

H. M. Evans

Christian Monthly Review

WEST GORE, HANTS CO., N. S.

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OUR 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., F. E. Lucas, 2637 Patterson Ave., Burnaby, B. C.

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. L. J. Keffer, Evangelist.

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

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

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

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., Sec.-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 at home of P. L. Pratley, 469 Clarke Ave., Westmount, Que. Phone 6200.

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.

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.

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

(Continued on Page 27.)

Christian Monthly Review

Organ of the Churches of Christ in Canada.

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D. McDOUGALL, Editor and Publisher.

ASSOCIATE EDITORS:

DR. H. M. EVANS,
JOHN M. BRUCE,
J. L. HINES,

S. WHITFIELD,
DR. O. H. TALLMAN,
C. W. PETCH,

H. A. ROGERS.

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Vol. IX.

West Gore, N. S., July, 1924.

No. 7.

HAPPINESS AND FAITH.

Talk happiness. The world is sad enough
Without your woe. No path is wholly rough,
Look for the places that are smooth and clear,
And speak of them to rest the weary ear
Of Earth, so hurt by one continuous strain
Of mortal discontent and grief and pain.

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man, or self,
Say so; if not, push back upon the shelf
Of silence, all your thoughts till faith shall come.
No one will grieve because your lips are dumb.

—Ella Wheeler Wilcox.

EDITORIAL

THE PEOPLE'S PAPER PROSPERS.

The Christian Monthly Review has now completed the first half year of 1924, and during this period has been more than self-sustaining, a very encouraging improvement over the past few years. We are grateful indeed to the faithful brethren (this is generic and includes the sisters) who have co-operated with us by prompt renewal, by encouraging words, and by other substantial aid in the good work. That the loyal brotherhood stand whole-heartedly by us and with us, is a fact of which we have superabundant assurance, and in which we greatly rejoice and thank God. In evidence of this we occasionally insert some of the many expressions of approval and appreciation received, and in one or two recent numbers we gave extended lists of these, from many and widely distant parts and covering some considerable time. We are not working for the praise of men; and we spurn the commendation of compromises; but the approval, fellowship and co-operation of good, faithful and true men is a very helpful source of encouragement and joy to us. Let us "continue in well-doing," and God be with you all.

LETTER FROM BRO. HINES.

On another page we give most of the contents of a letter from our Associate, Bro. Hines. Though not marked "For C. M. R.," we believe it will be interesting to our readers, and that Bro. Hines will not be displeased. He has been so absorbingly—and successfully—busy, that his contributions to our Magazine have been curtailed and almost suspended for a time. We notice that it often happens that at the very time and place where and when preachers are most needed, is the time when they seek other easier and more lucrative fields. Bro. Hines is not one of this class. With some leaving for richer fields, and some going into the apostasy, we must call back some of the faithful, who have been tried and found true.

The opening of a query department in the C. M. R., as Bro. Hines suggests, has already been favorably considered by ye editor, and with the encouraging suggestion of Bro. Hines, may be expected to materialize. Bro. Hines' Tract, "Instrumental Music Digest," will be noticed as soon as we see it. The price is 15 cts. each, two for 25 cts., 9 for \$1.00. Order direct from J. L. Hines, Mt. Juliet, Tenn., U. S. A.

OUR MISSIONARY WORK IN THE WEST.

After Paul, chief pioneer missionary in Asia Minor, had preached the Gospel and established churches all over that vast region, there arose a Hymeneus and an Alexander to malign and destroy his work. The devil, in the same region, produced a Dotrophes to withstand and undo the good work of the beloved Apostle John.

It seems that the arch-adversary is still employing the same tactics as of old, and developing traducers to counteract the good and fruitful missionary work, conducted by the co-operation of the Brotherhood in Canada, in Saskatchewan and other parts of the Great West, chiefly through the labors of our pioneer missionary in those parts, Bro. H. A. Rogers. Be it noted that Bro. Rogers, like his prototype Paul, has done a pioneer work; not waiting for any Board, or church, or even individuals to call, send, employ or support him. And now, after having sown the good seed widely over the region, and having planted more churches than Paul did in the Province of Asia, an Alexander appears. God is our refuge and strength—and judge.

SUNDAY SCHOOL.

James A. Allen, office editor of the Gospel Advocate, says: "A few otherwise good and zealous brethren have ridden the anti-Sunday School hobby until they have become incapacitated to have a sane thought on the subject."

Among those who have ridden this hobby, during the last sixty years, we do not recall the name of any man of any considerable influence or prominence in the restorative movement, or in the religious world at large. The few, however, in existence, like hobby riders in general, are persistently, even offensively obtrusive. We have in our office, quite a stack of lengthy disquisitions against "The Sunday

School," sent by these people for publication in the over-crowded space of the Christian Monthly Review. The poor publisher can use only a portion of the material which floods his office, and must select that which in his judgment is best suited for the pages of his magazine. Even granted that contributions seeking publicity are all good, some are *better* and some *best*. Of course he wants, if possible, *all best*. And hence he exercises his right to choose and select what he deems best. Suppose he has several articles, each good, but space for only one of them, he chooses one, whose author is pleased; but the writers of the others are perhaps "huffy" and howl "Stop my paper!"

A few pregnant words from the pen of the above quoted authority will suffice to set this matter at rest in the mind of any sane and reasonable disciple of Christ.

Any organization outside of the church is sinful. But when brethren, sisters, and their children meet to study the Bible, it is certainly a school, and if they do it on Sunday, which is the most appropriate time for it, it is certainly and properly a Sunday School. They should beware of creating an organization in addition to the church. It would be indecent and out of order to attempt any kind of school without designated teachers and some brother to superintend the study. We cannot be scriptural without being rational."

OUR ASSOCIATE EDITORS

Mt. Juliet, Tenn., June 15th, 1924.

DEAR BRO. McDOUGALL:

Yours of the 9th inst. was sent to me here at Adams, Tenn. (where I am in a meeting) by my wife. Will you please pardon me for neglecting my duty in not keeping in closer touch with you by correspondence. However, I know what you are doing, for I get the C. M. R. I am ashamed of myself for not writing more for the greatest little magazine in the world, but I have been so busy, preaching and conducting meetings, with a number of other things, that I have just neglected the C. M. R., but I'll promise to do better in the future.

My dear brother, no one realizes more than your humble servant,

that my services are needed in Canada—and I am longing to get back into the goodly land again. Meaford invited me back this year, but I am so tied up that I cannot respond to their call. May the good Lord open the way. I had the pleasure of being with Bro. O. H. Tallman, while I was in a meeting in Montgomery, Ala., this spring.

Too bad about trouble at ———— "men will continue to go to destruction as long as there is a devil, but thank God for loyal hearts who stand firmly upon the eternal rock of truth. Fight on, my brother, the victory will soon be realized through our blessed Master. You can count on me. If there is any subject you desire to be discussed through C. M. R., just say so. As soon as I reach home I expect to prepare an article on Russianism.

What about opening a "Query Department" in the C. M. R.?

Trust wife sent you the tract "Instrumental Music Digest." Make a note in C. M. R. concerning this tract, price 15 cts for 1, 25 cts. for 2 and \$1.00 for 9. Order from me at Mt. Juliet, Tenn.

I have a Canadian bill I expect to mail you next week.

Beginning July 1st to continue four days. I am to engage C. R. Barnes, Missionary Baptist, in a debate at Lafayette, Ky.

My work is heavy this year. Expect to preach from one to three times a day until Nov. 1st. Pray for me, and command me when I can serve you.

Fraternally,

J. L. HINES.

Carman, Man., May 23rd, 1924.

DEAR BRO. McDOUGALL:

I am impelled to beg from you some space in the C. M. R. for the defence of the Saskatchewan work and churches, and also defence for myself.

I suppose no good work was ever done but that some observer was too jealous or evil-hearted to look on and refrain from doing his part to injure the work done.

It is bad enough when men who are wicked and make no claims to be Christians do such, but when we see those who profess to be followers of the lowly Christ, and preachers of His Gospel of love, stoop to such, we pity them and could wish that they were more seasoned with the Spirit of the Lord.

The Savior and His Apostles were ever disparaged and bemeaned while they sacrificed to bless and save souls.

It is indeed astonishing, Bro. McDougall, in the face of all the good which has been done in the western provinces through the co-operation of the brotherhood with the writer, that one COULD be so insidious and base, as to engage his pen in an endeavour to disparage, belittle and make little of the work we have done.

Thousands of souls have listened to the simple story of Salvation. Hundreds have bowed in humble submission to Heaven's mandates. Churches are meeting regularly to worship the God and Savior of the world. Children are being brought up under the sound of the "Gospel of Peace," where hitherto, before the writer and the brotherhood undertook this work, of all works, in Sask. and other provinces, they were in darkness, with the mist of Sectarianism and infidelity beclouding their eyes.

Thousands of dollars have been spent, prayers, toil and years of labor have been given in sowing the seed and planting the truth into hearts which now rejoice in the hope of salvation through Christ. Some have gone on to their reward.

I did not know, nor did I think, that there was one who posed as a Soldier of the Cross, who would in secret give to individuals, by letter, bare falsehood and misrepresentation of the work in Sask. His object of this, I will leave for the readers to judge.

Before giving the exact wording from his letter, I would remind, that until two years ago, this writer was much given to praise the work done in Sask. Some of his expressions given to the public regarding myself were: "Our most successful Western Evangelist;" he can do more work on the field than two beginners, and ought to be supported, and many other such as this appeared.

One of our loyal preachers from the South questioned me last winter re the work in Saskatchewan, and as a result I give, in the following, the exact wording from a letter which this preaching brother received from this culpable friend.

Here is the wording:

Sentence No. 1—"The Saskatchewan brethren do not even support Bro. Rogers; and they are all young and weak."

Second sentence—"Don't get the idea that all the baptisms Bro. Rogers has reported have made steady members."

Third sentence—"I doubt if half of them are meeting with the Church any place."

Fourth sentence—"One place where he had so many additions three or four years ago, there is no church at all."

I have numbered the sentences for sake of reference.

What were sentences 1, 2 and 3 written for? To encourage the support of the brotherhood, or to discourage it?

Sentence No. 4 is a bare falsehood. Three years ago I established the Hart Church and four years ago, the Harptree Church. Pun-nichy and Lyndale School districts are the only places where I established churches where there is no church meeting now. In both places the leading members all moved away. There were only three left at Pun-nichy, and only a few at Lyndale. Twenty-six members moved away from Lyndale. Lyndale church was established 1917.

I will give statements which I have from the Sask. Churches, and ask the reader to judge for himself.

Statements and extracts from letters:

We have the Lord's table every Sunday.—Ex. from letter signed by Bro. W. Kirby, Hart, Sask., March 30, 1924.

Ex. from letter, Kermit, N. Dak., March 14, 1924.—We are continuing our meetings regularly and a very good attendance. Signed—*Alex Rait*.

Bromhead, April, 1924.—The Schnillar Church, brought together and built up by Bro. H. A. Rogers in 1916, continues to meet for worship. Signed—*Lew Davis*.

Macrorie, Sask., March, 1924.—The church here, brought together and built up by Bro. H. A. Rogers in 1919, continues to meet and worship God on Lord's Day.—Signed—*A. Smith, T. W. Banting*.

Estevan, Sask., March 1st, 1924.—To whom it may concern: The church here which was established by Bro. H. A. Rogers in 1921, meets in a building built by the church, and has service regularly each Lord's Day. Signed—*Martin Larson, Thos. Orr*.

Knoxville, Sask., March, 1924.—The church planted here by Bro. H. A. Rogers in 1918, continues to meet each Lord's Day, as it has done since its beginning. Signed—*Chas. Johnson, John Fonstad*.

Harptree, Sask., March, 1924.—To whom it may concern: The church here which was established by Bro. H. A. Rogers in 1920, is alive and active, and assembles each Lord's Day to worship God according to His word. Signed—*O. A. Hainstock, A. W. Lawrence, W. Floyd, G. S. Bradish, W. C. Start*.

The Regina Church has met in S. O. E. Hall for years, as in C. M. R. Directory, and has had frequent additions since its beginning.

The Blundell, B. C. work needs no further comment since a report appeared in April number of C. M. R.

PURPOSE OF FOREGOING.

The foregoing is not given to boast or get honor or fame.

Such writing as is given here previously from a letter written, and this is not the only one which has been written, might have an effect upon some of those who have been supporters of the Western work. This is given for the sake of the Lord's cause in the West that all may see what the condition of the work is, and has been, and judge as to whether it is worthy of their continued support or not.

The writer would ask each subscriber to take special care of this copy of C. M. R., and should any slander of this work come to you, you can refer to said places or write to brethren whose names appear.

In hope, that while persecution may be thrown against the Lord's cause in the Western provinces, those who love God will come more incessantly to its support.

My ambition and prayer is, that we may, in future, do much more than has been done.

H. A. ROGERS.

BEFORE AND AFTER THE CROSS.

It seems very strange that so many people who read the Bible fail to understand the great change in the preaching of the Apostles after the Cross of Christ.

BEFORE THE CROSS.

John the Baptist preached a baptism of repentance and a coming kingdom (Matt. 3:1-2); Jesus preached repentance, baptism and a coming kingdom (Matt. 4:17; Jno. 4:1).

Jesus chose twelve apostles and sent them out by two's to preach a coming kingdom (Matt. 10:1-7; Matt. 6:7). Jesus chose seventy other disciples and sent them out by two's to preach a coming kingdom (Luke 10:1-9).

To whom did they preach?

Jesus was sent to the lost sheep of the House of Israel (Matt. 15:24).

Jesus sent the twelve to the lost sheep of the House of Israel (Matt. 10: 5 & 6). Jesus sent the seventy disciples to the same people (Luke 10:1.)

Jesus taught the disciples to pray for the kingdom to come (Matt.

6:10). The kingdom was to be established in their lifetime (Mark 9:1; Matt. 16:28; Luke 9:27). Peter was to use the keys to open the kingdom (Matt. 16:18 & 19).

The Savior is now crucified and the kingdom is not yet set up, but Joseph is looking for it, according to the Lord's promise (Luke 23:51; Mark 15:43.)

After Jesus is risen the disciples ask Him if He is going to set up the kingdom (Acts 1:6).

The theme of all the preachers before the Cross was a coming kingdom to a very *small part* of the *world*—just the Israelites—none others.

AFTER THE CROSS.

Jesus has now been seen of His disciples about forty days, and is about to leave them to be seen of them no more. He leads His disciples to near Bethany and changes their preaching altogether. As the kingdom was to be set up when the power came, (Mark 9:1; Acts 1:8) they were directed to Jerusalem to wait for the power before they would begin the new preaching.

On the day of the Savior's ascension, forty-three days after His crucifixion, ten days before the power came upon the Apostles, Christ gave a new Gospel that no living being had before heard.

In Matt. 18:18-20, we read: and Jesus came to them (the eleven Apostles) and spake unto them, saying, "all authority hath been given unto me in heaven and on earth. Go ye therefore (for this reason) and teach *all nations*, not the Israelites only, now, baptizing them (the taught nations) into the name of the Father, and of the Son and of the Holy Spirit." (Matt. 16:15) on Ascension Day, "Go ye into *all the world*, not a part of the world, now, and preach the Gospel to *every creature*." Not to the lost sheep of the House of Israel only *any more*.

THE NEW PREACHING.

The new Gospel was "good tidings" that Jesus had died and resurrected and with His blood had provided salvation for the children of God who had died before the Cross and for those who would believe, repent of their sins and be baptized in the *name* of Jesus Christ. See Luke 24:47-49.

Did John the Baptist, Jesus, the twelve or the seventy, ever teach men to repent and be baptized in *Jesus' Name* previous to the Cross? Not once.

This *new* preaching was done for the *first* time on Pentecost of

Acts 2. From this time to the end of the New Testament we hear not *one* word, any more of a coming kingdom.

It is readily seen, by any one who wishes to see, that Jesus did not preach the Gospel of salvation in his *name*. Jesus did no preaching after His Cross. When He did preach before the Cross He preached Circumcision (Rom. 15:8) the Apostles, after the Cross, did not. Jesus and all, before the Cross preached a coming kingdom. After the Cross no one did. Jesus never preached repentance and baptism in His name. After the Cross all true preachers did. Jesus taught observance of the Sabbath. After the Cross the Apostles never did. The law of Moses, with all its observance, ended when Jesus died, and on Pentecost the new Way of Salvation began. The individual that cannot see this is to be pitied.

H. A. ROGERS.

Kermit, N. Dakota, U. S. A., July 3rd, 1924.

PARAGRAPHS.

By H. M. EVANS.

Israel was faithful as long as Joshua lived and the elders who were contemporary with him. Apostasy set in as soon as the old leaders had left the scenes of earth's conflicts. The days came when Jehovah was rejected—Israel's great King—and then "there was no king in Israel," and "every man did what was right in his own eyes." Micah's image was even set up, "all the time the house of God was at Shiloh." God's house, God's Book, with all His threatenings, promises and warnings, are of little use to the man who decides to do "that which is right in his own eyes." Read Judges from chapters seventeen to nineteen, inclusive.

* * * * *

Only a short time ago we heard a young man poo-hoo the speech of a brother who made reference to the above historical facts which Paul says, "Happened to them for examples unto us and were written for our admonition (I Cor. :10, 11).

The warnings of heaven are of little or no value to the conceited young man who in his self-confidence sees no need of the aged and faithful to give him advice in spiritual matters. He knows it all now, and never sees his mistake until the kingdom is split in two

through the advice of such upstarts as King Rehoboam's smart (?) young advisers. "Enough said."

* * * * *

Popular public opinion is often craved by the young man rather than the counsel and advice of the aged "elders in Israel," and even the Oracles of God seem powerless to prevent so-called "progression" with all its "helps," "expediences" and "auxiliaries" creeping into the Church of God. Peter, Paul and all the other old "mossbacks" who knew nothing of progress and evolution and knew no more than to treat so-called science with contempt, and believe implicitly in the Word of God are only old "back numbers."

* * * * *

It is now forty-four years since the writer united with the body of Christ. It was the simple gospel preached by the "All Authority in heaven and earth," and the plea for unity, barring Sectarian names, creeds, etc., that captivated his young mind at that time. "The prince of the power of the air" had not broadcasted his "help," "expediences," and "auxiliaries" at that time, at least not to any great extent in Canada; those things came later. "When the Lord comes, will He find faith on the earth?"

* * * * *

Although Jehovah has declared that His foolishness is wiser than the wisdom of this world, we still find the worldly wise man trying to make a "show of (his) wisdom" in parleying over the meaning of such words as "baptizo" and "Psallo", and introducing "expediences," "auxiliaries" and other so-called helps into the system of Jehovah. Others under a feigned plea of winning the apostate back to the truth will even go so far in the matter as to join in the apostasy at "filthy lucre's" call and try to justify this "show of wisdom" which Paul says, is of no "value against the indulgence of the flesh," at the same time.

Others with a selfish ambition to rule will even divide the body of Christ, and establish a faction with nothing but personal likes and dislikes at the bottom of the whole matter. The selfish ambition to rule is plainly seen to be the true motive of the factionist in the division of the body when the factionist refuses to have anything to do with an agreement to restore unity unless he is first and foremost exonerated from all blame. Truly some men still persist in doing "what is right in their own eyes," even though "the House of God is

still at Shiloh." The unity of God's people is only a secondary matter to the selfish pride of these men.

P. S.—In addition to the good local audience, we enjoyed a good visit with Bro. and Sis. J. H. Johnson and their three amiable daughters, from St. Catharines, on Lord's Day, the 22nd of June. Visiting brethren are always welcome in the Selkirk congregation. The meeting of kindred spirits is always enjoyable, especially if we can encourage each other to be of the "same mind and same judgment," and keep the unity of the spirit in the bond of peace."

Selkirk, Ont., June 27th, 1924.

RUSSELLISM.

BY J. L. HINES.

In the C. M. R. of April, Bro. Whittaker Swartz, of Dunnville, Ont., wishes to know something about the Russellites. Bro. McDougall assigns the task to me.

These people, called Russellites, are a sect whose founder is the late Charles T. Russell. They have a zeal for missionary work, that should be imitated by the people who claim to take the Bible as their only creed. As to their teaching, I will give a brief outline of their church-destroying, Christless, God-dishonoring doctrine.

They teach that all there is of man is mortal, that the dead are unconscious from death till the resurrection, that Christ has come to earth in an invisible form, that the Gentile world ended in 1914, that Christ will come in visible form in 1925—hence millions living that will never die—that man will have a second chance (or as they say, all who do not have a chance before will have a chance to be saved then) that there is no Hell of fire, but that the wicked will be annihilated which will be eternal punishment, that Christ will set up his kingdom when he comes in visible form and rule from the city of Jerusalem. They also teach that one can be saved without being immersed in water.

These are some of the things held by the Russellites, and you can clearly see, upon an investigation of the scriptures, that their doctrine is all I claim it to be at the beginning of this article.

QUESTIONS ANSWERED.

Brother asked the following questions in C. M. R. May issue:

(1) "Is it right for christians to use tanks and rubber gowns to put on in order to save a person from getting wet—I mean the one to be baptized." (2) "Should they go through the water without touching it?" (3) Is not this a fraud, a cheat, to get into the Kingdom of God this way?" (4) "Are they to get into the Sheepfold in that way?" (5) "Is it lawful to broadcast the truth with the Radio through the streets?"

In answer to No.'s 1, 2, 3 and 4, will say: The New Testament says: "baptizing them into the name of the Father and of the Son and of the Holy Spirit," "He that believeth and is baptized shall be saved." "Be baptized everyone of you." So the command is baptize and be baptized, but nowhere does the law of FAITH say whether you are to use a tank, creek, river, pool or branch, neither does it say whether the one to be baptized is to wear camel's hair, linen, woollen, calico, gingham, silk, broadcloth or rubber clothing.

No. 5—I see nothing unlawful in broadcasting the truth by Radio, "through the streets," or anywhere else. The Bible says, "preach the word," preach the gospel, "but it does not specify the how, whether by tongue, pen or Radio. The one object should be "preach it everywhere you go, "but be sure you preach it.

OUR CONTRIBUTORS

SALVATION.

BY ALBERT BURGESS.

Salvation is the state of being saved. He is saved who has been removed from the evil which threatened him. The common Bible use of the word salvation, relates to moral and spiritual things. There is a salvation from the loss of property, from the loss of friends. But this is not the salvation of the Bible, the salvation that interests us most is salvation from the consequences of sin—a salvation that changes a man's character, takes away the love of the world, and places his affections on things above. This salvation deals with what a man is as well as what he does. A saved man is a man who is changed within himself. He is changed in respect to God. Salva-

tion changes a man's character. It changes many of his plans and prospects of this life. Love not the world or the things that are in the world; if any man loves the world the love of the Father is not in him. Salvation is the grace of God—it originates in no other heart—it is divine. It is a work to which God is not compelled by necessity nor driven by any law of justice, but impelled solely by his great heart of love or grace. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have eternal life." The man who is saved from the future penalty of sin and made an heir of everlasting blessedness, receives His salvation from the Son of God. At every point in all relations, the Son of God is the Savior of men, and there is no other name under heaven given among men whereby we can be saved. Salvation is not a plant that grows in earthly fields; it comes down to the earth from heaven, brought by the Son of God. He was born in the home of the poor; He lived with toilers, as one of themselves; no servant sprang to do his bidding, no one offered to bear his burdens, no powerful friends came forward to shield Him when the authorities of the nation were bent on His destruction; nor did He use His divine power to avert catastrophe from himself. The angels that would have come at his bidding were not called. The powers that would have hurled back His foes were not employed. He identified himself with the impotence of men as well as with the nature of men that he might be in deed and in truth the Son of Man. He knew weariness, heartache and trouble. He was a man of sorrows and acquainted with grief. He knew temptation also; He was tempted at all points like as we are. He was tempted as no other man has been tempted; His moral overthrow was sought relentlessly by all the powers of darkness, but He was without sin; His victory was complete; at no point did he fail. Jesus did more than obey the law as revealed through Moses. He obeyed a higher law. His obedience to that higher law, which transcended all law known or given or honored on earth took him to Calvary. He was obedient unto death, even the death of the cross. In Gethsemane he cried, "Not by will, but Thine be done. It was obedience to the will of His Father. On the cross, he prayed: "Father, forgive them for they know not what they do." By His resurrection from the dead, Jesus, the Son of man, demonstrated His power over death and the grave. In this he gave proof of His power over the penalty of sin. Earlier he had demonstrated His power over sin itself, by living a perfectly

sinless life. His resurrection showed qualification as a Savior from the effects of sin. With His sinless life before the cross and His resurrection after the cross, His sufferings gain significance. They are seen in the light of His redeeming purpose; they are known to be effective and sufficient—He who was revealed on earth as a Savior, is now enthroned in heaven as a mediator. From heaven he came, to heaven he went. He was with the Father before the world was. The consummation of His earthly life came in His death, resurrection and ascension, and He is now at God's right hand, where he ever liveth to make intercession for us. Of teaching, he did all that needed to be done; as a redeemer, dying on the cross, the righteous for the unrighteous, he did all that needed to be done. He is our great High Priest, who because he was man, can be touched with the feeling of our infirmities. This is our gracious, victorious, mighty, eternal, Savior, Son of God and Son of Man.

West Gore, N. S.

LETTER FROM BRO. LIGHTHEART.

DEAR EDITOR:

I thought I would write you, although you may pass this on to the waste paper basket.

I see no sinners born again in the church in this place, yet, this may not be the fault of the church, for the Gospel is preached and a number of loyal people assemble each Lord's Day at the breaking of the loaf, and also in the evening meeting.

I hope I do no wrong in saying these things—I have no authority from the committee, nor from the church as a body. Therefore, should anyone read these lines, I would wish them to know that no offence is meant.

Hamilton should have more than one place of worship. But alas! The labourers are few. Being a cripple and being at a distance, prevents me from attendance I would enjoy. Pray for the advance of the work in this place.

I heard a sermon once by a preacher of the Anglican church from the subject, "Ye must be born again." It was good as far as he went. "Verily, verily I say unto you, except a man be born of the water and the spirit, he cannot enter into the kingdom of God" (John 3:15). He said submission to the Divine was necessary, and

the conditions must be obeyed, but did not give the conditions in the order given in the word.

He told of his voyage to Canada, of the ship's chart telling how far the ship was from the place of her destination. He spoke of the entrance of the officials who entered the ship, of the conditions imposed on those who would land, and said it was imperative to comply with them; then, turning to the conditions, he spoke of how "ye ought to love one another," quoting from John 13:35: "By this shall all men know that ye are my disciples if ye have love one toward another;" also from John 13:10, latter part, "Love is the fulfilling of the law."

I am sure what he said was good, but why was he afraid to tell of the Divine conditions imposed upon those who would enter the Kingdom of God?

I refer to them here because I read in God's book, "believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. (Acts 16:31.) I read again in Acts 2:36-39, "Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ. Now, when they heard this they were pricked in their hearts and said unto Peter and the rest of the apostles, "men and brethren, what shall we do?" Then Peter said unto them, "repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit, for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Now pardon me if I affirm that baptism when administered to a believing, repenting sinner, is God's condition for or unto the remission of sins, not that there is cleansing in the baptismal ordinance—"The blood of Jesus Christ cleanseth from all sins" (1 John 1:7)—but the baptism is the condition laid down to a believer who *repents* of his sins, and by which the power of the blood is applied and cleanses from sins.

Now, if this is God's way of life in Jesus Christ, who may alter it? The lifting of a hand or the declaration, "I believe," does not fulfil divine conditions imposed on every one of us. I might cite many passages of scripture to sustain what is written, but space will not allow.

Jesus said, "If ye love me, keep my commandments." (John 14:5)

Again, "ye are my friends if ye do whatsoever I command you." (John 15:1.)

Dear brethren: while it is necessary to teach, to preach and exhort, let us not forget to teach the only sure way of entrance into the kingdom of God. Disputing about questions and all suppositions of men, let us avoid. These are questions we cannot settle here. Let us leave them all with God. Let us lay our all upon the altar, to be crucified with Christ, if He wills it. But let us never depart from the Word. Never add to it nor take anything from God's condition of entering the kingdom of heaven. The way of life is God's way—no other way will do.

V. LIGHTHEART,
West Hamilton,
Box 874 Ontario.

NEWS AND CORRESPONDENCE

Estevan, Sask., June 23rd, 1924.

Holding meetings here this week, and may begin a meeting at Kermit, N. Dak., next Sunday.

I had not been with the Long Brook brethren since Jan. 27th, till yesterday. They have held faithfully to the Faith. When I reached there yesterday, most every seat was filled, and the Bible Class was on. All seemed zealous and happy.

You can imagine what joy one has when his labors bear such fruit. There is a glory in Christianity that is not found anywhere else, and so very far excels all other joy. When brethren gather around you and say, we have been getting along well, but we are so glad to see and hear you again, it fills one to overflowing.

Yours in the Lord,

H. A. ROGERS.

* * * * *

Mt. Juliet, Tenn., June 28th, 1924.

DEAR BRO. McDOUGALL:

Enclosed you will find \$5 William, made in Canada, which apply on my subscription. I am sending a short article for the next issue

of the C. M. R. Pardon me for not writing more, but I am a very busy man these days. I have conducted several protracted meetings this year, with demonstrative success, and I trust that the seed sown will bear fruit in the years to come. When you read this letter, I will, the Lord willing, be in a debate with C. R. Barnes, Missionary Baptist, at Lafayette, Ky. (begin July 1st, to continue through the 4th.) Beginning July 6th I will be engaged in evangelistic work until Nov. 1st.

My new tract "Instrumental Music Digest" can be ordered from me at Mt. Juliet, Tenn. Price single copy, 15 cents, two for 25 cts., nine for \$1.00.

The weather is extremely hot here now and we have a hard time keeping cool. Wish I were in Canada. Never you mind, I will be coming back to you before long, the Lord willing.

Fraternally,

J. L. HINES.

* * * * *

Buffalo, Montana, June 9th, 1924.

DEAR BROTHER McDUGALL:

Just received the June issue of the C. M. R. and I think it is fine.

Our meeting at Dore was well attended and the young church much edified. One was restored and one from the "progressives" took her seat with us.

Bro. J. O. Golphenee assisted in the work.

Yours in the Gospel,

J. C. BAILEY.

* * * * *

Selkirk, Ont., June 21st, 1924.

I was at the June meeting at Bathurst St., Toronto, last Sunday. We had three splendid sermons. Bro. McKurdie, from Scotland, in the morning; Bro. Campbell, of Detroit, at 3 p. m., and Bro. Klingman, of Bathurst St., Toronto, in the evening. Between 700 and 800 broke bread together.

The East Toronto church house is to be opened tomorrow morning. A big field is open in the East Toronto District, and a fine work may be accomplished if love and unity prevails among them. Bro.

D. J. Yake, and a Bro. Dixon, are the elders there. May God's blessings be with them and keep them faithful, is our prayer.

Faithfully Yours in Christ,

H. M. EVANS.

If you do not get a fuller report of the meeting for July, let me know.

* * * * *

Buffalo, Montana, June 20th, 1924.

DEAR BROTHER McDUGALL:

Our meeting at the Star Schoolhouse was hindered much by rain. However, one soul decided to turn from the ways of sin and folly to be a child of God.

Our next meeting is at Lohman, Montana. Just one member there, who requested me to come to see what can be done.

In one Faith,

J. C. BAILEY.

* * * * *

I enjoy reading the Christian Monthly Review very much. Am giving it to others to read. I am sure you would like to hear more from Regina. We seem to be a poor lot of people to write. It is not because we lack interest in the churches. There are only a few of us, but true to the Faith.

MRS. MINNIE FORMAN.

Regina, Sask.

* * * * *

GREAT BRITAIN.

Reported by The Bible Advocate for June, additions to Churches:

Aspatria, 11; Bathgate, 10; Eastwood, 1; Egremont, 2; Hinckly, 4; Liverpool, Upper Parliament St., 12; Liversidy, 3; London, Twynholm, 27; Middlesborough, 4; Morley, 1; Nettleton, 1; Newcastle-on-Tyne, 1; Percy Main, 2; Swindon, 3; Methesda, 15; Stockport, 4; Notts District during year, 142; net increase, 56; Lancashire and Cheshire Division, 253; net increase, 61.

The Dunkinfield Mission is reported coming over to the New Testament position and doctrine. The shallow-brained infidelity of those now in the lead at Overdale College, is being scathingly exposed by the Bible Advocate, England.

UNITED STATES.

Meeting at Phoenix, Arizona, full of interest from start to close, with 43 additions, reported by John M. Rice, of Abilene, Texas.

The meeting recently closed at Twelfth Avenue Church, Nashville, Tenn., resulted in eighty-seven additions.—T. Q. Martin preaching.

Horse Cave, Ky.: June 23rd, 1924.

The Christian Monthly Review is a good paper, and I have enjoyed and appreciated every issue.—E. G. Creacy.

* * * * *

Kermit, N. Dakota, U. S. A., July 3rd, 1924.

Began meeting with the Estevan Church June 22nd, and closed the 29th. The brethren there are loyal and zealous for the Old Paths. It is encouraging to preach to people who are hungry for the Gospel.

Began a meeting in Kermit School, N. Dak. last Sunday (29th). The interest is increasing each night, and altho the mosquitoes are in multitudes, the attendance is gaining each night.

Kermit is about six miles from Long Creek School, and the brethren from there attend. These brethren mean to be alive.

H. A. ROGERS.

DIGRESSIVES RETURNING.

And still they come.

Greenville, Texas, A. O. Colley preaching, 35 additions, 17 by baptism, 11 from the *"Digressives."*

The two week's meeting held by Charley Nichols at Fulton, Miss., resulted in the church there being *"rescued from digression"* and seven being baptized into the name of Christ.

Fourteen additions, *two from the digressives*, at the Central Church of Christ, Gainsville, Texas, reported by G. A. Dunn, Jr.

In their tent meeting of four weeks at Crossville, Tenn., Will J. Cullum preaching, and J. Sterling Turner leading the singing, sixty-four additions are reported, two by membership, thirty by baptism, and *twenty-six from the digressive church.*

W. N. Ferguson, Monroe, La., reports nineteen baptized and six restored from the digressive church during the year.

ALONZO JONES, Nashville, Tenn.:

Through Brother Fred M. Little (white), I began a meeting in Montgomery, Ala., on April 27th. There were no loyal disciples among my people in Montgomery. Brother Little succeeded in getting the *"digressives"* to agree for me to preach ten nights in their house. Their State evangelist informed Brother J. H. Edwards, of Greenville, Ala., that they had made a mistake in agreeing for me to preach in their house and that he had better go to Montgomery and stay until the meeting closed to protect the congregation. Brother Edwards was their regular minister. After listening to my preaching for six nights, *Bro. Edwards and forty-seven others* decided to lay aside all unscriptural innovations and worship God according to the teaching of the New Testament. Six others obeyed the gospel, one of whom was a missionary Baptist preacher. While in Montgomery I had the privilege of attending the afternoon services at the Highland Avenue congregation (white). Brother J. L. Hines' sermons were as strong as I ever listened to, and better prepared me to tell the old, old story of the cross. May the Lord bless these noble brethren in their effort to help my race to be Christians and Christians only. This meeting closed with fifty-four precious souls keeping house for the Lord.—*Gospel Advocate.*

A GREAT MEETING.

Catoma Street, Highland Park, and West Montgomery churches of Christ began a co-operative tent meeting three miles from the city in a suburb, known as Chisholm. Lord's Day, May 25th, Brother O. H. Tallman, who recently moved to Montgomery from Owen Sound, Canada, was invited to do the preaching. Though Dr. Tallman was very busy pursuing his studies in the Chiropractic College and practicing his profession as physician, yet he very kindly consented to do the preaching during the meeting.

The meeting has proven to be a success from every standpoint. The attendance and interest has been good. Good singing was characteristic of the meeting. The preaching has been most excellent. Brother Tallman has demonstrated his ability as an able preacher of the Gospel.

The meeting continued two weeks. Five confessions and bap-

tisms and two from Baptists, and a congregation of more than thirty members organized for worship. This makes the fourth Church of Christ in Montgomery.

All who have heard Brother Tallman are convinced that the addition of him and his excellent family to our city is to be appreciated as being of great worth to the spiritual as well as the physical benefit to our citizens. We are hoping that Dr. Tallman will find it to his financial interests to make Montgomery his permanent abode.

FRED M. LITTLE, *Minister*,
Catoma St. Church of Christ.



OUR EXCHANGES.

Value spiritual things for their own sake, and the things of sense for the sake of the spiritual.

* * * * *

Other-worldliness alone can transform this world, because the other world is the reality of which this is the shadow.

* * * * *

THE HARDEST LESSON.

To toil with song; to miss what
One has earned
To kiss the hand that harms;
To fight and fall;
Hard tasks! But who can, smiling,
Wait, has learned
The very hardest lesson of them all.

* * * * *

A large decrease in admissions to prison is shown in the report on Penal Institutions in Nova Scotia, as tabled in the Legislature recently by Hon. Walter J. O'Hearn, Attorney General. For the year ending September 30th, 1923, there were 1,558 prisoners admitted to the various county jails, of whom 103 were women. For the corresponding period 1921-1922 the figures were 1,920, of whom 94 were females.

Admissions to the federal penitentiary at Dorchester, N. B., were reduced in 1923 by almost half. Seventy-three prisoners were admitted as compared with 144 in the previous year.

The gaols of Victoria Co., C. B., and of the Barrington District received no prisoners in 1923 while Halifax City and County totalled 606.

* * * * *

No preacher should ever close a talk before an audience in which there are sinners, without telling sinners what to do to be saved.—James A. Allen, in *Gospel Advocate*.

* * * * *

To be undecided when facing right or wrong stamps man or

congregation as lacking the courage necessary to serve God acceptably.—*F. B. Shepherd.*

* * * * *

THE MAN IN THE HOLLOW LOG.

One of our subscribers was one day out hunting, when a heavy shower of rain came on. To keep himself dry he crawled into a hollow log. As the rain came the log began to swell, until he could get neither way, in or out. He thought his end had come. He remembered all the wrongs and mean things he had done, and when he recalled that he was delinquent for two years arrears on his subscription to this paper, he felt so small that he slid easily out of the log, and in gratitude vowed that he would never be dishonest again.

ACKNOWLEDGMENTS.

Edna Nelson	\$1.25
W. J. Cann	1.00
Mrs. R. E. Waugh, per H. M.	2.00
E. G. Creacy	1.00
J. L. Hines	5.00
O. E. Tallman	2.00
Mrs. C. E. Wardell, per O. E. T.	3.00
For H. A. Rogers:	
Church College Hill	\$10.00

CHURCH DIRECTORY--Continued from Page 2.

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.

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.

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.

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.

ESTEVAN, 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 442, and J. E. Turner, Elders.

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