can be cared for by Evangelists or older congregations. There are two or three principles by which the early church was guided, that we could apply very profitably in all our church activities, we shall consider first the law of growth.

The Door of utterance was to be opened in Jerusalem, then Judea and Samaria, and after the roots of Christianity had deepened sufficiently to carry the stalk into which the Gentiles could be grafted, the whole world became the open door. The first seven chapters of Acts give us the history of sowing the seed in Jerusalem and as a result of persecution Samaria was the next field of labour but we find that Jerusalem watered and fostered the growth of the stalk until we come to the 13th Chapter. Another feature of Church extension as recorded in Acts was the desire to communicate the good tidings first to their own friends or kinsmen. See Acts 11.

In Paul's testimony to the zeal of Epaphras, he defines the extent of his labours. Colosse her home congregation and the neighbouring cities of Laodicea and Heirapolis.

Hosea speaks of a stalk not strong enough to bear the fruitful bud and I would call attention to a similar stalk in Canada. Struggling churches throughout the country are being neglected by the larger and more prosperous congregations. Evangelists are being driven from the field for lack of support. Babes in Christ are perishing for lack of nourishment, because the Evangelist has left the field. The Maritime Provinces, the Prairies and British Columbia are denied the word of life for lack of earnest intelligent co-operation among the churches. What are we doing to keep the door of utterance open to men who are capable of proclaiming the word of life? This brings us to the financial arrangement that is Divinely authorised for the propagating of the truth. Men are devising many means of raising money but as we members of the Church of Christ know the scriptures governing giving and we shall not dwell upon this phase of the question farther than saying, that covetousness is as Idolatry and if we withhold the Lord's portion we shall not inherit the Kingdom of God.

The distribution or fellowship is not always understood as it ought to be by a people who profess to be guided in all things by a Thus saith the Lord. There is a growing tendency to depart from the Scriptural plan by appointing committees or sending our funds through committees already in existence.

In Col. 3: 17, we are told that whatsoever we do in word or deed, do all in the name of the Lord Jesus. Apply this to organised effort and it excludes every organization but the one in which Jesus has

recorded his name. Eph. 3: 21, tells us that throughout the ages, the glory of doing God's work belongs to the Church. The Apostles ordained Elders or Shepherds to have the oversight of the Church and they were assisted by Deacons who ministered in the temporal affairs of the Church, those men were responsible to the Church and God for the faithful performance of their duties, and could not farm out their responsibilities to committees whose qualifications are not Divinely stipulated. The creation of a committee to determine the status of an Evangelist or missionary and to control the financial arrangement under which he works is foreign to New Testament teaching and example. It is after the rudiments of this world and not after Christ, it is not of faith and therefore sinful.

The idea of fellowship must ever be retained, our moral interests in the work and our obligations to support it, must never be reduced to a commercial basis. No committee can act for the Churches of Christ without doing violence to the Unity of the Spirit, and unless we disregard the completeness of every Church in Christ, which must assume the full responsibility of using the funds which belong to God, we can no longer recognize the committees of post apostolic creation. If the Church of which you are a member is not established or set in order, the Church as a whole will appoint some one to forward your fellowship and care should be taken that only a Brother who is capable of conveying the spirit of fellowship as well as the Dollars, should act in this capacity. How about the door of utterance in Canada this year? how many appeals will be necessary to raise sufficient funds to place in the field more evangelists or the keep what we already have? If you cannot deepen the roots of Christianity in your own community perhaps you can help in others, assist the C. M. R. in every possible way, scan its pages and discover where new fields are being opened, get in touch with the Brotherhood, and by a closer co-operation and intelligent application of self and substance keep the door of utterance open.

Submitted in Love—J. M. BRUCE.

IT IS OUR DUTY TO SUPPORT THE GOSPEL.

Most of our readers know something about the work that Bro. Rogers is doing in Western Canada. The Carman church, which gave him about \$300 a year, in the past, has notified him that they will have all they can do to pay expenses at home during 1922. Bro. Rogers says that he has been going back financially, and that he will be compelled to devote the summer months to manual labor to support the needs of his family unless he gets help. His expenses connected with his preaching have been high because he has been laboring in new fields. Please notice in his last report that in about a year he received

\$1,112.91, but \$788.35 of this went for expenses.

Now, brethren, let us go to work, and send him the assistance that he needs to support him all the time in the good work he is doing in the great West. This is an opportune time for this work, so let us put our shoulders to the wheel and see that Bro. Rogers is supported. I believe that there are brethren who will stand by this work when conditions and circumstances are fully known. Maybe, we as preachers have not taught enough on the question of giving; but what about the elders and leaders of the churches? Have they done their duty along this line? From my experience and observation I would say that they have not. The new Testament speaks of the elders as being teachers of the church. Giving is a Bible subject, and it should be taught, but very few times have I ever heard an elder or a leader, who is doing the work of an elder, teach what the Bible says about supporting the Gospel.

Let us all try to do better.

Yours in the work of the Master,

S. WHITFIELD.

P. S. Bro. Rogers has asked Bro. Petch and myself to assist him. Please send direct to Bro. Rogers, Carman, Man.—S. W.

THE RESTORATION MOVEMENT.

Alexander Campbell was born in Ireland in 1788. He was educated in the University of Glasgow. In religion he was a Presbyterian. In the year 1807 he and his family migrated to America, being also accompanied by his father, Thomas Campbell, who was a Presbyterian preacher of no mean ability. The Campbells were a very religious people and always took an interest in spiritual affairs. When Alexander and his father landed on the shores of the United States of America, they found the various denominations in a deplorable condition. Brother John F. Rowe says, "The great soul of Thomas Campbell was moved withing him when he saw the whole land was given over to the idolatrous worship of opinions, speculative theology, scholastic dogmas and men-made creeds, and to visions and dreams, and to mysticism and dreary superstition." The people of the various denominations were dying for lack of spiritual food. At this time Thomas Campbell started a Reformatory movement in the Presbyterian Church, but this System, as all other Religious Systems, of that day had become so corrupt that it was impossible to reform it. He found the religious world in universal chaos, and in it he found no basis of Christian union, therefore; the only way out was the abandonment of all creedism, and a complete restoration of the apostolic order of things. It was at this time, at a meeting called by Thomas Campbell after he had brought to the attention of his hearers the whole history

of the attempted reformation in the Presbyterian Church, showing it to be a vain dream to undertake to reform a System so corrupt, that he laid down this rule; "Where the scriptures speak, we speak; and where the scriptures are silent, we are silent."

After Mr. Campbell had finished his address, he called upon all those present to candidly express their views. After no little time had lapsed, the silence was broken by a canny Scotchman, Andrew Munro, who arose and said; "Mr. Campbell if we adopt that as a basis, then there is an end of infant baptism." "Of course," replied Mr. Campbell, "if infant baptism is not found in Scripture we can have nothing to do with it." This declaration created quite a commotion in the assembly, but the rule which Mr. Campbell had announced seemed to cover the whole ground, and to be so obviously just and proper that after further discussion and conference, it was adopted with apparent unanimity, no valid objections being urged against it.

DECLARATION AND ADDRESS.

"WHERE THE SCRIPTURES SPEAK, WE SPEAK; WHERE THE SCRIPTURES ARE SILENT WE ARE SILENT" is a sentiment that not only reaches back to the days of the apostles, but one, which reaches into the far future with consequences of good to the world that are beyond all human estimate. For the purpose of promoting Christian union and producing peace in the religious world, and in order to carry out this purpose more effectively, it was resolved, at a meeting held on the headwaters of Buffalo Creek, August 17, 1809, that this little party of reformers would form themselves into a regular association, to be known as "The Christian Association of Washington."—History of Reformatory Movements by Rowe, p. 139.

Mr. Campbell prepared his Declaration and Address, the object of which was not to formulate a new creed, but to set forth the principles for which he and those associated with him stood. This Declaration was ordered to be printed, which was done September 7, 1908.

If anyone will take the time to read, this "Declaration and Address" they will see that this Association did not regard itself as a CHURCH, nor publish these statements as a creed.

FATHER AND SON ATTEMPT REFORMATION

Thomas Campbell and son Alexander, made attempt after attempt to reform the Presbyterian Church, which only led to clashes, but the more they studied with a view to lead their brethren, as they thought, back to the truth, the farther away they got from the Calvinistic doctrine, until they arrived at the parting of the ways where they ceased to preach reform and began to preach restore.

SECTARIANISM GIVEN UP.

In March, 1812, Alexander's first child was born: the question of infant baptism came up. The motto: "Where the scriptures speak we speak, and where the scriptures are silent; we are silent" was present with him on one hand and the doctrine of the Brush Run Church on the other hand, so what must be done in the matter. "Having finally abandoned all uninspired authorities, he began a critical examination of the words rendered baptism and baptize in the original Greek, and as a result of his research, he became thoroughly satisfied that they could mean only immersion and immerse. Further investigations led him to the clear and indisputable conviction that believers, and believers only, are proper scriptural subjects of baptism." Rowe's History pp. 163.

On Wednesday, the 12th day of June, 1812, Elder Luce, a Baptist preacher, immersed Alexander, Thomas Campbell and five others, upon a simple confession of faith in Christ. At first Elder Luce objected to this, stating that this was contrary to Baptist doctrine or usage, but finally yielded, believing that the demand was right, and that he would run the risk of censure.

BRUSH RUN THE FIRST CHURCH

Brush Run was the first church in the Restoration Movement, but it must be borne in mind that this church, before converted, was Presbyterian in doctrine. Brother John Rowe in his History pp. 166, says; "The Brush Run congregation continued to grow by frequent accessions of immersed believers; and as it had been with the church organized by the Haldanes at Edinburgh, so to this church, immersion became an apt emblem of separation from the world—a separation from the traditions of an apostate Church, a separation from mystic Babylon. They adopted immersion as the only scriptural mode; they rejected infant baptism as a human invention, and the simple confession that "Jesus is the Christ, the Son of God," made to Christ by the first converts, was acknowledged as the only requirement which could be scripturally demanded of those who desired to become members of the one body." I wish it to be distinctly understood, that the Brush Run church was not a Baptist church at this time, nor was it ever, for this church did not believe Baptist doctrine nor accept the Baptist creeds.

JOINS THE REDSTONE ASSOCIATION

Mr. Campbell said; "I had no idea of uniting with the Baptists more than with the Moravians or the mere Independents. I had formed

a very unfavourable opinion of the Baptist preachers as then introduced to my acquaintance, as narrow, contracted, illiberal and uneducated men. This, indeed, I am sorry to say, is still my opinion of the ministry of that Association at that day; and whether they are yet much improved I am without satisfactory evidence." He tells of attending an Association at Uniontown, Pa; in the autumn of 1812. He was invited to preach but declined, except in a private home he preached to about a dozen preachers and about two dozen "laymen."

On his way home he heard that the Baptists did not appreciate the preaching of the Baptist preachers at the Association. They pressed me from every quarter to visit their churches, and, though not a member, to preach for them. I often spoke to the Baptist congregations for sixty miles around. THEY ALL PRESSED US TO JOIN THEIR REDSTONE ASSOCIATION. We laid the matter before the Church in the fall of 1813. We discussed the propriety of the measure. After much discussion and earnest desire to be directed by the wisdom which cometh from above, we finally concluded to make an overture to that effect, and to write out a full view of our sentiments, wishes and determinations on that subject. WE DID SO IN SOME EIGHT OR TEN PAGES OF LARGE DIMENSIONS, EXHIBITING OUR REMONSTRANCE AGAINST ALL HUMAN CREEDS AS BONDS OF COMMUNION OR UNION AMONGST CHRISTIAN CHURCHES, AND EXPRESSED A WILLINGNESS UPON CERTAIN CONDITIONS, TO CO-OPERATE OR UNITE WITH THAT ASSOCIATION, PROVIDED ALWAYS THAT WE SHOULD BE ALLOWED TO TEACH AND PREACH WHAT EVER WE LEARNED FROM THE HOLY SCRIPTURES, REGARDLESS OF ANY CREED OR FORMULA IN CHRISTENDOM."(caps. mine. J. L. H.) Rowe's History pp. 171.

JOINS THE MAHONING ASSOCIATION

Some say that Mr. Campbell was withdrawn from by the Church. That is not true, for he was never a member of the Baptist Church.

In August 30, 1816, the Redstone Association convened at Cross Creek. Campbell was nominated as one of the speakers of the occasion. Many opposed the selection of Campbell, but the majority were in favor of his speaking. He preached his famous "Sermon on the Law, published in the Millennial Harbinger for 1846. This sermon fell like a bombshell into the Baptist ranks. Quite a confusion was made in the Association and it was the intention of the Association to withdraw from Alexander and his father for teaching heresy, but the two Campbells saved them the trouble, by asking for a letter from the Redstone Association, and upon receiving such a letter they united with

the Mahoning Association, in Eastern Ohio. This Association, being much more enlightened and liberal in their views of the truth, received the Campbells with other delegates from feeble churches, with much cordiality and Christian affection. This Association received them upon the New Testament platform alone, to the exclusion of all human creeds and "church standards." Under the leadership of the Campbells, this Association lost its legislative and ecclesiastical character, and was finally absorbed by the "Big Meetings" of the "Western Reserve."

CONCLUSION

In conclusion I want to say that any fair minded man or woman can clearly see that the Campbells did not start out in their career, to organize or establish a Denomination, but their search was a search for TRUTH and the fruit of their labour is the RESTORATION OF THE NEW TESTAMENT CHURCH, with elders and deacons evangelists and teachers, no creed except Christ, and no book but the Bible; so sweeping away the mist and fog of sectarianism and superstition; we by faith, repentance, confession and baptism, have planted ourselves upon the everlasting rock in Christ Jesus. (Acts 2 from beginning to end.)

FINIS

Monticello, Ky.

J. L. Hines.

OUR TRIP TO EAST TORONTO

On the 4th of December last we had the pleasure of addressing the congregation at East Toronto, both morning and evening. There was a splendid attendance and the attention was excellent. Our young Bro. R. G. Schell labors here, but at the time of our visit was absent in a meeting at Lockport, N. Y. This congregation is growing nicely and is outgrowing its present church home and the brethren have purchased a nice lot in a much better location where they intend to erect a new building as soon as sufficient funds can be raised. Any brother of means who has a big missionary heart can not do better than to give liberally to this building fund. Any one so inclined may address Gordon Yake, 12 Keystone Ave., Toronto. I am not authorized to make this appeal, but I know that any help offered will be gratefully accepted by the East Toronto brethren. I was met at the station by Bro. D. J. Yake and conveyed to his home and made comfortable there during this short visit. It was an enjoyable trip in every way and we hope to be able to repeat it in the not far distant future.

Selkirk, Ont.

H. M. Evans.

P. S. The attendance and attention at our meetings here is good and we are by no means discouraged. We have faith in God.—H.M.E.

SPEAKERS OF ENCOURAGEMENT

There are many who communicate cheer through word and life wherever they move. They seem to live for that. After one has been in their presence a while, he feels that "the earth, and every common sight, to me did seem apparelled in celestial light," or "The rainbow comes and goes, and lovely is the rose; the moon doth with delight look around her when the heavens are bare; waters on a starry night are beautiful and fair; the sunshine is a glorious birth. To pass that kind of a man on the street is to gather an inspiration that tingles in the veins throughout the day. The hearty and sincere greeting he gives, whether bow of the head or grip of the hand, leaves to the life that sort of bright, inspiring influence as would remain lingering from the refrain of a sweet song. A walk and a talk with a person of that type makes one's face brighter, his step lighter, his joy deeper, and fills his heart through with unsullied assurance of victory.

Once a fireman climbed a ladder to rescue a child. The almost unbearable heat made him stagger. He was about to come away. A voice below cried: "Cheer him!" The throng sent up the cheer. In another moment the man had snatched the child, imperilled by the flames, from the very jaws of death. It is not surprising that the Apostle says: "Encourage the faint-hearted." (1. Thess. 5: 14.—

R. P. CUFF.

THE BOND OF PEACE

No. 10.

M. Watterworth.

"Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me." Jno. 15: 4

The plea for unity on the basis of the scriptures alone, which plea logically and necessarily embraces the restoration of the New Testament church, calling the friends of Christ back to the "one body," "one spirit," "one hope," "one Lord," "one faith," "one baptism," "one gospel," "one name," and to the one blessed "highway" of holiness as exhibited in teachings of Christ and his inspired apostles made a tremendous stir among the conflicting theories of the professing Christians of America. In a few years it had, through the favour of God and the earnest zeal of the lovers of pure Christianity spread into every state of the Union, into Canada, and Great Britain. Infidels of the most distinguished rank were met in the public arena and absolutely silenced. They could easily harass and confound other preachers with facts concerning their doctrinal inconsistencies, but when they were met by talented men who had no doctrine to advocate, and no

bond of fellowship to defend but those which God in mercy gave us in the Holy Scriptures, they were disarmed. The lame advocates of unscriptural religious doctrines looked to and rejoiced at the victories over infidelity, but those who were too firmly married to their human inventions to accept pure Christianity, were themselves like the blind religionists of a former age who did not know what to "do with these men.

Jesus Christ is the "head over all things to the church." He is the "way the truth and the life." He upholds "all things by the word of his power." He alone can lead us in the way to Heaven. He, even He, spoke not of Himself. He gave to the world the very things God gave him to deliver. If, dear reader, Jesus Christ the mighty Redeemer, the Lord of Lords and King of Kings, the Prince Immanuel, the blessed Saviour, the spotless Son of God, were not permitted to go beyond the Father's will and instructions, if He did nothing of himself, how, think you, will Heaven look on poor frail mortals like us, who assume to invent and legislate in spiritual affairs, and change and modify and ignore the ordinances of God. Abide in me, taught the Christ. "The branch cannot bear fruit of itself." "No more can ye except ye abide in me." "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." 2 Jno. 9.

The American Revised Version says: Whosoever goeth onward and abideth not in the teaching of Christ hath not God."

For thirty years after Pentecost the church moved along on the one foundation, and the word of God increased and the number of disciples were multiplied exceedingly. The Christians as one grand army marched to the orders of the Master, and gained headway to such an extent that their message was carried into all the world. Col. 1: 6. When they began to depart from the original purity, as we have already noted in this work progress ceased.

The restoration movement of the nineteenth century met a similar fate. All went well until the cause became popular and many of the Lord's professing friends began to "go down to Egypt for help; and stay on horses and trust in chariots because they are many and in horsemen because they are very strong, but they look not to the Holy one of Israel, neither seek the Lord:" Isa. 31:1. The drawing power (?) of popular entertainment and musical rehearsals as exhibited among Rome's daughters constituted a dazzling temptation, and many yielded to her luring appeal.

To me, the history of this "turning away", is simply another mark of identity for the true church. It would be a heart-rending discouragement to us if we did not know so well the long history of God's people. Thirteen times the faithful among the children of Israel were sore tried by the digressions of their brethren who turned

away into disobedience. And it is a well known fact both from scripture and from history that the "mystery of unicity" soon crowded out of public notice the faithful children of God who followed up the work of the apostles.

The gospel of Christ is "not after man". We neither received it of man neither were we taught it, but by revelation of Jesus Christ. Gal. 1-:12. The word of God is divine., The ordinances of the Lord's house are appointed by the King Eternal. When we take His truth as our guide we live in peace with Him. A congregation of Christians which accepts Him as their only Head and law giver, have the greatest and best and most effective rule of life ever given to man.

AS THE NEW YEARS COME AND THE OLD YEARS GO

We work away and the days grow cold,
The years go by and we're growing old
The changes that come, ah well we know,
As the new years come and the old years go.

We work away till our task is done,
If we work for the right the victory's won,
It matters not how our task may grow
As the new years come and the old years go.

We look on the fields and a bush we see
It matters not how small it may be,
For the time goes by and a tree will grow,
As the new years come and the old years go.

We look in the east at the rising sun,
The hours go by and the day is done,
The world gains knowledge and science will grow,
As the new years come and the old years go.

The years steal on us, some fair and bright,
Some give us sorrow as darkness the night,
Many hearts are glad, others sorrow know
As the new years come and the old years go.

As time goes on life's shores are shifting,
And on life's stream afar we're drifting,
But it matters not, if we reach that shore,
Where years will come and go no more.

ALBERT BURGESS.

West Gore.

Carman, Man., Jan. 7, 1922.

Mr. D. McDougall,
West Gore, N. S.
Dear Bro. McDougall:—

I am enclosing some articles written by students before Christmas time, 1921. If you consider any of them worthy of publication, we may be encouraged to send you some others.

I am sending some to the Christian Leader also. I think our students have done well in the short time this Training School has been in operation.

We have a good school of splendid students, and the work is progressing in a way that pleases immensely all who know what is done and wish to promote such a good work. Others here can testify to the success of our system of training young people for effective service.

You would enjoy visiting this School to witness the training in O. T. N. T., Public Reading, Public Speaking, Debating, etc.

Yours in Christ,

H. L. Richardson.

Carman Bible Training School,
Carman, Manitoba, Canada.

A GREATER THAN SOLOMON

Jesus was greater than Solomon in many ways, for he did many things that Solomon could not do.

But to human eyes Solomon was a great man for he had a large house and many servants. He also was very wise for all the rulers and kings came to see him.

The most notable of all those who came to see him was the Queen of Sheba who came from the south, many hundred miles away, to see and talk with him. She asked him many questions and he answered them all to her satisfaction.

Solomon also built the great temple of God in Jerusalem. But there were no prophecies made about Solomon a long time before he was born, like there were about Christ. There are many places in the Old Testament where the prophets speak of Christ. Then in Matt. 1:21, we read that the Lord appeared to Joseph in a dream and told him that his wife was to have a son, and they were to call him Jesus for he was to save his people from their sins.

For it was He that would die on the cross and bring forgiveness to all nations. Solomon could not die for any one's sins. For it would not do any good if he did.

Jesus did many miracles that Solomon with all his wisdom could not do, such as calming the storm; feeding the five thousand;

healing the sick and casting out demons. Jesus also lived all his life without sin; but we cannot say this of Solomon.

If Jesus had not come to the world we would have been without hope, but as He came and lived a good life to show us a good example, and died to save us, we should be glad to do all we can for him.

He says that those who do not confess Him before men, He will not confess them before His father in heaven.

But those that confess Him before men, them will he confess before His father in heaven. —Bethel Vine.

Carman Bible Training School,
Carman, Manitoba, Canada

A GREATER THAN SOLOMON

Jesus Christ himself is greater than Solomon. Solomon was only a man like everyone else, but Jesus was the Son of God. Solomon's kingdom was an earthly kingdom, but Christ's kingdom was not of this world but of heaven, and is to stand forever. Solomon's kingdom only lasted for a short period of time, and then was gone. The people could never seem to realize that Christ's kingdom was not of this world, but was of heaven.

People thought Solomon was the most wealthy and wise person that ever lived. This is the way the human eye looks at things. Solomon had everything he wished for. Christ did not come to show the world how much money he had. Christ was a poor man while on this earth. He said the foxes have holes but the son of Man hath not where to lay his head. Solomon asked for wisdom and understanding and God granted him wisdom and riches.

Solomon had visitors coming from all parts of the earth to see his wisdom. The Queen of Sheba came from away in the south, (which was many hundreds of miles) to hear his wisdom and to ask him questions, and there was nothing hid from her which he told her not of. She was astonished at his wisdom. These visitors nearly always brought gifts to him.

Isaiah prophesied of the coming of Christ hundreds of years before this came to pass, and he says, For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. (Isa. 9:6.) And again, he says "the spirit of the Lord is upon me, because he anointed me to proclaim release to the captives and to preach good tidings to the poor, and recovering of sight to the blind, to set at liberty them that are bruised. Jesus came to preach the acceptable year of the Lord and to save us from our sins. (see Luke 4:18.)

Jesus was superior to Solomon in every way. Solomon could

never raise people from the dead, nor could he ever perform miracles like Christ did before the multitudes. Solomon was not able to do any of these things. Christ had power to lay his life down and he had power to take it up again himself.

When people know their duty toward God and do it not, they are likened to a man building his house on the sand. The people of Tyre and Sidon had never seen the truth like Chorazin and Bethsaida had. And he said it would be more tolerable for Chorazin and Bethsaida than for Tyre and Sidon. To whom much is given much will be required. Jonah became a sign to the city of Nineveh, and so shall Jesus be a sign to this generation. And the Queen of the south came so far to hear the wisdom of Solomon, and she shall rise up in judgment with this generation and shall condemn it for behold a greater than Jonah or Solomon is here. These people whom Christ was teaching had many advantages over the people of the Queen of Sheba's time, because Christ was with them and was performing miracles amongst them all the time. We also have greater opportunity than they had because we have His word. He has promised that if we live faithfully to the end of this life, He will give us a crown of life, and an abundant entrance into the Everlasting city of God.—Alonzo Rogers.

The author of the above is the son of Bro. H. A. Rogers, our well-known Western Evangelist.—H. L. R.

Carman Bible Training School,
Carman, Manitoba, Canada,

A GREATER THAN SOLOMON

The Queen of the South came from the ends of the earth to hear the wisdom of Solomon and behold, a greater than Solomon is here.

Who is this?

To human eyes Solomon may have appeared to be the greatest individual who ever lived. He had great wisdom, wealth, power, and honor. None greater ever lived before him and from an earthly standpoint none greater ever came after him. His wisdom was beyond that of any other man. His wealth is unsurpassed even in our day. His power was absolute and he was honored by nearly all the kings of the earth. In man's eyes these things make him great.

Worldly man does not think that Jesus displayed very great wisdom. He had no earthly wealth, not even a home of his own. He was destitute of worldly power and authority and even refused to judge between brethren concerning this world's goods. He was beaten, hissed at, jeered at and finally crucified, all of which abased him in the eyes of man.

The fame of Solomon's greatness spread to the remotest parts

of the world. Kings of foreign countries, desiring to obtain favor of him, sent gifts of gold and silver and precious stones. Many came to view the splendour of his palace, the richness of his court and to hear and wonder at his wisdom. Among them the Queen of Sheba came from the far south to try his wisdom. She brought rich gifts of gold and precious stones and also spices the like of which had never before been in that country. However after seeing all the magnificence of the great monarch's court, and after trying and proving the wonders of his great wisdom, she was constrained to say, "the half had not been told."

In contrast to this great king we behold Jesus born in a stable and cradled in a manger. True, the wise men brought him gifts but no great wealth like that of Solomon. Hundreds of years before His birth angels had predicted that a Saviour would be born. They even foretold the place of His birth, the kind of His character, and His wonderful miraculous power. His death and burial and resurrection from the grave were prophesied by David and Isaiah. Not so concerning Solomon.

When Jesus came He did things which Solomon could never have done. When John the Baptist sent a deputation to inquire whether Jesus was the Christ, He said unto them "go and tell John the things which ye see and hear; the blind receive their sight, the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, the poor have good tidings preached to them. Solomon did not perform any of these wonders.

Solomon inherited the throne of his father. David but Jesus has ascended to an eternal throne and has sat down with the Father on His throne. Solomon built up and extended the earthly kingdom of Israel which crumbled away, but Jesus built a church which will last till the end of time.

The Queen of the South came to try the wisdom of Solomon and he answered her well. Many came to try Christ and to catch Him in His talk, but the time came when no one dared ask him any more trying questions. He always silenced His enemies, teaching His disciples some good lessons.

The end of Solomon's life was a failure. Having built the temple of the Lord and completely furnished it, he fell into worldliness and idol worship.

The end of Jesus' life was a glorious triumph. He lived a perfect life and did good unto all men.. He died on the cross of Calvary and when men thought He was overcome, broke asunder the bands of death and arose, a glorious conqueror.

Jesus offers eternal life unto all who will obey his commandments. Solomon could not do this. Those who do not hear, reverence and obey Him now will be forced to bow to him when He comes

again. But those who will love and honor Him in this world will receive eternal life and live with Jesus forever more.

L. L. McGill.

Carman Bible Training School,
Carman, Manitoba, Canada.

A WORTHY NEIGHBOUR

There was a certain man travelling from Jerusalem to Jericho, and he was stripped of his clothing and money by robbers and he was left wounded lying in the ditch. This man's hope would rise when he saw a priest coming along the highway, but the priest passed by on the other side. We can imagine we see this unfortunate man, with a look of despair on his face after the priest passed by. However he does not stay there much longer till a Levite comes along, but he too passed by on the otherside. He left him there to die for all he cared. We see another man coming down the road. He is riding an ass, but as the unfortunate man looks on him, he sees that he is a Samaritan and what could be expected of a despised Samaritan. However, he had compassion on him and took him to the inn and had him cared for and paid his expenses for the time. He also promised to pay any other expenses when he returned. Jesus gave this to us as an example of a proper neighbour. How near the mark do we come? We would need no education but a right spirit in order to be a good neighbour.

We see a case like this in James where the man said the brother was to be warmed and filled and did not put forth the slightest effort to help him. So we may pray for the poor and unfortunate to be cared for and then not help to care for them. Our faith is dead. For John says he that hath this world's goods and beholdeth a brother in want and shuts up his compassion from him then the love of God is not in him.

The lesson regarding the rich man and Lazareth is another case of him who had this world's goods, but he would not give to this poor man at his gate. But what a different picture in the Great Beyond of the two men. The judgment picture as portrayed in Matthew 25:31-46 should make us careful of our daily life and when this life is over, we shall rejoice with a joy unspeakable. When we hear the glorious call "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world."

In fact if we are going to make our life a success, we must be a good neighbour.

Our Christianity should be more than Sunday religion as this lesson shows. No doubt this priest carried out the ceremony, he was to perform to the letter and the Levite also. But they both condemned themselves before God in ignoring this suffering man. Shall we

do dishonor to our Saviour by not making our daily life measure up to our profession?

We have a fine example of the result of a woman who proved the worthy neighbour to the widows and orphans of her day. This was Dorcas as recorded in Acts 9. Today if we live a good helpful, moral life, the people of the world will admit it. Even if they don't agree with what we may believe or teach.

The Golden Rule should be ever in our minds and when we are apt to despise some people and think that it was their own fault, just put ourselves in their position and see if we would not be glad of help or sympathy as the case may be.

The author of the above is a son of Bro. T. W. Bailey, Minister of Thessalon, Ont.—H. L. R., Principal.

Carman Bible Training School
Carman, Manitoba, Canada.

A WORTHY NEIGHBOUR

A certain man was going down from Jerusalem to Jericho and he fell among robbers who both stripped and beat him and then went away leaving him almost dead.

By chance a certain priest passed by but he paid no attention to the man. Likewise also a Levite came and he passed by on the other side. Then a certain Samaritan came that way and when he saw the man he was moved with compassion. He washed his wounds with wine and oil and bound them up. Then he put him on his own beast and brought him to an inn.

In the morning the good Samaritan took out two shillings and gave them to the host and said, Take care of him and whatsoever thou spendest more, I, when I come back, will repay thee. Jesus says we should go and do likewise and we will be worthy neighbors.

Every day we should try to be more like Jesus. We should be kind, patient, true, honest and upright men and women.

Dorcas was full of good works and almsdeeds which she did and the people recommended her for it. (Acts 9: 36.) Love thy neighbor as thyself and do unto others as you would have them do unto you.

If a man has faith but no works his faith will not save him. Or if a brother or sister is naked and in lack of daily food and you say to them, go in peace and be warmed and filled and yet do not give them the things they need it will not help them and you will not be a worthy neighbor. If you are blessed with this world's goods and give to poor and unfortunate, then the love of God abideth in you and you will be a worthy neighbor.

The rich man fared sumptuously while he was living. He did not give the beggar who was covered with sores anything. The beggar

died and the rich man also died. The beggar was taken and carried up into Abraham's bosom by the angels, but the rich man was cast into Hades. The beggar had been tormented while in this world and now he was comforted. While the rich man had every comfort on this earth and had received his reward, so he was now in torment. This is a lesson for us. We should not think of all the wealth and treasures and comforts of this world and forget the poor and unfortunate. When the Son of Man cometh in His glory with His angels then He will sit on the throne of His glory and the faithful will be separated from the wicked. Jesus will bid the faithful to come and inherit the kingdom prepared for them. He says, "I was hungry and ye gave me to eat; I was thirsty and ye gave me drink; I was naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. Then the righteous will ask when they did all these things for him, and he will say, "inasmuch as ye did it unto one of my brethren, even these least, ye did it unto me." But He will say to the unrighteous, "depart from me all ye cursed into the eternal fire, for ye have never done any good unto my brethren and therefore ye have not done any good unto me. (Matt. 25: 31-46.)—M. B. Hjorth.

The author of the above is a young lady of Norwegian descent, baptized in summer of 1921, now a worthy student in the Carman Bible Training School.—H. L. R., Principal.

Carman Bible Training School,
Carman, Man., Canada.

TEMPTATION

After Jesus had been baptized by John in the river Jordan, he went into the wilderness of Judea and fasted and prayed for 40 days and nights. At the end of his fast He was hungry and wanted some bread to eat. The devil came to him and said: Jesus, if Thou be the Son of God, command those stones to be made into bread. But Jesus answered and said:—Man shall not live by bread alone. After that the devil went up on the temple and told Jesus: If thou art the Son of God, cast thyself down from here. But Jesus said: Thou shalt not tempt the Lord thy God. Again he took him on a high mountain and showed him all the kingdoms of the world, saying: If Thou wilt worship me, I will give you all these, but Jesus answered him and said: Thou shalt worship the Lord thy God, and Him only shalt Thou serve. After that the devil left Jesus.

The temptations of Jesus were much greater than ours for He was the Son of God and it would have been easy for him to do all the devil asked him to do. Jesus can not sin for if he did he could not be the Son of God.

He also did not suffer for resisting the temptations, for the angel of God came from heaven to minister unto Him, as soon as the devil had left Him.

God allows the devil to tempt us, for he tries our faith in Him. By being tempted, we can get occasion to defend our faith. In the first Chapter of James it reads: My brethren, count it as all joy when you fall into divers temptations. By temptation we also get the chance to develop our patience.

If we yield to temptation, we have only ourselves to blame, for God gave us the Holy Bible and Prayer as a defence for all temptation that comes our way in this life. We should be able to stand all of them, for none of them are greater than we will be able to stand.

Peter denied the Lord when he was asked if he was a disciple of Jesus Christ. He fell, but repented, and afterwards gave his life for his master. Judas fell when he was tempted, and he sold Jesus for 30 pieces of silver. He repented and hanged himself in the forest.

Every time we stand against temptation we gain a victory, and every victory helps to make us more perfect, as Jesus our Lord and Savior wants us all to be.—R. R. Nass.

This young man has a French father and a German mother. He was brought up just west of the Rhine, a Roman Catholic, but says he cannot be satisfied with Roman Catholicism any longer. He is a live wire in the Bible Training School.—H. L. R., Principal.

NEWS AND CORRESPONDENCE

December 30, 1921.

Mr. D. McDougall,
Christian Monthly Review,
West Gore, Nova Scotia, Canada.

A report of our work in Mississippi for 1921 I hope will prove a means of encouraging other congregations to send more men into such places—I have baptized one hundred and fifty persons, twenty-nine of whom were Baptists, and eight were Methodists. Also five from the Baptists, one from the Holiness and four from the Digressives and 2 from the Methodist, believing they were scripturally baptized, took a stand with us on the Bible and the Bible only, agreeing to lay aside all the teaching and practice of men and be simply Christians. Thirty-nine were restored by complying with the second law of pardon to erring Christians, confessing their sins and praying one for another, and reconsecrating their lives anew to the most beautiful and reasonable service of our Master.

Three congregations were planted in new places, and in one place, where former efforts had been made, but no meeting of the Church for worship for the past four years, they were re-established

in the Faith and with renewed courage and determination, returned to work—I believe to be faithful until death. You might say this was more important, if possible, than to start a congregation in a new place; See 2 Pet. 2: 20-22. These were good, but discouraged people. They are now looking for a suitable lot upon which to build a meeting house.

A congregation was started in Jackson upon my coming here last year, that has never failed to meet for Lord's Day worship, but until April of this year, had no permanent place to meet, but used the Odd Fellows' Hall, Woodmen of the World Hall and a part of the time met in the Court House. Last April we bought a nice comfortable meeting house from the Presbyterians, which was paid for in full without one line being mentioned in any paper. A few personal letters to congregations, and a ready, willing, generous response on the part of some Nashville congregations, together with the amount given by the faithful few here, made this possible. If more congregations would do as a few in Nashville are doing, sending men and helping other ways, the time would soon come when Churches of Christ would be thickly scattered all over this and other States, where now New Testament Christianity is almost, and in many places, entirely a stranger.

We also bought a well located, substantial brick meeting house from the Cumberland Presbyterians in Columbus, Mississippi, upon which a cash payment of \$537.30 was made; the balance payable at the rate of \$300.00 annually with interest. A request through our papers, and some letters that were responded to, made this possible.

We have no Societies through which to work, and yet the Church of Christ is doing a great work, and are missionary in spirit and in deed, and do what they do in, and through the Church, without show or blow. See Matt. 6: 1-4. Also 2 Cor. 8: 11-15. 2 Cor. 9: 6-7.

In Vicksburg a lot has been bought and paid for. Help them build a house and do it now.

I am making my home in Jackson, but while building a congregation here, am trying to help as many other places as possible, confining my work to the State of Mississippi.

Last year, Bro. Will. J. Cullum, backed by some Nashville churches, spent one month very profitably here, holding a meeting in Carroll County, and also one at Ridgeland—doing some sound gospel preaching that we appreciated and that will do good a long time. Send him again to us. Keep him busy. He is needed.

Bro. Andrew Perry from Illinois also spent considerable time in mission work in the northern part of the State.

H. D. Jeffcoat is doing a grand work in and near his home county. We need more Jeffcoats.

There are whole counties here in which primitive New Testa-

ment teaching is a stranger, so why not more Churches send more men. It is truly missionary and God will reward you.

We desire and will work and pray that the coming year we may do a greater work. I am doing my best to teach these people the Church needs no drones—an idler is worthless. We must all become Soul winners for Jesus. Pray for the work and for me, that utterance may be given unto me—that I may open my mouth boldly to make known the Gospel. Please send names of persons I might by a personal visit interest.

Address, M. C. CAYCE,
133 Wacaster Street,
Jackson, Miss.

Meaford, Ont., Dec. 2nd, 1922.

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

Dear Brother:—The work moves along nicely here. During the past year, four have been added to the church in Meaford, Six at Cape Rich and two at Griessville. We are looking forward to greater things this year.

The past year has not been without its losses, for a number of old and faithful members have been taken from our midst. Bro. Williams reached the ripe old age of ninety-one, while Sister Woods was more than ninety-five when she was called from earthly scenes to try another world. Few of us are ever permitted to enjoy life to that extreme age.

Just recently our hearts have been made sad by the loss of our faithful Bro. Richardson, father of our beloved Bro. H. S. Richardson of Carman, Manitoba. His untimely death came as a great shock to the church and community. His going has caused a vacant place that is hard to fill. For many years he has been an elder and faithful teacher in the church, and his godly, noble life will serve as an inspiration to those who are left behind.

On the third Sunday of this month we expect Bro. H. Leo Bales, of Nashville, Tennessee, to commence a meeting here. We are looking forward with eagerness to these meetings which we believe will be beneficial to the whole church.

Wishing you every success in your work during the coming year, I remain,

Yours in the Faith

C. G. McPhee.

P. S. I will collect subscriptions for the C. M. R. if you will kindly send me a list of subscribers.—C. G. M.

909-W. 12th St: Riverside Dec 28 1921

Dear Bro. MacDougall:—Your letter of recent date received. Hope you will be spared to advocate New Testament Principles for many years and that 1922 will be a banner year for C.M.R. Having a very profitable study here in Riverside and am more impressed than ever with the necessity of doing God's work in the Divinely appointed way. With best wishes for health and spiritual blessings, I remain

Your brother in Christ,
J. M. Bruce.

Weyburn, Sask., Dec. 2nd, 1921.

For C. M. R.:— I left home last Saturday morning and arrived at Estevan that night. We had good meetings in Estevan twice on Sunday, and on Monday, Tuesday and Wednesday nights. The brethren were much encouraged. I came to Weyburn last night and am visiting with Bro. and Sister Brown. We are having meeting here tonight.

I leave for Harpree on the morning train to hold a series of meetings there.—H. A. Rogers.

HongKong, China, Nov. 11. We left Tokyo on October 12th and stopped with Bros. McCaleb and Harry Fox at Okitsu, Oka, Yamada, Nara and Kyoto where our two friends turned back. Next we went to Akashi and Shimonoseki thence by boat to Fusan and up through Korea to Seoul and on to Mukden. After these places we found Peking and the Great Wall of China very interesting. At Tsinanfu I made a trip of more than 100 miles by sail boats and wheelbarrows into the famine district of last spring. Shanghai was our last stop before coming here. Chian has one fourth of the whole World's population and the churches of Christ in U. S. and Canada have not a missionary among them all. Let us work and pray that a suitable couple may come out soon.—Don Carlos Janes.

LOOK THIS IN THE FACE

We are a Bible people, so we say. The Bible is God's perfect will to man; the Christian's all sufficient and alone sufficient creed and guide book. Denominations and sects are wrong and sinful. Sprinkling is a Catholic substitute for baptism. The Lord's Supper should be observed regularly on every first day of the week for the Scriptures so teach. Human creeds are divisive sinful and wholly unnecessary. Instrumental music in the worship and church fairs to raise religious funds are unscriptural and wrong. Baptism is a

condition of pardon made so by the Lord Jesus Christ and it is absolutely necessary to be baptized. "Ye must be born again." Without the birth of water and spirit it is impossible to enter the kingdom of heaven. What a lot of positive teaching we know—on some things!

If such fundamentals are "learnable" and should be held so tenaciously; if we can not fellowship sectarians and encourage them in their wrong ways; if we must cut fellowship with "digressives" and stand aloof from the humanly devised missionary and other societies in order to please God and preserve a pure church in the world what I ask you shall we do about that fundamental known as missionary work? Is missionary work a thing like the Lord's Supper and Baptism which is positively commanded and which must be done in order to please God and make our salvation secure? Is missionary work a matter of obedience to God? Or is it merely a hobby of some Christians?

It was Jesus Christ who said "Make disciples of all the nations." Matt. 28:18-19. It was he who said: "Go ye into all the world and preach the gospel to the whole creation." Mark, 16:15. Does the whole creation have less need of the gospel now than it had formerly? "Repentance and remission of sins should be preached in His name unto all the nations." Luke, 24:47. Do all the nations today need repentance and remission of sins? Then why don't we preach to them what Jesus Christ said? Do you make your heart easy by saying, "That was for the apostles?" Really, does that satisfy you? Can you imagine that God wanted the whole world evangelized then, but doesn't care whether it is or not now? But for whom is the Golden Rule? Jesus spoke it to "His disciples." Are we "His disciples?" If we are His disciples, does not the Golden Rule require us to preach the gospel to the whole world? But what is the use of his dying for the whole world, if we are at liberty to keep the gospel at home while multiplied millions die without even knowing there is a gospel? Did he not "taste of death for every man?" Heb. 2:9. Then let us publish it to every man. It is plain scripture that "he became unto all them that obey him, the author of eternal salvation." Heb. 5:9. Should we not then let men hear of him so they can obey him? Does any one reading this think we may or may not do mission work, just as may suit our pleasure? From what source does such an idea come when the Bible reads so differently? God now "commandeth men that they should all everywhere (note those words) repent—(Acts. 17:30) but they cannot repent without the gospel, Rom. 10:15-16. Surely we ought to be sending preachers so men can "call upon the name of the Lord." What if we do not? The servant who knows His Lord's will and does not "according to His will, shall be beaten with many stripes." Luke 12:47. Please digest that. do we

not know that God does not wish "that any should perish, but that all should come to repentance." (2 Pet. 3:9) and that "repentance and remission of sins should be preached unto all the nations?" If we know these things and make no effort to do them, what else but stripes (and many stripes, too) can we expect? Look at the example of the early Christians: Acts 8:4; Rom. 4:8; Thess. 1:8; Rom. 10:18; Col. 1:6, 23. Look at Paul's long and laborious journeys and see 1 Cor. 11:2. A delicate man whose mission board would not send him out here, engaged as a stoker for his passage, but played out before reaching Honolulu. Yet he made his way on, did his own cooking (in ignorance boiled his bread), brought his family out, and did a great work—never asking any man for a cent. Some have sold themselves into slavery to get to preach to the heathen. Why sit we all the day so idle?—Don Carlos Janes. (Six hundred miles inland in pagan China.)

Monticello, Ky., Dec. 13, 1921.

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

My Dear Brother McDougall:—Your good letter came to me here today and found me in to the deep of my work with the church at Monticello, but I am taking the time to respond to your very urgently, deep-seated request and admonition.

First, will say that I have been unable to get any thing very tangible on the origin of the K. C.'s oath, but I have had the Congressional Records searched by the clerk of that office and Brother W. S. Long. They found that the oath is a matter of record, just as I said and is printed there just as I gave it to the Review readers. Thomas Watson, a Senator from Georgia says, "This oath is the K. C.'s oath and the way that we came to have it is this; there was a law suit in France which had to do with the Catholics, and in the process of the suit this oath was brought to light, there is no doubt about this being their oath, but it would be hard for us to prove it." The above is in substance what Senator Watson said. I am still working on it and as soon as I have any thing will let you know. The fact that I took this oath from the Congressional Records, and so stated at the head of my article, would relieve us of any responsibility.

Second, I am willing to help you with the management and publication of the CHRISTIAN MONTHLY REVIEW to the very best of my financial and anatomical ability; however neither are very strong. I believe I sent you a P. O. M. O. the other day. Today I have sent out a very urgent call for people to subscribe for the best religious paper in Canada.

Third, pardon me, but I have something which I have for a

long time, intended calling your attention to, which is—on the third page of the Magazine we have this: "CHRISTIAN MONTHLY REVIEW" and just under this we have this: "ORGAN OF THE CHURCHES OF CHRIST IN CANADA." Now, this is what I want to suggest, cut out that expression: "ORGAN OF THE CHURCHES OF CHRIST IN CANADA," for the Review is not an "organ" of any church of Christ, for the Review is not an essential part of the body of the Lord, is it? This is just a suggestion and and I am sure you will take it in the spirit I mean it. May God bless you, my brother.

Fourth, I say, you are proving to a demonstration that the honorable O. E. Payne's arguments on psallo are unfounded and are therefore fallacious in toto. If Payne's contention, as set forth in his book, be true, then every mother's son and daughter who can't carry out the command to psallein, will go to HELL for not obeying every command of "that prophet," (Acts 3:22-23) yet it is beyond our ability to so do. I am thinking that Payne will have many a pain before he gets through trying to fix up his logic (?).

Write me often as to how you are getting along. What do you think about the advisability of trying to make a weekly out of the Review? It seems to me that it could be cut to about eight 12x8 pages and be put out weekly for \$1.50.

Fraternally,

J. L. Hines.

P. S. You can publish this letter if you so desire, or any part of it.—J. L. Hines.

REMARK.—Brother Hines has evidently misapprehended the intended sense in which this term "Organ" was used in these premises. It was not intended to be understood as a functional part of the churches, but only as a vehicle used by them as a medium of communication.—Ed.

Carman Bible Training School,
Carman, Man., Jan. 22, 1922.

Dear Bro. McDougall:—If any readers of the C. M. R. have not read carefully Bro. H. A. Roger's letter in the December issue, I wish they would look up that number and read it.

An average of about Twenty Dollars per month above traveling expenses, special expenses of evangelizing, and personal expenses, doesn't go far in providing for a home, and is altogether inconsistent with Bro. Roger's well-manifested ability in the providence of God. A man cannot continue borrowing without limit, and even the well to-do Western farmer can hardly borrow from the banks. Any Missionary or Evangelist among our brethren who is upright and not more than half so energetic and successful as Bro.

Rogers, should not be compelled to borrow, unless in case of emergency. I thing enough of my brethren to believe that when they see conditions rightly, they will respond with the necessary finances.

I have had an intense personal interest in Saskatchewan work for more than ten years. This is a critical time for the new congregations and for enlarging the work, and Bro. H. A. Rogers must be kept on the job. Any number of partially trained students of this school during this year and next year cannot take the place of Bro. Rogers. Many of our Saskatchewan brethren are an hard shape financially—harder than eastern brethren are likely to realize.

Carman brethren have serious financial difficulties; yet, having put their shoulders to the wheel and hands to the plow, they are zealously maintaining a great work here, and are willing to help with the Saskatchewan work as they did, just as soon as they can raise the means.

Surely Eastern brethren and Churches who have not shouldered what they are able to carry, can plan to make their Dollars count for the Master, by doing something substantial, now and regularly for this important Western Missionary work. Let each give cheerfully and as be purposed in his heart, and the Lamb who bought him will reward abundantly.

Yours in His Service,

H. L. Richardson.

Harptree, Sask., Can., Dec. 22nd.—The church here has for the past three weeks enjoyed and been blessed with the services of Evangelist H. A. Rogers. Needless to say (to any one or any church acquainted with Bro. Rogers) how much we have been helped and blessed and what a rich and glorious feast has been ours. Bro. Rogers was the first and only man who has yet proclaimed the truth in here from the outside world, and his first visit was just over a year ago. He is also, I believe, the only evangelist in this great harvest field of Saskatchewan. Truly, like the Macedonian of old, we might say to our brothers across the border: "Come over to Saskatchewan and help us." On page 16 of the Christian Leader for December 6th there is a statement by Bro. Rogers himself, a plea for help, in which he states definitely that unless he gets more financial help he cannot carry on the great work he is now doing. Brethren, this is the Lord's work, and Bro. Rogers' heart and soul is in it, but we who are God's children are called to hold up his hands, that God's Word might prevail. It is your privilege and mine to help. If you cannot come and preach the Gospel of Jesus, the Savior of man, you can send. Bro. Rogers has nobly tackled this great field of Saskatchewan single-handed,

but the time has come when he needs your help and mine. Shall we be found wanting? Who is on the Lord's side? Who will serve the King? Who will be his helpers? Other lives to bring? It may be we can not do much, but the Savior said of the widow who gave her mite she had given more than they all. Again Luke 16:10: "He that is faithful in little is faithful also in much." Life is short, but death is sure. Let us do what we can while it is day, for the night cometh when no man can work. "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." These are our Savior's words, and surely very, very full of comfort.

Oswald S. Hodges.

"WHAT MISSIONARIES HAVE DONE."

(By F. B. Shepherd.)

Missionaries have translated the Bible into about seven-tenths of the world's speech.

Missionaries were the first to give any information about the far interior of Africa. They have given the world more accurate geographical knowledge of that land than all other classes combined.

Missionaries have enriched all the museums of the world by the examples of the plants, animals and products, they have collected in foreign climes.

Not many decades ago Hawaii was worth nothing for commerce. It now purchases six million dollars worth of merchandise per annum and exports twice that value. This represents the American trade only. Sixty years back the people were the lowest of the low—cannibals. To-day Hawaii is more Christian than New England. Over sixty per cent of the entire population may be found any Sunday in the native churches (Protestant or Catholic). There is scarcely a native who cannot read or write. The ratio of attendance upon the public schools is larger than that in Illinois. All that is the result of missionary effort. This one instance should suffice to convince all doubters of the possibility of reclaiming whole races within the limits of a single generation from the lowest depths of heathen darkness and degradation to heights of Christian intelligence and virtue.

Harptree, Sask., Canada, Dec. 9th.—Two weeks ago to-night I arrived in Estevan, and remained there until the following Thursday. We had good meetings twice on Sunday and each week

night. The brethren are full of earnestness and endeavoring to enlarge their borders. Two, a man and his wife, were baptized after I left Estevan, in the fall, through the influence of my work there; this helps to encourage the little flock. The brethren feel sure that if I could spend a month or more with them, there would be much increase in membership. Laborers are too few.

I visited the brethren at Weyburn and spoke once to them last Friday night. Began the meeting here last Lord's day, which continues with pleasing interest.

H. A. Rogers, Christian Leader.

ANNOUNCEMENT.

To the Brotherhood:—I wish to inform you, if you do not already know, that there is but one *religious paper* published by our brethren in the whole of the Dominion of Canada. This paper is the Christian Monthly Review, a thirty-two page magazine, published by D. McDougall, West Gore, N. S., Canada. The Associate Editors are: Dr. H. M. Evans, John M. Bruce, S. Whitfield, Dr. O. H. Tallman, C. W. Petch, H. A. Rogers and the writer. At the present time Bro. McDougall is reviewing O. E. Payne's book, "Instrumental Music is Scriptural," through the columns of this journal and he is doing his work well, showing to a demonstration that Payne's arguments on *psalms* are unfounded, and therefore fallacious. Every one should have the benefit of these articles, so sit right down, *now*, and send me \$1.00, and I will send you the Christian Monthly Review (and the back articles on the review of Payne's book) for one year. Brethren, don't put this off, for I desire every one, especially the preachers, to avail themselves of this opportunity.

Monticello, Ky.

J. L. Hines in Christian Leader.

A member of the stock exchange was not in a good temper when he rang the bell to dictate his letters. One communication had annoyed him and this is how he replied to it :

"Dear Sir:—I am in receipt of your letter of yesterday's date. My typist being a lady, cannot take down what I would wish to say to you. I, being a gentleman, must not say it. You being neither, will probably realize what I mean."

Some persons love to speak of the weaknesses and wrong doings of Christians, but do not stop to consider the kind of material of which the church was made. We do not make Christians of

angels, nor of perfect humanity. The Savior came not to call the righteous, but sinners to repentance, and if we were allowed gradation, we should say the worst people would need salvation most. But suppose our critic could find a church whose members were just such as he is! But he knows that some in the church are pious and holy and honest. But there are some within who were picked up from the worst grades, and have not yet grown to perfection. The fisherman draws his net to the shore, containing the good and the bad. But there will be finally a separation.—A. Ellmore.

REMEMBER THIS.

When Abraham Lincoln was a young man he ran for the Legislature in Illinois, and was badly swamped. He next entered business, failed, and spent seventeen years of his life paying up the debts of a worthless partner.

He was in love with a beautiful young woman to whom he became engaged—then she died.

Entering politics again, he ran for Congress, and again was badly defeated.

He then tried to get an appointment to the United States Land Office but failed.

He became a candidate for the United States Senate and was badly defeated.

In 1856 he became a candidate for the Vice-Presidency and was once more defeated.

In 1858 he was defeated by Douglas.

One failure after another—bad—failures—great setbacks. In the face of all this he eventually became one of the greatest men of America, whose memory is honored and loved throughout the world.

When you contemplate the effect of a series of setbacks like this doesn't it make you feel kind of small to become discouraged, just because you think you are having a hard time in life?

—Praetorian Guard.

Our prayers must be offered from a devoted heart. "If I regard iniquity in my heart, the Lord will not hear me." Psa. 66:18. "He that turneth away his ear from hearing the Law, his prayer is an abomination." Prov. 28. The Christian who prays, while still clinging to the love of the world and neglecting the Lord's will, cannot be heard. The Alien who prays for remission of sins and ignores the plain teachings of the Holy Scriptures, which calls

on sinners to "repent and be baptized every one of you in the name of Jesus Christ, for remission of sins" (Acts 2:38) is "asking amiss."

God hears our prayers when we set our hearts to know Him and to please Him. The angel told Daniel: "Fear not Daniel for from the first day you set your heart to understand and to chasten thyself before thy God thy words were heard." Dan. 10:12 God heard Israel when they called upon Him. He said to Moses: "I have heard their cry." The first Gentile to whom God sent the gospel was a praying man. And it is certain that the prayers by the river (Acts 16:13) helped much to bring the gospel to Macedonia. Let us pray.

—M. Watterworth.

Here is a very good illustration for our preaching brethren—and some others :

A little colored boy, having watched his old mammy's success in bleaching clothes, covered his face with soapsuds, and lay down on the lawn in the hot sun with the hope of turning white. It was a very uncomfortable and disappointed boy whom his mother admonished a couple of hours later. "Lan's sake, chile ! Don't you know ye can't make white folks of yerse'f by bleaching from the outside?" she asked. And yet that is an experiment which the world has never ceased trying. But Christianity is not a change wrought from the outside but from within.

We wonder what a preacher does when he feels like making a few remarks that would not look well in print.—Ex. (Answer: He "bridles his tongue". Ed.)

THE MODERN DANCE.

J. F. Smith.

Despite the fact that the social dance craze that is sweeping the land seemingly an irresistible current, has dazed and cowed the churches and religious leaders, and come to be, at least, one of the idols of the typical worldling. It is the same polluting and character-wrecking influence that it was in the days when all the churches took an unwavering stand against it.

A prominent lawyer in western Oklahoma said to me recently: "I would prefer my grown daughter not be in the modern social dance. I believe the influence is contaminating from the standpoint of moral character, but I see no way to avoid it. It is a part of current society, the churches are tolerating it, the schools are encouraging it. You can keep your daughter out of it

by putting her in jail or by tying her with the dog chain in the back yard." The legal authorities in the City of Lawton, Oklahoma, have attributed the unusual criminal wave in that booming little city to the modern dance craze, according to newspaper reports.

The School Board at Cordell, Oklahoma, is reported to have passed a resolution last summer to employ no teacher for the public school that dances or encourages dancing. This was done because they thought dancing was demoralizing to the community. When sober thinking worldly people take such a view of this late society cult, and openly protest against it, surely it is time for God's truly faithful to raise their voice against it. Is the dog chain or jail house method the only available means of protection for our daughters from this late heart-polluting curse?

If it is true that, at least, two of the prominent churches among faithful Christians are using teachers in their class Bible study that attend dances; if it is true that the grown daughters of an elder of one of the strongest and most influential churches of the Lord's faithful people in the west, have seasons of waltzing with each other and with their brother in their father's parlor after the order of the modern dance, in the presence of children and other young people as has been reported; surely the Lord's faithful have no argument to make with the above mentioned lawyer who asserts that the churches are tolerating it. Is there not a message from God to be taught to our daughters in the spirit of unwavering faith and with an unyielding firmness that will produce a conviction of heart that is proof against any current sentiment of the society of a wicked world; a conviction that is more powerful than any dog chain in keeping boys and girls in the bounds of true modesty and righteousness? If so will we teach that truth realizing that it is a life and death proposition for our offspring?

WHAT COMES OF IT ?

Even from the world's viewpoint what does a boy or girl get out of the dance? The answer is that it is a present momentary gratification of the flesh at the risk of getting a permanent injury to character. Will any young man place a higher estimate on a girl as a prospective wife because he can have her in his arms in the modern dance? Is there any attainment to be had by engaging in the modern dance that would be in any sense a qualification of good citizenship? Would a dance for boys only or for girls only ever be attractive as an amusement for the young? If not, is it not lust, even a very low type of lust, that makes the modern mixed-sex dance an attractive amusement? Would any respectable girl consent to be handled by the opposite

sex in her fathers parlor as she is handled in the modern dance ? Not all dancing girls have shipwrecked characters, but most of the shipwrecked characters among the fair sex, have been to the dance hall. White slavers, and hardened seducers go to the dance hall as a good place to find their victims; but such characters never think of the Sunday School or prayer meeting as a good field for their pernicious business.

FROM THE CHRISTIAN'S VIEWPOINT.

Every Christian is admonished : "Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God, the Father, by Him." This modern dance procedure could not be done in the name of the Lord Jesus, neither would one be in a mood to give thanks to the Father at such a gathering.

Christians are to let their light so shine that others, seeing their good works, would turn and glorify God. No Christian who attends the modern dance could have an influence to cause sinners to turn to God, but his influence would be the very opposite. Revelings and such like are mentioned among the works of the flesh that will bar us from heaven. One of the definitions of revelling is "to move playfully" and another is "carousing." If the revelling does not include the modern dance, the "such like" surely does. "Revelling and such like" is put in the list with murder and adultery of which it is said they that do such things shall not inherit the kingdom of God. Christians, young or old, you attend the modern dance at the peril of your soul. No Christian who reads the Bible with delight and prays three times a day will feel comfortable at a modern dance. No Christian who attends dances will enjoy and appreciate the prayer meeting. Will preachers and elders of churches, and parents, fail to raise their voice against this soul-polluting character-wrecking device of Satan and feel guiltless when the young about them are ensnared by it ? If my daughter wants to attend dances I likely will feel that her father has not done his duty toward her.

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After all nothing has yet been found to take the place of the Golden Rule as a principle upon which to conduct life private or public, national and international. That the financial element is also beginning to recognize this, is one of the very encouraging signs of the times. There are of course disturbing elements also busy and among them may be mentioned the raising of high tariff walls, the issuing of orders such as the U. S. Merchant Marine has put into effect that no "outsiders need apply" for positions, nor indeed be allowed to retain them though even so competent, faithful and satisfactory. It was the unity of peoples not their separateness that the war was supposed to have taught us, and until there is some stability of conduct established between nations, founded upon principles of right and justice, there cannot be success, employment, peace and prosperity. Unless a man or a nation seeks righteousness it cannot achieve lasting success.

It is odd how by degrees we are coming to realize that the precepts Christ taught are not applicable only to the religious life, or if they are it must be because that is the only life, all phases of living simply being a part of it. There is the command and then the promise given in the old well known verse "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." That is the rule for financial, political,

industrial, commercial, economic, artistic, social and individual phases of life as well as the religious if we would have "all these things," such as peace, employment, prosperity, added to us.

READ, INVESTIGATE AND MEDITATE.

Conversion Is Not Pardon—See Matt. 13 : 15;
Mark 4: 12; Acts 3: 19.

THE NEW TESTAMENT RIGHTLY DIVIDED.

Matthew, Mark, Luke and John were not written to show us how to become Christians, but they contain the history of Christ's life and were written to lead us to believe that Jesus is the Christ. See John 5 :36 and 20 :30-31.

Acts of Apostles contains an account of the conversion of thousands of people; this book is therefore given to show us what to do to become Christians. See cases of conversion in Acts 2:37-41; 8-12; 24 :35-39; 9:1-19; 22:1-16; 10 :34-48; 16:13-15, 29-34.

All that follows the book of Acts, up to Revelation, is written to teach us how to live the Christian life. See the first chapter of each epistle.

The book of Revelation is prophetic and reveals the trials and triumphs of the church, and gives the last great invitation of the world.

The apostles never told sinners to get down to a mourner's bench and pray and be prayed for until the Lord should "speak peace to their souls," or until their sins were pardoned. If so, please show where.

The apostles never gave the people their choice of baptism, but taught that there was but "one baptism." Eph. 4 :5. If so, give instance.

The apostles never voted nor asked the people to vote whether the candidate for baptism should be admitted thereto. If so, tell where.

The apostles never asked God or Christ to send down converting power to convert sinners, but they used the Truth and taught the people that the gospel is "the power of God unto salvation." Rom. 1 :16. They thus led the people to think pure thoughts, have higher aims and purposes, and lead pure lives.

The apostles never recognized any persons as Christians except those who obeyed what they had preached to them. If so, whom ?

The apostles never added some to one church and some to another, but always added them to the same church. If so, what churches?

WHAT ONE MUST DO TO BE SAVED.

The Commission which Christ gave the apostles is found in

Matt. 28 :19, 20; Mark 16 :15, 16 and Luke 24 :44-48.

Read John 3 :5, and then look at the work of the apostles and see how the people were "born of water and Spirit," and thus learn what to do to be saved. See Acts 2 :37-41; 8 :12-24; 8 :35-39; 9 :1-19; 22 :1-16; 10 :34-48; 16 :13-15; 16 :29-34.

In the epistles to the churches the apostles frequently refer to how these persons became Christians. See Rom. 6 :3-5, 16-18; 2 Cor. 5 :17; Gal. 3 :27; Col. 2 :12, 13; Eph. 4:5; Heb. 10 :22; 1 Pet. 3 :20, 21, and 1 Pet. 1:22, 23.

There is no such thing in the New Testament as an unbaptized Christian. If so, point him out.

All efforts to convert sinners and make Christians without baptizing them are unscriptural.

The same process which made Christians in the times of the apostles added them to the church of the Lord's choice.

SOME FACTS FOR ALL TO CONSIDER.

The beginning time of the Church was A. D. 30. The place was Jerusalem. (Luke 24:46, 47). From that time until 325 A.D. there was but one Church or One Body. (Matt. 16:18; Eph. 1:22, 23; Col. 1:18, 24; Acts 20:17, 28; Eph. 5:23-27; and 1 Cor. 3:9 and 12:20). Beginning with the Council at Nicea in 325 there was an apostasy from the Truth and from the primitive order, which apostasy has continued to the present. The Gospel was perverted, Creeds and Disciplines were created and men and women subjected themselves to these doctrines and traditions of men. Jesus pronounces this a vain religion. (Matt. 15:8, 9). The Law of Induction into the Church of Christ was altered, the laws of men substituted, and the worship Romanized and Paganized.

OUR PLEA IS that all should return in Faith and Practice to the New Testament order, and give to sinners the same instructions to be saved that the Apostles gave; obey the same things (and them only) which were commanded by Christ and His Apostles; be just what they were in Faith, Organization, Name and Practice, and in Work and Worship, taking the Scriptures as our only Rule of Faith and Practice. In other words, "Seek the Old Paths and walk therein."

CHARACTERISTICS OF THE CHURCH WHICH CHRIST BUILT AND OF WHICH HE IS HEAD AND LAWGIVER.

Its beginning was at Jerusalem in A. D. 30, and the people entered it on condition that they (1) Believe on Jesus; (2) Repent of all sins; (3) Confess faith in Christ; and (4) Be Baptized unto Remission of Sins. (Matt. 28:19, 20; Mk. 16:15, 16; Luke 24:46, 47; Acts 2:37, 38; 8:12-24; 8:35-3; 9:1-19; 22:1-16; 10:34-48; 16:13-15; 16:29-34; Jno. 3:5; Rom. 6:3, 4; Gal. 3:27; Col. 2:12-13; 1 Pet. 3:22, 23.)

Salvation was placed in it. (Isa. 46:13.) It can be entered now as well as any that have started up in the Sixth, Sixteenth or Eighteenth Century. (Matt. 7:21.)

It was not made up of any denominations, but was "One Body." (Matt. 16:18; Jno. 10:16; Rom. 12:4,5; I Cor. 12:13; Eph. 4:4; Col. 1:18; I Cor. 1:10.) Jesus prayed that "all might be one" (Jno. 17:20, 21); and Paul exhorts that "all be of the same mind and judgment" with the Apostles (I Cor. 1:10-17). If religious people are not now divided, how can they be divided?

Its members met upon the First day of the week "to break bread" or attend to the Communion. (Acts 20:7; I Cor. 16:1, 2; Acts 2:42). So testifies historians and commentators. Each week has a first day.

They made music by singing, not by playing. (Eph. 5:19; Col. 3:16, 17). They raised money according to I Corinthians 16:1, 2, not by festivals, ice cream and box suppers, fairs, Tom Thumb Weddings and other means of amusing and entertaining.

They had no human creeds and disciplines by which to be governed; but were governed by the word of Christ, their Savior and Lawgiver, and His word only. When did it become right to do otherwise? When did it become right to divide up into numerous denominations? When did it become right to give sinners a different answer than that given by the Apostles? See Matt. 28:19, 20; Mark 16:15, 16; Acts 2:37, 38; Acts 8:12-24, 35-39; 22:16.

You will find a church of this model worshipping each Lord's day at No. 618 Virginia Street, West Side, Charleston, at 10.30 A. M. Preaching Sunday evenings at 8. You are cordially invited to attend.

Ira C. Moore, Minister,
No. 1420 Fourth Avenue, City.

AMONG OUR EXCHANGES.

Then, after we have prayed let us go and work in harmony with our prayers.—E. Gaston Collins.

One great trouble with most brethren is, that they have gone preacher crazy instead of gospel hungry, and think more about the man than the truth he preaches.—J. D. Tant.

The elect are "whosoever will", the non-elect whosoever won't.—H. W. Beecher.

Weather prophesying is like matrimony. You can never tell how it will turn out, until it is too late to do much about it but sit

tight and take the consequences.

Making a religion of sport is quite as bad as making sport of religion.

The Bible mentions nineteen precious stones, six metals, one hundred and four trees and plants, thirty-five animals, thirty-nine birds, six fishes and eleven reptiles.

The way to keep from backsliding is to keep sliding forward.

To the faithful, victory is certain; the superiority and the ultimate triumph of Christian idealism are foregone conclusions.

Every congregation should become a self-edifying body, radiating the truth.

Nine tenths of what we have to give is a gift bestowed upon us.

Gratitude means that memory has come to the aid of purpose, and that praise is reinforcing prayer. Gratitude links the past with the future, the debt incurred with the duty to be performed, the service received with the service rendered.

Thessalon, R. R. 2,
Jan. 10th, 1922.

Dear Bro. McDougall.—Will you kindly insert this appeal in your paper :—

Dear Brethren.—“We” the Church at Kirkwood, near Thessalon, are hindered in our work by not having a meeting house of our own. The building we are meeting in is not our own and we do not know how long we may have the use of it, and it is very much out of the way especially to me (T. W. Bailey) being about eight miles, so we have decided to build in a more central place in the spring—the Lord willing—and as we need help to the extent of about \$300 in all which we consider would free us of debt, we take this opportunity of asking for help. Any one wishing to do so may send it to me and I will acknowledge.

Yours in the one faith,
T. W. Bailey.

Carman, Man., Jan. 23rd, 1922.

Dear Bro. McDougall;—Yours of the 14th with \$10.00 enclosed duly received, for which please accept my sincere thanks. There

has been some response to the appeal already. I feel sure that the brethren will consider the work worthy of support.

You have handled the Payne question very ably indeed.

God be your helper.

Sincerely your brother,
H. A. Rogers.

CHURCH DIRECTORY—Continued from page 2.

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.

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.

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 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. C. G. McPhee, Minister and Evangelist.

THORNBURY.—Church at Thornbury 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.

KIRKWOOD ALGOMA, near Thessalon.—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. T. W. Banting, Sec.-Treas.

GLENONA, MAN.—Church meets in Glenona School-house, 11 a. m., for worship and Breaking of Bread; 7.30 p. m., for preaching the Gospel; 8 p. m., Wednesday, from house to house for Bible Study. Sec., Harold Macklin.

TORONTO (FERN AVENUE) Lord's Day services.—Bible School 9.45 a. m. Meeting for Worship 11 a. m. Preaching of the Gospel 7 p. m. Wednesday 8 p. m., Meeting for Prayer and Bible study. Visitors welcome. D. H. Jackson, Evangelist, 78 Marion St.

SELKIRK, ONT.—Church meets Lord's Day at 11 a. m. for worship and public teaching. 7.30 p. m. for preaching the gospel. H. M. Evans; Evangelist, W. M. Hoover, Clerk.

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