

Christian Monthly Review

WEST GORE, N. S., CANADA

Vol. VIII.

JULY—AUGUST, 1923.

Nos. 7-8.

CONTENTS.

	Page	
I'll Love Him all the Time.....	4	
Editorials :		
Ephraim Scott vs. Union.....	5	
A False Report Corrected.....	7	
Resignation of Bro. Keffer	7	
Ten Million Baptists in Russia.....	8	
Our Associate Editors :		
A Watchman's Answer.	9	
Notes from Western Ontario.....	10	
Was Your Grandmother a Hoot Owl ?..	11	
Our Contributors' Dept. :		
A Present Day Need	12	
Human Traditions Prove Unbearable...	13	
Young Men Go Out.	15	
Watchman Keffer's Summary.....	16	
News and Correspondence :		19
Among Our Exchanges ...	29	
Publisher's Desk.....	33	

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. Vancise, every Lord's Day at 11 a. m., for worship.

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

ST. CATHERINES ONT.—Church meets on Lord's Day at 10 a. m., for Bible School. At 11 a. m. for worship. At 7 p. m. for preaching. Wednesday at 8 p. m., Bible Study.

REGINA, SASK.—Church of Christ meets in Sons of England Hall, 1459 Retallack Street, just north of Dewdney Avenue. The Church meets each Lord's Day at 11 a. m. for worship, and at 7 p. m. for preaching. Mr. Cecil Seed, 1555 Garnet St., Secy.-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 37.)

Christian Monthly Review.

Organ of the Churches of Christ in Canada.

A Magazine of Religious News and General Religious Intelligence, Published Monthly for the Promotion of Christian Unity, Truth and Righteousness, at

WEST GORE, - - - NOVA SCOTIA.

\$1.00 PER YEAR IN ADVANCE

32 PAGES.

D. McDOUGALL, Editor and Publisher.

ASSOCIATE EDITORS:

DR. H. M. EVANS,

S. WHITFIELD,

JOHN M. BRUCE,

DR. O. H. TALLMAN,

J. L. HINES,

C. W. PETCH.

H. A. ROGERS.

All communications and remittances to be addressed to Christian Monthly Review, West Gore, N. S.

Rates of Advertising: One quarter page, one insertion, \$1.00; one year, \$5.00. Church Directory Ad. one inch and under, one year, \$1.00.

Vol. VIII. West Gore, N. S., Canada, JULY—AUGUST, 1923. Nos. 7-8

OUR PURPOSE.

1. The promotion of unity, on the basis of the New Testament of our Lord and Saviour Jesus Christ, as the only authoritative, infallible, divine and all-sufficient rule of faith and practice, in this the Christian Dispensation.
2. The restoration of the New Testament to its rightful place in our regard, as Christ's law and our only creed.
3. To advocate a return to Apostolic teaching and practise.
4. An abandonment of the creeds, doctrines, commandments and inventions of men.
5. The restoration of the church of Christ, as set forth in the New Testament, as the only true church.
6. To advocate the Faith as set forth in the New Testament as the only true faith.
7. To set forth the way of Salvation as taught by Apostles and Prophets under the last and Great Commission of our Lord and Saviour Jesus Christ.
8. To promote and maintain the worship prescribed in the New Testament in its purity and simplicity—as the only true and acceptable worship of God in the New Institution, the Church of Christ.
9. To disseminate useful instruction and religious intelligence.
10. To promote the development of all Christian graces, activities and service.
11. To defend and maintain the autonomy and independence, under Christ, of the local congregations.
12. The propagation of the Gospel and evangelization of the world.

I'LL LOVE HIM ALL THE TIME.

I love my Lord in Spring-time,
The spring of every joy,
For hopes that bloom immortal,
Pleasures that never cloy.
He breathes upon my coldness,
He smiles like sunlight clear ;
I love my Lord in Spring-time,
I'll love Him all the year.

I love my Lord in Summer,
His promise ever sure,
Himself the rock of ages,
Forever must endure.
In sorrow and in gladness,
No one to me so dear,
I love my Lord in Summer,
I'll love Him all the year.

I love my Lord in Autumn
For fruits of grace bestowed,
For faith to feel them garnered
In His own blessed abode.
On earth O may they ripen
Like full corn in the ear,
I love my Lord in Autumn,
I'll love Him all the year.

I love my Lord in Winter,
His love my heart can warm,
His hand my soul can shelter,
Secure from every storm;
And I love His promises,
Sealed with His blood to cheer;
I love my Lord in Winter,
I'll love Him all the year.

West Gore.

ALBERT BURGESS.

EDITORIAL.

EPHRAIM SCOTT VS. UNION.

Final and decisive action for the consummation of the union of the three churches, Presbyterian, Congregational and Methodist, has at last been taken by the General Assembly of the Presbyterian Church of Canada at their recent meeting at Port Arthur. The Congregationalists and Methodists had been for some time ready and eager for union, which might have been consummated some years sooner had there not been a recalcitrant minority, headed by Dr. Ephraim Scott, among the Presbyterians, who have fought, and are still fighting union, tooth and nail, in the last ditch. The one and only argument advanced by the opposition, of which Ephraim is the chief spokesman against the motion for union, was, that it would cause disruption or wipe out of existence the Presbyterian Church! O, the awe-inspiring depth of this most logical and profound D. D. argument! What a crushing rebuke to the Saviour for his prayer for unity! Cousin Ephraim, (his grandmother and mine were sisters), we admit, has inherited a little brains—from the McDougall side of the house—enough to enable him to climb pretty near to the top of the Presbyterian ladder; but it is a matter of great chagrin and sorrow to us that one of our family should come before the public with so brainless an argument, and assume a position of such virulent hostility to the will and prayer of the Saviour.

Now, Ephraim, whether you forgive us or not, our exposure of your argument against union is going to be relentless.

At the General Assembly in Winnipeg two years ago, a delegate from the West spoke of union already consummated between the Methodist and Presbyterian Churches in those parts, and remarked that the Methodists are "*every whit as good.*" If this statement was not true, if Methodists are not as good as Presbyterians, then the Presbyterians were *slandered*. But was there any voice

raised in that august body to repel that slander? Not one! Why was Ephraim just then dumb as an oyster? Why did the Assembly, by their silence, acquiesce in the truth of that statement? The Assembly having swallowed in silence—without a gurgle—that statement, it is too late now to try to puke it up. The fact is, that Presbyterians cannot, do not, and will not deny the truth of that statement, that “Methodists are every whit as good.” And if so, why in the name of common sense keep up a wall of partition—as if they were a colony of leprous outcasts? We concur in the opinion that they are “every whit as good”—if not *a little better*. What excuse remains for the perpetuation of *two* sects, with no essential difference between them? The action of the General Assembly would, if completely carried out, wipe out of existence the Presbyterian Church in Canada! O! O! But what of it? The Gospel was preached in all the world, and Christianity conquered Pagan Europe without the aid of the Presbyterian Church, or of any other of the modern Protestant sects. And since Methodists are admittedly “every whit as good,” why have Presbyterians at all? Why not all be Methodists, thus reducing the number of jarring and rival sects, and greatly increasing strength and efficiency for good works? Since Methodists are “every whit as good,” it is not necessary to be Presbyterians at all. Why should the Master’s servants rob him of required service by doing unnecessary things? “All things whatsoever I have commanded you” are necessary things. We must “observe” and do the things commanded. Being in the Presbyterian Church is not one of the things commanded, hence not necessary. The Presbyterian Church itself is not one of the things commanded, hence not authorized. Nor is there Divine authority for any other sect. All sects, schisms and divisions in Christ’s Body, the Church, are expressly forbidden. Their existence and perpetuation is therefore *sinful*, and the sooner they are wiped out of existence the better—by all coming together, in the unity of the Spirit, in the Bond of Peace, in Christ’s Body the Church, of which He is the Living and All-glorious Head.

Now, Ephraim, we as a people have had this plea for unity before Christendom for a hundred years. Millions have already responded to it, and all Christendom is awaking to the sin and folly of divisions and asking for unity. We read of some who “feared

the Lord and served their own gods.” We fear there are some who, though fearing God, are worshiping their sect idols. I beseech you by the mercies of God, by the command of the Lord, and by the prayer of the Saviour, that you help us henceforth to hasten the answer to that prayer for the unity of His people; and let it not be said that “Ephraim is joined to his idols; let him alone.”

A FALSE REPORT CORRECTED.

A report has been widely circulated that the old and far-famed Plum Street Church of Christ, of Detroit, has gone over to the digressives and united with the Central Christian Church. In the Gospel Advocate of July appears a correction, by Charles Taylor, of this false report, showing that the Plum Street Church had moved to their new and better location on the corner of Hamilton Boulevard and Tuxedo Avenue, with W. D. Campbell as evangelist, and that they remain loyal as ever to the Word of God, and that those who went over to the digressive “Central Christian Church” were only a company whom the renegade Cowin had gathered around him at the old Plum Street location. The grand old Plum Street Church of Christ remains as ever loyal, steadfast, and abounding in the work of the Lord. The howl of victory that went up from digressive throats dies in a yelp of disappointment.

RESIGNATION OF BRO. KEEFFER.

Brother Keeffer has resigned the work at Beamsville. Why, do you suppose, he has done this? Was it for larger financial remuneration elsewhere? Was it selfish interest or personal advantage that induced him to quit there? Preachers sometimes persist in staying longer than is wise for them to do; longer, sometimes, than they are wanted. Preachers some times stay till a part of the church want a change, and still persist in staying. Part of the church want to employ another man, but the resident preacher will not quit. He gathers his adherents around him and holds on. The others prefer another and employ him. So a split is made—over nothing more than “personal preferences.” I am of Paul, and I of Apollos. Un-

justifiable divisions were made in this way in churches in apostolic times. We have known the same thing to happen in our day. It happened at Beamsville.

Heresy and disorderly conduct are the only scriptural grounds on which the faithful are justified in separating. There was division at Beamsville, but "contrary to the doctrine which we have learned." There was no justifiable cause for separating; only or chiefly matters of personal preferences. Separation over such matters is exceedingly sinful. Happily, we believe, this is now being realized at Beamsville. And Bro. Keffer, who has been laboring as evangelist with one party there, to facilitate the healing of the schism, nobly retires, and in so doing sets a praiseworthy example for others in like cases.

WATCHMAN KEFFER'S SUMMARY,

which appears on another page, gives no uncertain sound, and is to us a very satisfactory and pleasing answer, as far as it goes, to "Watchman, what of the Night?"

Bro. Keffer has detected and corrected with the scriptural and harmonious note, a very "uncertain sound", which echoed through our May number. This note being out of tune with New Testament harmony, grated discordantly upon our ears. There is in our present issue another little inharmonious note from over the water. I wonder if our readers will detect it.

WHAT CAN GIRLS DO?

Brother E. A. Elam, who is the Bible teacher at the David Lipscomb College, Tennessee, baptized 52 in one day at the Tennessee Industrial School. This was said to be the result of the work of several Christian girls in Bible class work on Sunday afternoons there. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

TEN MILLION BAPTISTS IN RUSSIA!

Paul Pavloff, president of the All-Russian Union, and delegate to the Stockholm meeting of the Baptist World Alliance, is said to

be authority for the above surprising statement, and also that the number has more than doubled within the last ten years.

If the Baptists are the "salt of the earth," Russia should be pretty well preserved, and we should find very pure and wholesome society there. A little leaven leavens the whole lump. With so much leaven surely the whole must be leavened.

But is not Paul Pavloff more than need be modest in his claim for Baptists in Russia? All Russians who are anything at all religiously are Baptists. Baptist means Immersionist; and all Russians and other peoples generally who have never been under the domination of Papal Rome, are and always have been immersionists. We think the Baptists might modestly claim in round numbers at least fifty millions in Russia.

We do not know how many Russians dishonor Christ in wearing an unscriptural sectarian name by calling themselves Baptists; but we do know that there are some congregations of Christians in Russia who are content to be Christians only, and to honor their Living Head by wearing none other name but His.

OUR ASSOCIATE EDITORS.

"A WATCHMAN'S ANSWER."

BY J. L. HINES.

I have read carefully again and again Bro. M. Watterworth's reply to Bro. H. M. Evans concerning the churches' conduct at Rodney and West Lorne. If I did not feel a very deep interest in the cause in Canada I would not attempt a reply to my brother. I understand that Rodney and West Lorne use instrumental music in their worship, and that Bro. Watterworth and Bro. Charlie Petch preach for them. Bro. W. justifies his course, first, on the declaration of these brethren, "You come and preach to us what you find in the Bible and we will follow it." Very good, you did right to go over and preach to them, but have you ever preached to them on the music question? Have you taught them as to primitive wor-

ship and practice? If so, did they follow it? Do you say instrumental music is not taught nor condemned in the Bible? Are sprinkling and pouring for baptism, infant baptism, missionary societies, close communion, burning incense, candles, counting beads, condemned in the Bible? If so, upon what system of reasoning and logic? The same argument that condemns one condemns the other. My brother next says "many thousands of Jews" who were zealous for the law, and many who held a lingering conviction that there were other gods, were held in fellowship of the New Testament churches.

I deny that, and call on my brother for the proof. They were held as members of the N. T. churches just as we, to-day, hold that God's children everywhere are members of God's family or church. But Paul taught the brethren, "mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned; and turn away from them," (Rom. 16:17). "Withdraw yourselves from every brother that walketh disorderly, and not after the traditions which they received of us," (2 Thes. 3:6). Read Acts 15:22-29 and Acts 16:1-5, and in the light of the other Scriptures quoted above you will see that Bro. W. is in error.

Hear him again, "I have no confidence at all in any system of reasoning that creates and maintains division over such differences as exist between Rodney and West Lorne and churches that I have always fellowshiped." But the difference is, name, method of doing missionary work, organ, and way of raising money. Then according to our brother he can worship God acceptably, doing as God directs, or as the brethren direct—no difference with him!

Hear him once more, "These churches are congregationally free, as churches ought to be, and they love the plain, pure gospel." Are they free to practice infant baptism and receive into membership the unimmersed? If they did this would you condemn it, and upon what ground, seeing "they are free"? I happen to know that some of the Ontario churches are not as loyal as they should be, and some of their preachers (at home and imported) are speculators, digressive and unstable. I trust Bro. Watterworth will see his mistake and remain true to God's WORD.

NOTES FROM WESTERN ONTARIO.

Bro. H. M. Evans came to Woodgreen the latter part of May, and he preached for us over two Lord's days. He gave us some splendid lessons. I think that he is the best and most thorough Old Testament teacher that I have ever heard. His lectures on Mount Zion and Babylon were fine. Any church that secures Bro.

Evans for these lectures will make no mistake. He gives good, strong, practical teaching, and this is the kind that is needed. He does not preach to please or tickle the ears of people or to gain popularity, but to do good. This is the kind of preaching that the churches need. It does not make a great show or bluster, but it takes hold of the hearts and lives of people, and molds and shapes them more like the life of the Son of God.

When Bro. Evans was a young man he took the Correspondence Bible Course given by Ashley Johnston. This, with his after study, has given him a wonderful knowledge of the Word of God. A thorough study of the Bible is what is needed to make useful men and women in God's service.

We were pleased to have Bro. Dougal Black and Sister Margaret Black with us both Lord's days. Bro. Evans was with us.

I was with the brethren at Jura one Lord's day in June, and spoke for them morning and night.

On my way home from Jura I met a Salvation Army preacher, and we talked for about three hours about present conditions of the religious world, and also about the Bible. He seemed to be more honest than some preachers I have talked with. He was a Baptist before he went into the Army. I asked him if he had gotten entirely away from the importance of water baptism. He said that some explained it all away, but he was not sure that there was nothing in it. He said that when the Army had the supper they substituted water for wine, because they had so many who had been drinkers. This would not be the Lord's Supper. The Lord knew what was best. His way is perfect, and it is foolishness for man to try to improve it.

S. WHITFIELD.

"WAS YOUR GRANDMOTHER A HOOT OWL?"

H. M. EVANS.

The caption to this article would have been as direct an answer that our Watchman could have given to our question, "What of the Night?" as the answer he did give. Yes, my brother, your answer was "as clear as mud" as to the condition of things at Rodney and West Lorne. Of course you love those people, and so do I, just as much as I love any other people who are in error, but that was not the question. Why the evasion? Are you afraid to tell us of the condition of things as you found them at those places, or of your attitude towards those "expediences," "help," "attractions," etc., as used by those congregations?

We are somewhat disappointed at the report that both Bro. Watterworth and Bro. Petch gave of their short labours among those people. You have both decided, surely, by this time whether those people are in earnest about "securing a preacher from our ranks," or not. Do either of you know anything about that party, or parties, who say they cannot get along without the instrument in the worship? What about that woman preacher who occupied the public platform shortly after you both left there? What about their accepting the service of sectarian preachers? Don't evade the issue.

How did you find things down there? What is your attitude towards these things? Are these people ready to give up these human innovations? Remember the "house of God" is still at Shiloh, even if people do persist in "doing what is right in their own eyes."—Judges, 18:31; 19:1. Is there "no King in Israel?"

Samson lost his hair, strength and eyes in the Philistine's country. He sure did "love" that Philistine girl, but he dilly-dallied with Delilah too long. Beware! She did not "love" him.

Selkirk, Ont., July 12th, 1923.

OUR CONTRIBUTORS.

A PRESENT DAY NEED.

When Jude wrote his little letter of a single chapter he found it needful to exhort the brethren to contend earnestly for the faith which was once for all delivered unto the saints. It was important to do this at that time. Indeed, he was "constrained" to do it. Perhaps the need is not less to-day. Maybe it is greater. There are many forms of error, and a whole army of folks, many of them on salary, to propagate doctrines that are not sound. Every member of the church should know what "the faith" is, and know the importance of holding fast the form of sound words. People come to us from the denominations who need teaching. Young members are united with us, and they need establishing in the true faith. It is not all of Christianity to be sound in the faith, but it is a very great deal. Sound doctrine and *sound practice* make a team that will carry you where you want to go, by the grace of God.

DON CARLOS JANES.

HUMAN TRADITIONS PROVE UNBEARABLE.

For several years the "Old" Mennonites have conducted a "Mission" near the corner of Cedarvale on Danforth Ave., Toronto. Earnest, zealous country folks have poured their means and their prayers into this work, and their ministrations to the sick, the poor and the needy have yielded them a tender place in the hearts of scores who have learned to love them for their works' sake, and the chaste, consecrated lives of the mission workers have had a wholesome spiritual influence in the district. They have had a small "membership," but their Sunday School has at times reached the two hundred and fifty mark, and the attendance at their regular Sunday evening gospel meeting has been as large.

All went well with them until about a year ago, when the "pastor" launched a series of special evangelistic services, when about sixty souls confessed their faith in Christ and sought membership in the body. This move became the occasion of a real investigation into the Mennonite order of things, and many of their purely human rules and regulations and tests of fellowship were carefully and prayerfully considered. The wearing of the little bonnet and the plain dress became a serious objection to the young ladies working in the large down-town stores, and their rigid rules concerning those interested in fraternal societies and other things created barriers for others, with the result that not a single one of the many "converts" joined the church. This, of course, became a source of grief to many of the fond parents of the young converts, and several of the teachers who had worked and prayed and taught for years to reach this longed for goal were distressed and disheartened at the sad turn things had taken, and conferences with "Bishops" and others "higher up" were sought and gained with a view of getting release from these human yokes. Meanwhile the Bible was being studied and prayers were being offered, and there was growing in the breasts of many a pronounced resentment against human rules and traditions and tests of fellowship, until even their preacher was constrained to speak out in disfavour of Mennonitism when it conflicts with the liberty of God's children. In a short time several of their leading workers withdrew and Bro. Martin, the preacher, went over into Ohio where he found a small church of Christ, a congregation seeking to be a plain church according to the New Testament pattern, and with this church he cast his lot, and has rejoiced in learning "the way of the Lord more perfectly" and he is now preaching as he himself says, "The simple New Testament message."

He was not slow to tell his friends here of his new found light and liberty, and about two months ago he visited his former

charge and in co-operation with Bro R. Butchart and John Stewart Mill of our "Progressive" brethren; and Bro. Fred Somner, he put the East Toronto Church in touch with the situation. Or, rather, put his former friends in touch with the East Toronto Church. The direct results of this move, so far, are that fifteen precious souls have taken their stand with us to seek to be all and only what the New Testament teaches us to be. Several of these fifteen are trained workers, and promise to be a mighty influence for pure Christianity in this part of Toronto, and elsewhere.

It is not difficult to see that East Toronto has had opened to her a great door of opportunity. In this new and rapidly increasing part of this great city placed where there are few churches of any type or name, and a population teeming with the unsaved—the need is overwhelming. The field is ripe, "but the labourers are few." But while East Toronto has a mighty opportunity, she is also to be put to the test. God will use us if we are prepared for the task. The work here has been slow and difficult for years. The church with the assistance of Bro. R. G. Schell started about three years ago, to reach out, and a good work was done in stimulating spiritual devotion, and a few were added. But the difficulties and ills growing out of a long sluggish period are not readily removed. It takes time and patience and prayer and much study of God's word to overcome and to stimulate us to action in God's service. Nevertheless we thank God for the many in this small church, whose steadfastness and faith have made this work possible—brethren who have lifted up their eyes to view the harvest and have placed their means as well as their influence on the altar of service. And we also thank our heavenly father for the new and precious associates in His ever growing kingdom.

Brethren, let us hold fast to the truth, the whole truth, and nothing but the truth. Let us read and preach and practice the things that are "written in the Book." I was recently approached by an earnest, faithful brother and asked to "preach on the differences between us and them." I told him that I was not preaching on differences. The orders under which I work says: "Preach the word." This, though, is my bounden duty, and it is also the duty of every Christian to have fellowship in the work. The simple truth has always won the honest hearted, and it will always continue so to do. It is the only divine avenue in which the weary traveller on the great ocean of religious confusion and denominationalism, can find rest and peace and safety. "Search the scriptures."

M. Watterworth.

YOUNG MEN GO OUT.

In the May issue of the C. M. R. there is an article on "Calling Out the Young Men," which was good, but let us look at this from a different view.

In speaking on a subject like this I can speak with authority for I have not reached my majority, and I have spent this summer in constant missionary work.

When we, as young men, wish to do a thing we usually do it. So why not be as courageous in the work of the Lord? Instead of waiting for an opportunity make one.

The preparation must come first as Paul enjoined Timothy (I Tim. 4: 13-16, II Tim. 4: 5). but do not wait till you are perfect to commence, or you shall never commence. If the words of encouragement do not come from others as we think they should. Shall we quit? Shall we neglect our duty because others do?

I know just what it is to feel as if we are making a miserable failure of the work and long for a word of encouragement from those stronger than we. This thought should ever be in our mind that the Promises of God are to him that overcometh and again he says "he that putteth his hand to the plough and looketh back is not fit for the kingdom of heaven."

"Let no man despise thy youth" (1 Tim. 4: 12) brings to my mind an interesting incident that happened not long ago. At one of my meetings a "Holiness" preacher attended and after the meeting he and I were discussing "sinless perfection." The crowd did not hold with him (as he expected they would) so the next day he said I should still be at home hanging unto my mother's apron string.

Young man, fellow soldier in the Army of the Lord do you hear our Saviour saying, "Go" And where shall we go? Into all the world. Anywhere, everywhere is opportunities to do the Work of our Saviour. Do not long for the place with a polished pulpit and carpeted floors and a guaranteed salary, but the Apostle says "suffer hardship." Go dear brother to the poor and needy. They are as a rule the most willing to accept Jesus.

Arise, the day is at hand for great Missionary Activities all along the line. If you can't go yourself what are you doing toward encouraging someone else my brother?

Think it over we must do something to more fully show our love and devotion to our Saviour. What are you doing? Young Man. How hard are you laboring in His Vineyard.

Submitted in love,

J. C. Bailey.

WATCHMAN KEFFER'S SUMMARY.

This is not intended for a complete survey of a "watchman's" duties and responsibilities, but merely a reply to Bro. Evan's question, put to us who have taken part in an effort to heal the gaping wound in the body of Christ.

I cannot answer completely for anyone but myself. I can answer for Bro. O. E. Tallman, in so far as we have worked together in this work, and I can draw conclusions from communion with Bro. Petch, who through influence brought to bear, took part in the work at Rodney and West Lorne.

There is a big difference between the work at Rosedene, where Bro. Tallman and I worked, and that of Rodney and West Lorne.

Bro. Tallman and I had an agreement with those at Rosedene, with whom we were contemplating laboring. That inasmuch as there had been a division there, and the work had died; and inasmuch as there were about as many in that community who stood for the Good Old Book ONLY, in teaching and practice, as there were those who have departed from the "old paths," all could be brought together if God's plan was followed. We agreed; that in order to work together, all things that are untaught in the New Testament, such as instrumental music, societies, etc., which had caused the division in the first place, would have to be left out, and come together and worship as the worship had been before the division.

This was agreed to and we started together, and for a year and a half we had fellowship which was sweet.

Rodney and West Lorne on the other hand had, I understand, agreed only to discontinue use of instrumental music at the breaking of bread service, and use it at all other services. As for societies, I have not been acquainted with an understanding to discontinue them. But Bro. Petch can give a fuller detail of work there.

In the one instance (Rosedene) the work was begun on New Testament basis, and the test would be: How long

would such a work live and thrive? In the other instance (Rodney and West Lorne) it was engaged in on digressive grounds, with the hope of afterward influencing them into the "old paths," and the test was, would they finally give up organ, societies, etc.?

How did it work? Bro. Petch can and, I believe, has written regularly the success of his labors at Rodney and West Lorne.

I can speak for Rosedene. The fellowship that we had with the brethren there for about a year and a half was what God would be well pleased with. However, there were some of those who had adopted the strange methods and practices whose fellowship was not as complete as others. I am frank to admit that the most substantial and dependable of these brethren are those who proved themselves most worthy of our fellowship and confidence. These are they who throughout all our experiences were true to their agreement.

But there were those who were either less spiritual or less capable of being touched with the depths and blessings and purposes of Christian fellowship, who were not satisfied with the New Testament order of things, succeeded in launching a matter which might seem to be innocent and inoffensive, but which resulted in breaking that divine fellowship.

So when we learned of it, it was a question of whether we would be true to God and His word, or endorse that which was more than His word. We have chosen to abide by His word only, and I am going to add: Our experience has strengthened us in our old stand on "Where the Bible speaks we speak, and where the Bible is silent we are silent," which position we have not wavered from. But we have striven through it all to display the spirit of Christ.

I have read with much interest "A Watchman's Answer" in the May issue of C. M. R. He seems not to have found New Testament authority for Christians separating themselves from those who do not follow the order given in the New Testament. But I would like to call this watch-

man's attention to Rom. 16:17, 18, "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrines WHICH YE LEARNED, AND TURN AWAY FROM THEM. For they that are such SERVE NOT OUR LORD CHRIST, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent."

Now if this is not a clear example of division taking place in the Roman Church, then I am afraid language is meaningless. For here are those who are teaching and serving in some way, whatever it was, that which the Lord was not the author of, and are causing division, v. 17, and the direct obligation laid upon us by our Lord through the Spirit by Paul is, "Mark them . . . and turn away from them." THIS IS HONORABLE DIVISION.

Brethren, we cannot continue to have fellowship with those who force divisive things to the breaking point. If we, rather than break our fellowship with those who do "not serve our Lord Christ" in these matters, but continue to fellowship them in that ungodly service, we commit a doubly sinful sin. The sin against our own consciences, against our Lord, against His church, and against the saving of souls through Him.

WE COMPROMISE THE TRUTH OF GOD.

Our brother's attitude in this article is decidedly a compromise attitude, and if we follow his advice and exhortation to a logical conclusion, we will not divide over anything, even to the extent of our refusing to separate ourselves from the world, II Cor. 7:1, because division is wrong!

I think it would be a good thing if Bro. Watterworth would come out and tell the brethren through the C. M. R. just where he stands on the instrumental music question.

Brethren, I am glad, however, that I have put forth the effort I have at Rosedene. I was not afraid to try when there appeared to be an opportunity. I have the satisfaction of having tried to bring some back to the Lord's way.

I do not consider it a complete failure, for I believe that good in Jesus name has been done.

But even if it has failed, the failure does not rest upon those who have tried, but upon those who are not satisfied with God and His word only.

Yours in the Gospel only,

L. J. KEFFER.

NEWS AND CORRESPONDENCE

Horse Cave, Ky., R. F. D., No. 1,
July 3rd, 1923.

Christian Monthly Review,
West Gore, N. S.

Dear Bro. McDougall:—Inclosed, you will please find check for \$1.00 to apply on my subscription to C. M. R. You are editing a wonderful Magazine. I appreciate reading the paper. May our dear Father in Heaven bless you and yours.

Yours in Christ's Kingdom,

E. G. Creacy.

422 Elm St., Cincinnati, Ohio,
July 10th, 1923.

Dear Bro. McDougall.—It is not pleasant for me to write an article like the one enclosed, but to allow such to go unanswered would leave a bad impression on the readers of the C. M. R.—a paper set for the defence of the truth.

If we can fellowship the digressives, then we should cease our fight upon them, and such papers as ours are harmful to the brotherhood and should not exist at all.

It is my observation that the digressives are our worst enemies and furthermore I have failed to find very much christianity among them. They want something to blow and toot from a horn to pipe-organ. They are building houses with pool tables and play houses therein. There is no foolishness that they will not go the limit after.

I have tried to be nice to them and preach the whole truth to them time and again, but when you mention their unscriptural practices they become enraged and start a persecution that would make the Sects blush. The fact is, they are set on having their

own way regardless of what God says—and are therefore going head-long to perdition. They are my brethren alright but they are in error, and the god of this world has blinded their eyes that they should not obey the truth.

Faternally,

J. L. Hines.

P. S.—The church in Covington, Ky., has a membership now of about 70. They plan to build this fall. I am in a good meeting at Pleasant View, Tenn. Began at Bethel, Tenn., July 15th.

J. L. H.

Newmarket R. 3, Ont.,
July 16th, 1923.

Dear Bro. McDougall.—I began meetings at Griersville on May 27th and closed on June 10th. I found the farmers very busy finishing seeding, and our week-night meetings were not well attended. There were good audiences on Lord's day. The Meaford brethren assisted much by their presence. The church at Griersville is much weaker than it was some years ago. Removals, deaths and indifference to the Lord's work have wrought their influences to weaken it. I tried to encourage and strengthen those that remain, but I felt sad to think of the church as it once was, with many noble earnest workers, brethren who were strong in the Lord; now there are so few to "take up the torch and carry on."

After a short visit home I went to Thessalon on the North Shore and preached from June 17th to July 8th. These meetings were very well attended and resulted in seven being added to the congregation by confession and baptism. The brethren seemed much encouraged; and appreciated the financial help given by other brethren toward this meeting, so that I was able to continue so long as it was deemed best. I was pleased with the progress being made by this young church. Bro. Thos. Bailey is sacrificing time and using his talents to keep up the work in that community.

I am at Ice Lake at present, with one baptism so far and the meeting starting off well.

Yours in His Service,

Chas. W. Petch.

Church of Christ, St. Catharines Ont., Canada.

To whom it may concern:—

This is to certify that J. Madison Wright is a faithful member of the Church of Christ and preacher of the primitive gospel, and

as such, we commend him to the love and fellowship of all Christians everywhere; and we recommend him for the work of preaching the gospel in India, and that he will faithfully report, and honestly use all funds entrusted to him.

This done by order of the church in regular assembly.

Dated at St. Catharines this 8th day July, 1923.

Signed on behalf of the congregation worshipping at

C. H. Claus, Elder.

H. Stevens, Deacon.

A. Marr, Minister.

A. D. McMillan, Clerk.

P. S.—His address, J. Madison Wright, 451½ Victoria Ave., Niagara Falls, Ontario.

From Elmdale, Mont.: "We had a fine meeting yesterday and seven baptisms. Making a total of seventeen baptisms since the 6th of April. I concluded a meeting at the Timmons' School-house last night and begin one at the Kurens School-house tonight. Bro. J. O. Golphennee begins a meeting at Hillcrest, Saturday night. Three of the seven immersed yesterday were husbands of wives that believed. The others were children of believers. Pray for the Montana work."

J. C. Bailey.

GREAT BRITAIN.

HOW THE CAUSE PROSPERS.

(Bible Advocate.)

"Sheaves From the Harvest-field."

The figures indicate the additions to the churches named, since our last issue:

Bootle, 6; Bristol, Thrissell Street, 3; Buckie, 2; Bulwell, Coventry Road, 4; Burslem, 6; Chorley, 2; Coaltown-of-Balgonie, 1; Dalton, 5; Glasgow, Shawlands, 8; Kirby-in-Furness, 3; Leicester, Evington Road, 10; Leigh, 1; Morley, 2; Netherfield, 2.

The church in Burnley had the services of Bro. A. Russell, of Leicester, in April and May, during which period good work has been done. As a result of the labours of our brother eight souls have been added to the Lord. Not only has the New Hall Street Church benefitted, but the Scotch Baptists in the districts have also been helped. Quite a number of young people were attracted

to Bro. Russell's meetings and one was baptised by the Baptists, the decision being made during the preaching of Bro. Russell. Derby third Anniversary was held on May 5th and 6th, Brethren J.B. Blainey and Rest (Nottingham) and W. Robinson (Birmingham) were the speakers. A most helpful time was experienced by the church. The East Fife churches held their second Annual Conference in Rose Street Chapel, Kirkcaldy. The report showed an increase of eighteen in the four churches. Satisfaction was expressed that the work at Pittenween had been re-commenced. The work of Bro. T. E. Entwistle was heartily spoken of by the various speakers. A highly profitable and encouraging time was spent at the thirtieth Annual Conference of the Furness District churches on Whit-Monday at Lindal. The figures gave a net decrease of thirteen, due to some extent to emigrations, but twenty-four additions were recorded during the year. A powerful and rousing address entitled, 'The need for a Revival and the Revival we need,' was delivered by Bro. W. Crostwaite, of Leicester. Several other speakers contributed to the uplift of the conference. The church at Gateshead had a spiritual feast on May 20th, Bro. and Sis. Byres (Aberdeen) and Bro. and Sis. Kemp (Edinburgh) were present. Both brethren gave highly appreciated addresses, morning, afternoon and evening, rejoicing the hearts of the brethren and leading to the confession of faith of three. The church at Henrietta Street, Glasgow, has had the services of Bro. J. Scouller for four weeks' special services. He is an able exponent of the truth and imparts it with vivacity and originality. Interest in 'our' principles is awakened and aroused. As on previous occasions most enthusiastic out-door meetings have been held in which the younger members have heartily joined. The ninety-first Conference of the Glasgow churches was held in Squire Street, Whiteinch, on May 19th. Depression in trade has resulted in considerable loss in some churches. The conference address, 'Is it Scriptural for Women to speak in the Church?' was delivered by Bro. G. Fergusson (Whiteinch). A spirited discussion followed. Considerable hopefulness exists in the North Eastern Division as a result of the work of Bro. Clague at Heaton. Four from there have recently been immersed into the Lord Jesus. The church at Leeds, Garnet Place, is almost entirely composed of young people. Recently five from the school have been added to the Lord. The church at Twynholm, London, celebrated the thirtieth anniversary on May 24th and 27th. The gatherings were eminently successful. During the past year fifty-one had been added, making the present membership 569. The School has 787 on the roll, with an average attendance of 525. Twenty-four scholars have decided for Jesus and joined the church. On the Lord's Day one was re-

ceived into the church, two were immersed and one decided for Christ. Since then, two others have taken their stand for the Lord.

North Wales and Cheshire Annual Conference was held at Mollington on Whit-Monday. About two hundred sat down to tea thus indicating the interest in the Conference. The various churches reported cheerfully and encouragingly of the operations in the different places. Bro. C. Bailey is now labouring with the church at Piltdown after a month with the church at Wimbledon. We are glad to hear that the church at Pittenween, as previously stated, has taken on a new lease of life. Bro. Hoggan has been labouring here since the middle of March and will stay till August (D. V.) Eighteen souls have been won for the Master and a pleasing work is being carried on. May the Lord of the Harvest crown the labours with abundant success. (We understand this is a nice place to spend a holiday.) We rejoice with those who rejoice. We are glad to know that through the earnest heartedness of one sister and the generous heartedness of a brother in Christ the church at Nettleton has been happily assured of their meeting-house. It is a commendable and praise-worthy example and we pray that the Divine blessing may be upon our brother and the church in the solitary place. The South Eastern District held the fourth Annual Conference at Piltdown on Whit-Monday. The Secretary's report referred to the labours of Bro. A. Russell during nine months, as a result of which additions were made at Piltdown, while others had received much spiritual blessing. The method of each church contributing an agreed sum based upon the membership had been continued throughout the year. The twenty-first anniversary of the church in Swindon was held on May 5th and 6th, when Bro. W. H. Clark was the principal speaker. The addresses were of an encouraging nature. The quarterly conference of the Wigan District churches was held on May 5th in Mitchell Street Chapel, Newton. Bro. P. Prescott read a paper on 'The relationship between the Christian Church and industrial problems.' Considerable discussion followed. Charles Henry Street, Birmingham. We are glad to report the immersion of a brother who conducts open-air meetings in the Bull Ring. Now, seeing the way of the Lord more perfectly, he was baptized on Lord's Day May 27th, and received into fellowship on Lord's Day, June 3rd. Another sister has decided for Christ, and we hope to have more shortly.

The Church at Bethesda, Manchester, continues to have the valuable services of Bro. R. K. Francis. During June the Lord's Day evening subjects of our brother were, 'The good Confession'; 'The Contrast of two Laws'; 'Conscience and Christianity' and 'Retribution.' Open-air meetings have been decided upon, and

weather permitting, are being held in Platt Fields.

Bro. A. Russell labours with the church in Oldham during June, and with Stockport in August, and completes his work in the Manchester district with the Nelson church in September, after which he proceeds to Glasgow, whither our prayer for God's blessing will go with him.

UNITED STATES.

Louisville, Ky., June 21, 1923.

I have lately preached at Highlands, Portland, Oak Grove and Lancaster. Have visited Campell Street and Sellersburg. The Campbell Street Church, now known as the Haldeman Ave. Church, has moved into a fine new house. Bro. Jorgenson is in a good meeting in So. Louisville, Bro. Friend, the Highland preacher, is out in a meeting with Bro. Hottel. John T. Glenn preaches at Buechel; Bro. Clymore is working with the Camp Taylor brethren; Bro. Morrow is helping along at So. Louisville. I can now supply 14 kinds of free literature. Those able send the postage, about 4c. a hundred. Samples upon request. Let us use a lot of them.

Don Carlos Janes.

2229 Dearing St.

AUSTRIA.

Dear Editor.—Here are once more a few particulars about our mission work.

During April and May we were able to carry the Holy Scriptures to about forty-five different places in Upper Austria and Salzburg. The latter province, together with the Tyrol and Vorarlberg, are districts which a Bible messenger has rarely if ever touched, and where the Scriptures are not to be had anywhere. We had a good deal of difficulty working there, what with the mountainous, steep, rocky roads that have to be taken to reach lonely villages and the power of the priests over the population, that is so strong, that scarcely a book is read but by their permission; for they really believe that the Bible is not comprehensible for simple folk, and very dangerous to the welfare of the soul. Under such circumstances Gospel work is almost impossible. And yet so child-like, so pious and sincere are most of these mountain people, that we often succeeded in explaining to them what a treasure the Holy Scriptures are, dedicated as they are to all mankind. In any case we worked through whole districts house by house, everywhere bearing

testimony to the Word of God; and the many Bibles, Testaments, parts of the Bible and other explanatory writings we were able to distribute, go far to prove that there is a desire for the Bible amongst the people when once their attention has been drawn towards it. What we felt most was the want of suitable enlightening literature for such people; neither the Protestant Gospel tracts nor our own, "versus Rome," writings seem the right thing. I have now issued a pamphlet which will, I trust, be of service to us: Testimonies from the Early Christian Church for the High Repute and Correct Use of the Holy Scripture," in which I have collected all important sayings of Catholic bishops and teachers of the early days on the reading of the Bible. That will be suitable to enlighten the Catholic people on the subject of the Bible. It is a pity though that I can only have a very small number printed, as our means will go no farther. It does hurt one so to see in what great need the people are, and how the priests try to make the people burn all Bibles, which has been told us very often. On the other hand, we have known people refuse to listen to the priests any longer when once they had heard our testimony.

Fighting Rome is a hard matter. A short while ago there was a general Catholic Assembly which had the aim of stirring up all powers against the enemies of Rome. The Press, the pulpit, the government authorities—everything is at their disposal. We, too, should try as much as possible to use the Press for our own ends, then only we shall be able to propagate enlightenment among the people. As soon as I have the means, I shall publish a paper contradicting all the objections made by the priests to Bible-reading. To propagate the Scripture alone, without any explanation, has little sense. In places where the clergy are powerful they do all they can to destroy all Bibles, and I am continually told the priests have given injunctions for such books to be put into the stove. I could understand this better were it a question of Protestant translation of the Bible, but ours are nearly all Roman Catholic editions approved by the Papal See. In the province of Salzburg I had a talk with a country priest, who roundly declared the Holy Church had forbidden the Bible because it did more harm than good to the faithful. But are these countries ever to remain deaf to the voice of the Gospel? As work goes on here, Rome's might will one day be broken, for the Word of God will be known. In Upper Austria there are now many places where there is a Bible or a part of it to be found in nearly every house. That will surely have some effect. Unfortunately our powers are too weak to undertake more, but we are happy to do that much. The expense is all that weighs upon us. I have been at work here now for seven years, but this year is the worst. One has to reckon with millions. We are often not in

a position to get the most necessary food, and more especially clothing. But we know God helps us through the worst times, so that we may continue working. A vote of the warmest thanks we owe to our dear brethren, Nelves (Glasgow) and Carmichael (Leicester) for their faithful support, and to all others who show in any other way their sympathy with our work. Standing quite alone in the darkness, it is encouraging to get the assurance of it. Reports of the Bible Mission in Austria may be had of the two brethren above mentioned. All I would wish for is that I could say more of the poverty and blindness in Austria to the faithful abroad—it is indescribable. And why should the means of salvation, the Word of God, be denied just to this people?

Most cordial regards,

Alois Stumpf.

Ried im Innkreise, Upper Austria.

53 Strathcona Ave.,
Toronto, Ont., July 16th, 1923.

To The Church of Christ:—

Greetings:—We wrote you some time ago setting forth our plan for the erection of a new meeting house, and not hearing from you, fear our letter has gone astray.

We are pleased to report that some congregations have complied with our request and sent a helping hand.

To-day we are using a tent to take care of this work. Our Sunday School has a roll of about 80 children, also our meetings are being well attended. This section of the city is growing every day, and our work is also growing.

Brethren:—our membership is small, and we have done and are now doing all we can; our lot is paid for and we have about \$6,500 toward our building, including our other property; besides this we keep an Evangelist in the field and have a mission in another section of the city.

We know that if you had the pleasure of visiting us and looking into the situation and see the prospects that lie before us, you too would help in the grand work for the MASTER CAUSE.

Brethren:—we are in need of \$1,500., and we want to start building about August 1st, for if we have to go back to our old meeting place, our labor thus far will be lost, as we would have to discontinue our work for six or seven months; the distance being so far for the children to go would mean that a number of them would go elsewhere.

This is a call to service, and we are anxious for you to have a hand in this work. Will you not assist us by sending what you

can; no matter how small it may be, the Lord will give you credit for doing what you can.

Brethren:—pray for us that we may accomplish the work that lies before us and that many souls may be won for the Master.

Greetings on behalf of the

East Toronto Church of Christ,

A. E. Firth, Sec'y.

Kindly address all communications to A. E. Firth, 53 Strathcona Ave., Toronto, Ont.

Elmdale, Montana, July 14th, 1923.

Dear Bro. McDougall.—The May issue of the C. M. R. lies before me on the table. I have been diligently reading. It is just like a letter from home to see all the familiar names.

The work here is going fine. One more confession last night. To be immersed on Lord's Day making a total of twenty-two baptisms and three restored since April 6th.

Bro. J. O. Golphenec who has assisted with this work is in the western end of this State at the present holding meetings.

Since April 6th I have spoken eighty-eight times. Once at a funeral, five times at the water's edge, and the remaining number of times in Missionary Work.

I am enclosing an article which you may publish if you deem wise.

Yours in one faith,

J. C. Bailey.

There is no question about it, a bad faith makes a bad man. As a man believes, so is he. Can a man's faith point one way and his life drift another? Away with this sophistry. "It makes no difference what you believe, just so your life is right!" What rot is preached under this text of modern free thought! And sometimes by reputed ministers of the Gospel! Just as well say, it makes no difference whether a tree has sap in it, or is planted in the earth, just so it bears fruit; or that it makes no difference whether an engine has steam in it, just so it runs the machinery. Just as well say that it makes no difference whether the fountain be pure or impure, just so the stream is pure. Faith is the fountain; life and character the stream. Make the faith right, and the life and character will be right. Faith is the condition of fruitfulness on the Christian life. The fruits of the Spirit are inevitably the fruits of faith.—A. B. Lipscomb.

ADDITIONS TO CHURCHES REPORTED.

By Will M. Thompson, at Marysville, Okla.	17
W. E. Morgan, at Willets, Tenn.	5
Claud F. Witty, Detroit, Mich.	4
A. B. Lipscomb, Scotsboro, Ala.	2
A. W. Wagoner, Folsom, W. Va.	3
G. F. Gibbs, Greenville, S. C.	1
E. A. Lowry, N. Chattanooga, Tenn.	15
S. C. Garner, Bakersfield, Mo.	6
F. B. Shepherd, Amorillo, Tex.	50
Jeff. D. Morgan, Miami, Okla.	1
J. E. Anderson, Danville, Ill.	1
E. A. Bedichek, Athens, Brady, Lea Reeve, Tex.	20
J. O. Golphennee, Elmdale, Mont.	3
Chas. E. Fogle, Athalia, Ohio.	5
C. E. Wooldridge, Hillsboro, Texas.	4
C. D. Moore, Dundee, Fla.	11
C. R. Rice, Daybrook, W. Va.	73
F. B. Shepherd, Amarillo, Texas.	50
S. C. Garner, Bakersfield, Mo.	6
G. R. Rice, at Daybrook, W. Va.	73
Chas. E. Fogle, at Athalia, W. Va.	5
C. D. Moore, at Dundee, Fla.	11
C. E. Woolridge, at Hillsboro.	4
E. A. Bedichek, Texas.	20
H. W. Riggs, at Corinth, Ky.	5
Will W. Slater, at DeLeon, Texas.	4
J. O. Golphennee, Elmdale, Mont.	3
Will M. Thompson, Maysville, Okla.	13
W. E. Morgan, Willette, Tenn.	5
Claud F. Witty, Detroit, Mich.	4
A. B. Lipscomb, at Scotsboro, Tenn.	5
E. A. Lowry, at Eastland, Tenn.	15
J. M. Rice, at New Castle, Ohio.	13
R. A. Zahn, Childress, Texas.	26
Claude Neal, Winchester, Ky.	12
Geo. Benson, Seiling, Okla.	15
L. F. Clipp, Wenatchee, Wash.	7
J. C. Burm, Rexford, Kan.	5
W. J. Gorrell, Malta, Ohio.	5
W. E. Ballenger, at Hollister, Mo.	4
W. Carl Kietcherside, Pearl, Ill.	7

AMONG OUR EXCHANGES.

HAS THE OLD PLUM STREET CHURCH GONE
DIGRESSIVE ?

(By Charles Taylor.)

The union of the Central Christian Church and the so-called "Plum Street Church of Christ," on June 3rd, is now a matter of history. The article that appeared in the Detroit News of May 12th leaves the impression that the original Plum Street church of Christ united with the Central Christian Church, but such is not the case. The Plum Street Church, proper, some four or five years ago decided to get a more desirable location, and, as a result, they located on the corner of Hamilton Boulevard and Tuxedo Avenue, with W. D. Campbell as evangelist, and they remain loyal to the Book of God. However, a few of the old Plum Street Church continued to worship at the old location through sentiment for the old building. The most of the people at Plum Street were those that Fred Cowin had gathered around him, some of whom had been reformed for their ungodliness, such as dancing, theater-going, and kindred sins, by other congregations in the city; and they went to Plum Street because the preacher would let them do as they pleased and did not have the backbone to speak out against these things, but went so far as to encourage it. It will be remembered that the Plum Street Church carried in our religious papers an advertisement "Plum Street church of Christ now in their new home, corner of Hamilton Boulevard and Tuxedo Avenue, Detroit, Mich.," for six months.

Just before Easter "Sanballat" cried: "Come into one of the villages of Ono, and let us reason together." And did this modern "Nehemiah" say as did one of old: "I cannot come. I am doing too great a work, so that I cannot come down to you?" No. He had conferences with him at the Central Christian Church, and this union is a result of these meetings in "Ono." For him to have these conferences was for him to acknowledge their authority and to place God's word on an equality with their teaching.

To have these meetings with those who teach for doctrines the commandments of men is to surrender the truth. The people of God to-day do not need the advice of those people that have departed from the faith, but just to continue to contend for that simple worship outlined in the New Testament. Truth is mighty and will prevail. They make believe that with this union God is well pleased. On what are they united? On the Bible? No. They

united as did Israel with the Moabites, through the counsel of Balaam. This "Balaam" in Detroit, by his advice, has led them away from God. It is also a fact that Fred Cowin and the people that went from the Plum Street location to the Central Christian are lined up with Peter Ainslie, whom Mr. Boswell repudiated in the Nashville debate, Saturday night, June 2nd, as published in the Nashville Tennessean. Following is his statement: "Brother Hardeman had every reason in the world to know that I have withstood with all the power that is within me the position of Peter Ainslie, and every public expression, every writing, is an emphatic condemnation of Peter Ainslie."

The following letter from Peter Ainslie, addressed to Doctor Jones, was published in their church bulletin of June 3rd: "I saw in the Evangelist this morning that your church and the Plum Street Church have united, with yourself and Brother Cowin as ministers. This is a refreshing bit of news from many many points of view. I just want to send this line to express my delight at what has been done, and wish for you and your brethren the richest blessing of our Heavenly Father."

The Central Christian Church also has frequent visits from C. C. Morrison and Willett, of Chicago, whom the Standard, of Cincinnati, has proclaimed to the world as destructive critics.

This movement on the part of Cowin is not a surprise to those who have been observing his course for the last four years. His every move has been an indication of parting from God. In an Easter service in this city he said, concerning the thief on the cross, to whom Christ said, "To-day shalt thou be with me in paradise," it taught that "while the lamp holds out to burn, the vilest sinner may return." So much for Cowin and those who went with him to the Central Christian Church; and it is our prayer that they may see the error of their way and come back to God before it is too late.

ALL PROTESTANTS IN ONE CHURCH.

Winnipeg, Nov. 12.—"My hope for this country is a national Protestant Church," Rev. Dr. W. Clark, Moderator of the General Assembly of the Presbyterian Church in Canada, declared in addressing a Presbyterian meeting here.

Dr. Clark went on to explain he did not mean a State church, but one that gathered all the Protestant forces together. There was nothing, after all, that divided the denominations on vital questions, he claimed, on the fundamentals they stood as one.

SUNSET.

If we have lived rightly we should not anticipate the close of life with dread. True enough, the hour of death is a solemn and eventful one, because it's the hinge on which endless woe or happiness turns; the spot whence the first step is taken upon the spirit land, the threshold of two worlds: one is already past, but lingers still in sight; the other stretches out before the eye, unfolding the realities of the eternal future. At this juncture when all worldly things begin to fade, how does religion support the soul? Ah, who can answer this? If we judge from the Word of God, or from the testimony of dying thousands, religion then is worth the most. It was precious in life, but priceless in death. Once it seemed lovely, but now Heavenly and Divine. Once it seemed worth more than all the world, but now, compared with a moment's peace, the crown of an empire would be forgotten.

But what can stay the wheels of time, or arrest the arrows of death? Tears fall in vain; beauty and youth, and friends whose hearts are bursting, are unavailing now. The body, no longer animated,—falls; the spirit, unleashed from its burdensome companion, ascends! The flowers and fruits, warbling birds and brooks, and sparkling heavens that smiled to make soul and body love each other, are no longer seen—or seen in vain. "O death, where is thy sting? O grave, where is thy victory?"

Reader, rise superior to the fear of death, in the strength of your risen Lord; and if you ever stop to rest, or survey the receding earth, let it be after you have gained your elevation, and swelled the harmonies of Heaven.—Mrs. W. S. E.

LIVING.

If I can take from life what comes to me
And hold my head erect when things go wrong;
If I can meet misfortune with a song,
No matter what my ills may chance to be;
If I can call life good and give my best
To living it and do my daily task.
The best I can, I think I shall not ask
For any greater, more heroic test
To meet life gayly, gladly, day by day;
To show a smile and stay the easy tear;
Forget myself and hide my grief away,
And greet each day that comes without a fear;
And, if I fail or if I find success,
To hold within myself my happiness.

—Abigail Cresson, in New York Herald.

THE BIBLE.

The Bible is my chart,—by it the sea of life I know; I cannot with it part, it rocks and sands through life doth show; it is my chart and compass whose needle points forever true.

The Bible is my light—by faith in it I stand; it is a sword with which I fight to win that Heavenly Land. It is my lamp, my light, my all—to guide my footsteps lest I fall.

The Bible is my chart, on sea as well as land;—it teaches me just how to build on solid rock and not on sand. Disastrous quicksands, too, I shun; near them I do not choose to run.

The Bible is my Book in which there's warning given, concerning pitfalls dark and deep that shut me out of Heaven. It is my stay when sin is rife, it truly is my Staff of Life.

The Bible is my all in all—through inspiration given, it guides my footsteps every day until I reach that port called Heaven. It is my guide, my light, my all, to guard my footsteps lest I fall.—M. J. Walters, Hillyard, Wash.

"At times," said the girl, "you seem to be manly enough and at other times you are absurdly effeminate. Why on earth is it?"

"Er—ah—hereditary," he answered.

The girl couldn't understand.

"Yes," he explained, "you see, half my ancestors were men and the other half women."

A Chinese editor inclosed a rejection slip, when returning contributions, which read as follows:—"We have read your manuscript with infinite delight. Never before have we revelled in such a masterpiece. If we printed it the authorities would take it for a model, and henceforth would never permit anything inferior to it. As it would be impossible to find its equal within 10,000 years, we are compelled, although shaken with sorrow, to return your divine manuscript, and for so doing we beg 10,000 pardons."

A friend that you have to buy won't be worth what you pay for him, no matter what that may be.—G. D. Prentice.

Gentleman is a term that does not apply to any station, but to the mind and feeling in every station.—Talfourd.

The smallest number, with God and truth on their side, are weightier than thousands.—O. Simmons.

PUBLISHER'S DESK.

Brethren, I think we will have to start a Printing Establishment among OURSELVES. Our present printers' creed seems to be responsible for the late appearance of May and June numbers; May being a half month and June a full month behind time, although copy was in the printing office fully a month. You see, these things, just as they come to pass, were fore-ordained from all eternity, and so of course, could not be otherwise.

We must find printers—or develop them—whose creed will teach them to do things on time.

OUR VACATION NUMBER.

Vacation! did I say? Yes, please. I have not had a Summer Vacation—nor a Wedding of my own for fifty years come Aug. 4th. But any contemplated vacation does not mean any less good things by the way of the C. M. R., for our large brotherhood family. It means for them two months usual quantity of good things at one issue. Though late, we were proud of our June No. Our July-Aug. No. will be bursting with good things, a double portion for Benjamin---and all the rest. Brethren we thank you for assurances that you are with us heart and hand and---and---what else was I going to say?

The unity for which our Lord prayed will not be achieved by the churches treating lightly their solemn trust to hold the sacred deposit, but by all faithfully bearing witness to the truth they have received, and in a humble, teachable spirit re-examining the Divine Word, discarding the accretions that have been gathered through past years, and finding common ground in the New Testament Scriptures.---C. Advocate.

When a farmer begins to call himself an agriculturist it's time for him to sell the farm and move to town.

UNITED STATES.

DETROIT.

Claud F. Witty reports fine interest and 26 additions for June at West Side Church.

TEXAS.

Thos. E. Milholland reports 41 additions in the meeting at Electra.

Flavil L. Colley, preaching at McKinney, is leading many digressives back to the New Testament way of worship.

KENTUCKY.

The Portland Avenue Church at Louisville, Ky., spent \$4,000.00 last year on missions, and some of the churches in Tennessee did as well. There seems to be a tendency to active mission work in almost all the churches.—J. F. Smith.

OBITUARY.

Thomas Harry Lewis, beloved son of Mr. and Mrs. J. L. Lewis, was born July 28, 1918, and departed from this life on July 8, 1923, aged four years eleven months and ten days.

He was born in Richland County and his short life was spent here. His body was laid to rest in the Salsbury Cemetery.

He leaves to mourn his loss his father and his mother, four sisters and two brothers, besides relatives and friends.

Bro. and Sister Lewis are among the strongest of the members, and when meetings are going on they are usually there.

Services were conducted by the writer.

J. C. Bailey.

THAT WAS FATHER'S WAY.

Rough and hard he seemed to be.
Blustered round a lot;
Tried to hide, it seemed to me,
The tender, loving spot.
But as mother used to say,
"That is father's way."

Work from dawn till night;
Never had much time
To laugh and play, and yet the light
Of love, deep and sublime,
For him is mine today;
I knew 'twas father's way.

Rough his hands had grown with toil;
His face was tan;
His heart was true, no spot of soil;
He was a man !
That, too, I'm glad to say---
That, too, was father's way !

Brave his soul and unafraid;
Face always to the light;
A simple, wholesome life he made,
And then came to the night.
An eye to smile, a lip to pray,
And that was father's way !

---New York "Christain Advocate."

The church at Dalton-in-Furness has had a visit from Miss Bannister, who has been touring Lancashire in the interests of Foreign Mission work. On Lord's Day, April 30th, she addressed the school in the afternoon and in the evening preached in the same room.—Bible Advocate, July 1923.

NO WONDER HE WAS WISE.

Teacher: "Why was Solomon the wisest man in the world?"

Boy: "Because he had so many wives to advise him."

Teacher (a strong-minded female): "Well, that is not the answer in the book, but you may go up to the head of the class."

The woman orator stood upon the platform and looked over the sea of faces.

"Where would man be to-day were it not for woman?" she inquired.

She paused a moment.

"Again I repeat," she said, "where would man be to-day were it not for woman?"

"In the Garden of Eden," answered a male voice from the rear.

Too many sit down in easy chairs and close their eyes when they are looking for opportunities.

A woman takes religion almost as seriously as a man does politics----but she doesn't swear about it.

A small miss was reproved by her mother, who said: "Even if I do not see you, Marjorie, God does."

"Oh, He won't tell," was the little one's reply.

Small Edwin—"Mamma, what is the meaning of hereditary?"

Mamma—"It is something you get from your papa or me."

Small Edwin—"Oh, you mean a spanking?"

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. Bruggess, 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.

GLENORA, MAN.—Church meets in the Private House of Bro. C. Johnson, on Lord's Day at 3 p. m. for Worship and Breaking of Bread, Sec., Bro. W. W. Adams.

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.

ESTEVEAN, SASK.—Church meets at 1014 Second St. on Lord's Day at 11 a. m. for Bible Study and Worship. At 7.30 p. m. for preaching. Wednesday at 8 p. m. for Bible Study. H. A. Rogers, Evangelist, Thos. Orr, P. O. Box 422, and J. E. Turner, Elders.

WINNIPEG, MAN.—Church of Christ, N. W. Cor. Sherbrooke and Sargent. Lord's Day Services—Breaking of Bread and Worship 11 a. m. School and Adult Bible Class 3 p. m. Gospel Preaching 7 p. m. Wednesday, Prayer and Bible Study 8 p. m. Secretary, F. Williams, 1 Willow Bank St., Winnipeg.

Carman Bible Training School

Where young folks are trained for Greater Worth
in His Service.

Our Specialty—The Bible and Kindred Studies.

Earnest Christian Influence. Personal Interest and Help.

A worthy enterprise of the Church of Christ, at Carman, Manitoba. Write for explanatory folder to H. L. RICHARDSON, Principal.

For Spring, 1922.

LADIES' SUITS at	- - -	\$15.00 to \$35.00
LADIES' COATS from	- - -	9.00 to 30.00
LADIES' STYLISH HATS	- - -	2.00 to 7.50
LADIES' SILK DRESSES from	- - -	15.00 to 35.00
LADIES' HOUSE DRESSES from	- - -	1.00 to 5.00
LADIES' VOILE WAISTS from	- - -	1.00 to 4.50

W. H. ROACH & CO., Windsor, N. S.

HANTS WHOLESALEERS LIMITED

DEALERS IN

FLOUR, FEEDS, GRAIN, HAY, FERTILIZERS, ETC.

Mail Orders Promptly Attended to, and Satisfaction Guaranteed.

WINDSOR, Nova Scotia.

Dimock & Armstrong,

Hardware, Building Materials, Cement, Lime,
Brick Bicycles, Washing Machines, Etc.

WINDSOR.

NOVA SCOTIA.

WILCOX BROS.

Hardware, Brick, Lime, Cement, Plaster, Roofing, Farm
Tools, Wire Fencing, Bicycles, Auto Tires, Paints, Oils
and Varnishes, etc.

WINDSOR,

NOVA SCOTIA.

PHONE 42.

DR. O. H. TALLMAN, D. C.

CHIROPRACTIC PHYSICIAN.

NO KNIFE. NO DRUGS.

OFFICE AND RESIDENCE :

307 10th St., W.

Owen Sound, Ont.

DR. LILY JACKSON,

CHIROPRACTIC PHYSICIAN.

NO KNIFE. NO DRUGS.

OFFICE :

21 Robinson Street,

RESIDENCE :

364 West Street,

SIMCOE, ONT.

C. A. RYAN,

DRUGGIST,

WINDSOR,

NOVA SCOTIA.

Mail Orders Promptly Attended To.

CHRISTIAN MONTHLY REVIEW
OUR BOOK ROOM.

The ospel in a Nut-shell,—Tract,
BY D. McDOUGALL.

Price \$1.00 per hundred, 10 cents per dozen.

A helpful tract for evangelistic meetings and for general circulation.

Reason and Revelation—Tract, 4th Edition.
BY D. McDOUGALL.

Excellent for general missionary work.

Price \$1.00 per hundred, 10 cents per dozen.

Carols of the Camp—Price 40 cents.
BY PTE. JOHN B. McDOUGALL.

A very enjoyable hour may be spent with this "cleverest of war-time productions"

L. H. MARTELL, M. A., LL. B.,
BARRISTER-AT-LAW,
SOLICITOR NOTARY, ETC.

Bank of Commerce Building
Windsor, N. S.

