

J. B. Rauer

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, A. L. Wadlow, 517-15th Ave. W.

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 604-12 Ave. E. Lord's Day for Breaking of Bread at 11 a. m.; Lord's Day for Gospel Service at 7.30 p. m.; Wednesday at 8 p. m. for Prayer and Bible Study, School at close of Lord's Day morning meeting. Secty.-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 Retallick St., near Dewdney Ave., each Lord's Day at 11 a. m. for worship, and at 7 p. m. for preaching. Cecil Seed, 1555 Garnet St., Sec.-Treas.; H. E. Forman, 1231 Pasquaw St., 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 29.)

Christian Monthly Review

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D. McDOUGALL, Editor and Publisher.

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JOHN M. BRUCE,
J. L. HINES,

S. WHITFIELD,
DR O. H. TALLMAN,
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Vol. X.

West Gore, N. S., February, 1925.

No. 2.

THE NEW YEAR.

God gives new strength for each new year.
Rise in His strength to-day,
There are loads to lift, and hearts to cheer,
And friendly words to say,
And God gives to you this work to do,
As you pass along your way.
To think the best of all you meet,
And to do the best you can,
Is to smooth rough roads for weary feet,
And to carry out God's plan,
For your measure of love to God above
Is shown by your love to man.

—A. G. R.

1925.

A friend came to my portal—

A friend all new, untried;
Stayed not for invitation,
But came to abide.

Though very young and gentle,

And, oh! so fair to see,
I wonder what he bringeth,
This little friend, to me.

It may be opportunity

Of service for my own—
The people of the homestead,
Or dear ones I have known.
With this comes special guerdon—
A blessing silver-bright—
Which lightens tasks of daytime
And soothes my rest at night.

My friend is but a messenger,

Who comes from heaven above,
And every gift he bringeth

Is swathed about with love;

Each briar hath its blossom,

Each trial its reward,

Since "all things work together

To those who love the Lord."

—*"Christian Guardian."*

— EDITORIAL —

THE ECLIPSE.

What a lot of interest has been taken in the recent eclipse of the Sun. What great and costly preparations for observation were made. We wonder what new and useful knowledge will be gained. What lessons, new or old, impressed, to the benefit of earth's habiter.

Unless something of value in these lines is gained, the time and money spent will have been largely wasted. The discovery of helium in the Sun may be of interest to scientists who are seeking after fame, but we fear the lessons of greatest value to themselves and to the whole world are by them unlearned and unsought.

When the attention of the public began to be called to the coming eclipse, which was scheduled to take place in the forenoon of the 24th of January, and to be visible as a total eclipse of the Sun in a certain area of Canada and the United States, nobody doubted that it would take place just as predicted. Whence this confidence in a future event. Another important event has been predicted by Adventists, to take place on Feb. 6th. And we have heard of some who have sold their property, converting it into less cumbersome greenbacks, so as to be all ready to go when Gabriel toots his horn. But, somehow, very few got excited about this prediction. Few people saw any reason for placing confidence in it. Similar predictions had been made before, and they had been fooled. But why the difference in the degree of credence placed in these two predictions? The answer is that observation has taught us the unfailing accuracy of the motions of the heavenly bodies; the infallible reliability of the works of God.

In the latitude of the office of the Christian Monthly Review, we were told, that the eclipse would not be total; that there would be a little rim of the sun visible on one edge, so that for a while we would have twilight instead of midnight darkness as in the path of totality further south. And sure enough, it was exactly so. What of the man who can look upon a scene like this, who can view those vast and innumerable heavenly bodies, moving each in his own appointed path, moving simultaneously in three or more directions, at inconceivable speed, and not varying a hair's breath in a thousand years,—what of the man who can behold this and yet “say in his heart, there is no God.”

“When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which thou hast ordained; what is man, that Thou art mindful of him? And the son of man that Thou visitest him?”

A SOLEMN CHARGE.

Enclosing a renewal for the Christian Monthly Review, and an

order for a quantity of our tracts, "Reason and Revelation," and "The Gospel in a Nutshell," we recently received a letter from a much esteemed brother, who from the first has been a constant supporter of the good work being done through our Canadian Brotherhood Magazine. He says: "It is one way of preaching the Gospel in which we all take a part." Yes, we replied, it is a way of preaching the Gospel in which all disciples CAN take a part; and in this respect has an advantage over the pulpit method of preaching, in which only a few can take a part. It has another advantage, in that by its use the Gospel can be made to penetrate locks and doors, and find access to people otherwise inaccessible, and who we cannot get within hearing of our pulpiteers. This is a method of preaching the saving truth of the Gospel, intensely practicable, inexpensive and immeasurably valuable and fruitful in good results. Activity on this line, by the brethren everywhere, should be greatly increased; and let us hope that it will be, during this good New Year of grace 1925.

The good brother referred to, in his letter, added a little friendly advice, for the especial benefit of ye editor, and, no doubt, as he hoped, for the good of the cause. Here it is: "But avoid comment on other denominations or personalities. Preach the Word, etc." As kindly as it was given, this advice is received, and, without using his name, as kindly commented upon. We do this because this advice brings us face to face with a Divinely established principle; with a most serious, solemn and divinely given CHARGE:—"Them that sin rebuke before all, that others also may fear. I charge thee therefore before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things." (1 Tim., 5:20, 21.) This charge is with great solemnity and emphasis, repeated in 2 Tim., 4:1: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." The apostle most significantly adds,—*"For the time will come when they will not endure sound doctrine; but after their own lust shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."* This exactly fits the denominational world today. The great sin of today is the rejection of Christ's word and the mutilation of His body by his professed friends. Denominationalism is unquestionably the greatest sin of the age. Being expressly and repeatedly forbidden by the Lord, it is flagrantly

and exceeding sinful. Silence in the presence of sin is *criminal!* and to be classed with participation in the crime. This is a divinely established principle, inculcated both in the Old Testament and in the new. He is not a "faithful servant," who violates this Divine principle, and shirks his own duty.

That expression,—"*The other Denominations,*" does great indignity to the Church of Christ, classing it as a denomination among *other* denominations. The Church of Christ is not one of the denominations "To Him be glory"—not in the *other* denominations, but "in the *Church*, throughout ages, world without end. Amen!

OUR QUESTION BOX.

1.—Dear Brother:—Would you please explain the 2nd, 3rd, and 4th verses of II Cor. 12th Chap. Of whom is Paul speaking—of himself or some other one. And oblige MALCOLM MACARTHUR.

Answer: Of himself, as the connection shows. Read carefully to 9th verse.

* * * * *

2.—Is it scriptural to call the church Christian or Disciple church?—S. WHITFIELD.

Answer: Many religious people have long ago ceased to demand or claim scripture for their practice. Neither of these expressions are, either in the letter or in principle, scriptural. Those who are guilty of appropriating these names rob Christ of the glory which is due to Him "in the church," and take his glory to themselves. The "Christian," or the "Disciple," and not Christ, is glorified in these names.

* * * * *

3.—Dear Editor:—Please answer through the C. M. R. as clearly as possible for the benefit of all, as it is like what Peter says of some of Paul's writings, hard for some to understand.

1 Cor. 14:34, 35—Let your women keep silence in churches.....

1 Cor. 11:5—Every woman that prayeth or prophesieth with her head uncovered.....

There are women, yes Churches, take the first quotation to mean: say nothing. Others take the second to privilege women to teach and preach, so long as there is harmony.—ANDREW A. ROBERTSON, Ice Lake, Manitoulin Isle, Ont.

Answer:—There is nothing contradictory, nor even hard to un-

derstand in the two scriptures quoted. In fact, language could scarcely, if at all, be more plain and free from ambiguity. The latter command (1 Cor., 14:34) shows that the former statement (1 Cor., 11:5) has no reference to speaking in churches. Those of obedient heart will not try nor wish to make God contradict himself, but humbly take Him at his word.

OUR ASSOCIATE EDITORS

The Christian Monthly Review.

As some few brethren have a doubt as to my position on the organ question, I will take this opportunity of setting their minds at rest.

I have always accepted the stand taken by the pioneers in the Restoration Movement, that "where the Bible speaks we speak, where the Bible is silent we are silent." Its application to the organ question is as clear and definite as to any other untaught question, such as infant sprinkling, burning incense, and all other human inventions in religion. I have never seen any evidence that the New Testament church ever used musical instruments in their worship to God. Nor was the organ used in churches for 600 years after.

The fact that the translators of the revised versions of the New Testament (men who in practice favored the organ) gave no hint that the word "Psallo" included the use of a musical instrument has had weight with me against trying to find New Testament authority for its use in worship.

The most common ground argued for the use of the organ has been that of an expedient. But to my mind it is not even a good expedient. I have often been entirely disgusted, when endeavoring to catch the words and sentiment of some songs and hymns and receive the teaching and admonition therefrom, only to have them drowned by the loud playing of the organ. I felt about as Alexander Campbell must have felt, when he wrote that the use of an organ in singing the Songs of Zion in praise to God, is about as incongruous as a cowbell in a concert.

Brethren, this matter of our eternal salvation is too serious a

question to be trifled with by using human inventions where God has expressed his will. It is sufficient to "sing and make melody in the heart to the Lord" with such he is well-pleased, and I want nothing more.

CHAS. W. PETCH.

HERE I STAND.

S. WHITFIELD.

"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."—(Eph. 3:10, 11.)

From the time of Adam's sin, God purposed to establish the church through Christ, and reveal the great and wonderful plan of salvation, for both Jew and Gentile, and to save all who would do his will, through Christ. God's wisdom is shown in the church that Christ builded for the salvation of man. In becoming members of this church, and living in, and working through it, we show that we are satisfied with God's divine arrangement for man's eternal interest and good; and that we appreciate and honor His plan of redemption for the human family.

"Unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen." (Eph., 3:21.)

By doing all the christian duties that God has required of us, through the church, we allow all the glory to rest on God through Christ. As long as time lasts, there will be room in the church of Christ for all the good we can find time to do. We need not hunt up or establish some human organization to work in to do the good that we desire to do.

The Bible and Nature are satisfactory proofs to me that God is just such a being as the Bible represents him to be. What the Bible is; what it has done, and what it is still doing, show that God is the God of all Gods. The Child of God has nothing to lose. "The heavens declare the glory of God, and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." (Ps., 19:1-3.)

The Bible is sufficient to guide man from earth to heaven, and

it contains all that man needs to make him happy here and bless him for all eternity. There are two great and practical questions that should come up before every person, and God's word will answer both in a very plain and satisfactory way. The first one is: How may a person become a child of God? When a person hears the plan of salvation, and understands that he is to believe that Jesus Christ is the Son of God; repent of his sins; confess that Christ is the Son of God, before men; and buried with his Master in baptism, then he knows enough of the Bible to be saved from his past sins, and all such should obey this from the heart. When a person does this his sins are blotted out by the blood of Christ, and he is a child of God and an heir of God.

How may a person live as a child of God to have an abundant entrance into the everlasting kingdom of God? It is not hard to answer this question if we are willing to do just what the Bible teaches, and run no risk. We just are required to try hard each day to do the best we can, and the Christ will do the rest. As we live each day, learn more of our duty, and do it, this prepares us to still learn more. We are not to trouble about the secret things of the Bible. Foolish and untaught questions are to be avoided. God will take care of unfulfilled prophecies if we will just leave them with him. Just when Christ is coming again no man knows. The thing for us to do is to so live that we will be ready to meet our Master in peace. Old wives' fables and all unpractical questions need not worry us, for they are no part of our duty before God.

"He is the Rock, his work is perfect! For all his ways are judgment; a God of truth and without iniquity, just and right is he." (Deut. 32:4.)

God's word is perfect and final—it is the end of all controversy. When obeyed it is the end of all strife, trouble, and division. All we have to do is to believe it all, and obey it. All that God says makes up one great harmonious system of truth.

We must not add to God's word or take from it. See Rev. 22: 18, 19. But from the time I was a boy I have heard people say that this passage just included the Revelation. "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." (Deut. 4:2.) "Add thou not unto his words, lest he reprove thee, and thou be found a liar." (Prov. 30:6.) We find

this same warning all through the Bible, which should settle this question for all time.

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel: which is not another; but there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed, as we said before, so say I now again. If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:6-9.)

The gospel, or the word of God must not be perverted or changed. We must leave it just as it is. It takes the same authority to change a law as it does to make it, and man has no right to interfere, in any way, with the word of God. The first law that God made for man was changed, and the Devil and man has been changing the laws, commandments, and ordinances of God ever since. What law or ordinance did God ever set before man that has not been perverted in some way? However, this has been done in rebellion against the Creator of all good, and man has suffered for this just in proportion to his crime against his maker. "Every transgression and disobedience received a just recompence of reward."

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." (Is. 24:5.)

What they did in Old Testament times, they are doing yet. But the day will come when all will have to give an account for such disloyalty before God. The only wise and safe course to pursue is to do just what God says, and leave his ordinances as he gave them.

NOTES FROM WESTERN ONTARIO.

"Which way is the happier; the broad or the narrow."

"Happy is that people, that is in such a case; yea, happy is that people, whose God is the Lord." (Ps. 144:15.)

This is just one of the many passages in the word of God that shows that God's people are a happy people. It could not be otherwise, for all good comes from God. Being good, having good things, and doing good, are the things that make us happy. All evil has come from the Devil. It is sin that causes trouble and suffering;

and those who are in the broad way are sinners; hence they cannot expect to be happy. This passage says that happy are those, who have God for their Lord; and the word of God does not teach that the wicked are happy. Those who are in the narrow way have God for their Lord.

"Unto you first God, having raised up his son Jesus, sent him to bless you, make you happy, in turning away every one of you from his iniquities." (Acts 3:26.)

The word bless means happy; and just to the extent we turn away from our sins, we are made happy. Real christians should be the happiest people in the world; and those who are in the narrow way have their sins blotted out, through obedience to the gospel, by the blood of Christ.

There is worldly pleasure in sin, but there is no permanent happiness. The only thing in the world that will give us peace, contentment, and real and permanent happiness is walking in the narrow way that leads to eternal life. This is the only thing that will satisfy the soul, and give us that happiness which is lasting and never disappointing.

A man told me that the worst thing that he ever had was a condemned conscience.

The digressives make a loud and long cry in behalf of mission work. But I am inclined to think that if they were as much interested in real mission work as they are trying to make us believe they are, they would not spend so much time and money in sending literature to loyal disciples. I am getting considerable literature from them all the time; have written them that I am not in sympathy with their work, and cannot encourage it; but still it comes. I am left to think that maybe they are more anxious to capture loyal disciples than they are to do mission work. I am inclined to think that the truth of God has spoiled some of us, and that we will never be satisfied to leave the good way of the Lord to accept their human inventions, and that they might just as well save their money and time, and give up the chase.

I am getting stronger and gaining all the time, as far as I can tell. I appreciate the fact that so many good people have been praying for my recovery; and, if the Lord sees fit to leave me here for a while yet, I trust that I will be able and willing to do the work that he wants me to do. We are taught to pray for one another, and are

told that the effectual fervent prayer of a righteous man availeth much.

S. WHITFIELD.

(From the London Free Press.)

BAPTISM AGAIN.

Editor Free Press:—My attention has been called to the discussion going on in your paper regarding the question of baptism recently and the variety of opinion shows quite plainly that someone is wrong, for all cannot be right.

Either the Saviour in His teachings upon this subject meant what He said or He meant absolutely nothing, and more, He could mean only one thing. What would be the use of heaven sending a message to this earth directing the human family into the path of obedience if we poor mortals have no means of knowing the meaning of the language the Saviour used in issuing His instructions concerning the scheme of redemption.

For instance, the Saviour said. "Go teach all nations, baptizing them," etc. (Matt. xxviii.), "and he that believeth and is baptized shall be saved." (Mark xvi.) If He did not mean what He said, what did He mean? The first is a command to the administrator and the second is a promise to the submissive and obedient believer. This can have no reference to "Holy Ghost baptism," for the Lord administers that baptism Himself.

The word "baptism" is translated from the Greek word "baptizo," meaning dip, immerse, plunge, etc., and no Bible scholar will risk his reputation in a denial of this. All that is needed to meet these requirements is an honest, obedient and submissive heart, and such a one will find ways and means to carry out the Lord's will, and quibbling will be out of the question. It is only the spirit of ignorance or rebellion that tries to figure baptism out of the plan of redemption. Life is too short and the salvation of the human soul of too much importance to risk our eternal all in figuring, guessing and substituting when the Scriptures are so plain upon the subject.

The man who really and truly believes that Jesus died for his sins and rose for his justification, and with an honest heart desires to please his Saviour, will not quibble over baptism. He will readily manifest his faith by the outward act of being buried with his Lord

in baptism and rising from the watery grave to walk a new life. With such a one it is "safety first," and he will not risk his salvation upon the guesses, thinks so, dogmas and suppositions of modern theologians.

It is the human creeds, confessions of faith, church disciplines, catechisms, etc., that are responsible for the divided condition of Christendom and for the various opinions upon baptism and kindred questions.

We would advise those who have been writing upon this question to take the New Testament and read carefully the history of the conversions which took place under the teaching and directions of the apostles, as recorded in the Book of Acts, teach as the apostles taught and believe and practice as the people did under their teaching, and all this fuss, confusion and rebellion at the Divine will be turned into harmony and Christian unity.

I thank you, Mr. Editor, for the space allotted me.

H. M. EVANS.

NEWS AND CORRESPONDENCE

Thessalon, R. 2, Jan. 15, 1925.

To the Christian Monthly Review.

DEAR BRO. MACDOUGALL:

It is about time I was writing and sending my subscription, and so will take this opportunity to write a few lines. First of all, I would like every one to read (and if you have read) re-read Bro. Whitfield's article.

"PRAY FOR LABORERS."

It seems to me that both preacher and members are to blame, if they allow things to get, that is "so much preach for so much money" I think all preachers should take Paul's advice to Timothy to "suffer hardship as a good soldier of Christ Jesus. 2 Tim., 2:3; also 2 Tim., 1:8 and 4:5.

No one can be a good soldier until he learns this lesson. But it does not seem right for the brethren to compel a brother to "suffer hardship" through their lack of interest in the Cause we all love.

Many times WE could go out and sow "the good seed" and sacrifice our own time and ourselves, but there is the wife and children to look after, and we cannot sacrifice them. We must provide for them for the same author says "but if any provideth not for his own and especially his own household, he hath denied the faith and is worse than an unbeliever." 1 Tim., 5:8.

A word to the wise is sufficient.

Your Brother,

T. W. BAILEY.

* * * * *

Newmarket, R. R. No. 3, Ont., Jan. 21st, 1925.

DEAR BRO. MACDOUGALL:

I have been with the Church at East Toronto (Strathmore Boulevard) since I came home from the north country last July. The work went on slowly during the city peoples' holiday season. After that it began to grow steadily in interest. The Sunday School increased until we have between 60 and 70 in attendance. I baptized a man and his wife in December, and two ladies so far in January, and others are expected soon. My work there will end the last of February, when Bro. D. H. Jackson will take it up. Steady persistent effort will count for success in most places. But we sometimes become impatient when results are not as we plan or wish.

I visited the churches at Meaford, Griersville, and Cape Rich on Jan. 4th, and spent a busy but enjoyable day; speaking at the three places. There is need of a good evangelist in that district.

I also visited the Church at Pekin, N. Y. one Lord's Day in Dec., and found the few disciples there trying to hold up the Cross of Christ before the people. But in every church I find a percentage of the members very indifferent and lukewarm. The message of Christ to the Laodicean Church should be repeatedly sounded in their ears. that they may open the door of their hearts to him. "To him that overcometh, I will grant to sit doyn with me in my throne." Brother, will that be your privilege?

CHAS. W. PETCH.

* * * * *

MARRIED.

On November 19th, 1924, at the home of the bride, Miss Viola May Petch was united in marriage to Mr. Alexander Preston. Both are members of the Church at Pine Orchard.

On December 31st, 1924, at the home of Bro. John Elford Ep-

ping, Ont., his third daughter Alice, was united in marriage to Bro. John Harvey Cornfield. These are members of the Church at Griersville. We trust these two happy young couples may find their greatest pleasure in the service of their Master and that He may rule in their hearts and homes. The ceremony in both cases was performed by the writer—CHAS W. PETCH.

* * * * *

January 18th, 1925.

Christian Monthly Review:

Enclosed find one dollar for C. M. R. I am glad we can get a paper like this and I will try to get others to take the paper.

Your Sister in Christ,

MRS. C. J. ANDERSON,

Box 7, Noonan, Dakota.

* * * * *

619 Bell Bldg., Montgomery, Ala., Jan. 20th, 1925.

DEAR BROTHER:

Just returned from a ten days' trip in Florida, the land of flowers. I preached twice at Jacksonville and once at Clearwater. We baptized one good woman in the Gulf of Mexico Jan. 16th. We enjoyed a good visit with family and brethren. Many motor trips among orange groves, and a swim in the Gulf.

O. H. TALLMAN.

* * * * *

LOUISVILLE, Ky., Jan. 5.—While in Ohio in December, visited the Churches in Zanesville, Pennsville, Antioch, Malta and Cincinnati. A good audience in Atwood Ave., this city, yesterday, and some had to stand in the Highland Church which talks of building. Samples of about 20 kinds of free literature upon postal card application to 2229 Dearing Court, this city.—DON CARLOS JANES.

* * * * *

Bremen, Ind., Jan. 25th, 1925.

Dear C. M. R. :—

Wishing you a Happy and Prosperous New Year. Enclosed to renew the little paper for another year. It is full of good news which I enjoy.

Yours in Faith,

MRS. WM. MORRISON,

Bremen, Ind.

Glenace P. O., Man., Jan. 11, 1925.

DEAR BRO. MACDOUGALL:

I am indeed very sorry I have neglected my subscription fee for the C. M. R. for so long a time, but we have all experienced some pretty hard times out here in the West the last four years. However, we thank God that things have brightened up some this year. I was very grateful to you dear brother, for not stopping the little paper, as we enjoy reading it very much.

The worship of the Lord is carried on in my house on Lord's Day, as nearly all the congregation has moved away. There are only five of us in number now. Pray for us that we may be faithful.

The wife joins me in sending our well wishes to the little paper, and also its editor.

Wishing you God's blessing and a prosperous New Year. We are, as ever,

Your Brother and Sister in Christ,

MR. and MRS. C. E. JOHNSON.

* * * * *

Dore, North Dakota, Jan. 13, 1925.

To the Christian Monthly Review:—

I had the pleasure of leaving here Friday morning and being with the brethren near Brockton over Lord's Day, preaching four times.

One old man who obeyed Christ in early life and afterward went into the Baptist Church came back. One young man made the good confession, and after the brethren cut the ice we had the privilege of baptizing him into Christ.

We thank God for all this and the royal treatment accorded me by the brethren.

We are having Bible Reading at Dore every night I am home.
In His Service,

J. C. BAILEY.

* * * * *

Estevan, Sask., Jan. 15, 1925.

After an absence of over three years I had the good pleasure of being with the Macrorie Church from the third to the fourteenth inst. It afforded me a real pleasure.

We were blessed with quite moderate weather, and the attendance was encouraging. I was sorry that my time was limited, as

it seemed evident that we could have had a good three weeks meeting.

Came here yesterday and we had a good meeting last night.

Brethren, I understand that our esteemed Brother and Editor is short of enough to finish paying the printer who prints the matter of our monthly magazine. Surely we should lend some honest help. I enclose \$7 more for subscriptions.

H. A. ROGERS.

* * * * *

I like the C. M. R. well—the best paper I know of.

ALFRED MOOTE,

St. Anns, Ontario.

* * * * *

Box 57, Rosebud, Alta., Jan. 16th, 1925.

Mr. D. MacDougall,
Editor C. M. R.,
West Gore, N. S.

DEAR BRO. MACDOUGALL:

Am enclosing a modest dollar bill for the C. M. R. for current year, and trust that our paper's sphere of usefulness may be broadened, and its success increased as the year advances. With best of wishes.

Sincerely your brother,

A. WESTON.

* * * * *

Dore, N. Dakota, Jan. 21st, 1925.

DEAR BRO. MACDOUGALL:

I have just returned from Andes, Montana, where I preached six times. We used the Latter Day Saints place of worship. A number of them attended the meeting. I had supper one evening with their elder, and had quite a discussion. I find that they regard the Bible very lightly when pressed on any subject.

Will have a protracted meeting there a little later if the Lord wills.

Brotherly,

J. C. BAILEY.

P. S.—One baptized since last report.—J. C. B.

* * * * *

7 Trafalgar Terrace, Brighton, Sussex, Eng., Jan. 13th, 1925.

DEAR BRO. MACDOUGALL:

Enclosed you will find five shillings order, which I think will

cover one dollar. If not, please, when you send next C. M. R., put in what is due.

I don't expect to return to Canada again, so the C. M. R. is the one link of Canada and myself.

I think you, like me, are past the allotted time; so I am thanking the great I am, through His only Begotten Son, for life and health.

And you in Canada are still troubled with Digressives. It looks contagious. On this side of the world we call it modernism, and who believe in the old way out of the old, old Book, and choose to let God be true, if it makes the up to date man a liar, we are called Fundamentalists. Thank God we can stand that and stand by it, to the glory of Him who died to save.

I glory in the stand the C. M. R. takes. Fight on dear Brother, may God give the increase.

Yours in one hope,
JOHN CLYNICK.

* * * * *

THE DECEASED.

Bro. Dugald Black, a staunch man of God, loved and respected by all who knew him. Many the needy one has had cause to remember his large heart; many a preacher has enjoyed his benevolent gifts. but he has gone to be at rest—*asleep in Jesus*, blessed sleep, from which none ever wake to weep.

I have just received this, and too late to be near him. All is over now. I shall meet him again. He was over 80 years.

V. LIGHTHEART.

West Hamilton, Jan. 26th, 1925.

THE OLD STORY.

GOD IS LOVE.—1 *John* 4:8.

Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. And the love of God is manifested in His Son, who lay down his sceptre and his crown; for He is and was Prince of Peace.

Can we mortals realize what the love of God for his creature is?—I fear we cannot; for we are still in the land of the enemy; and

the flesh hates God. But the apostle tells us we are not in the flesh, but in the Spirit; if so be the Spirit of God dwell in us. (Rom. 8:9.)

One obstacle to our advance in christian life is our pride, our self esteem. We are all in some degree influenced by a selfish desire to be somebody, when we in reality are nobody. "Worms of earth" we desire to have, and we obtain not because we are worldly, selfish, blind to the things God has placed in our pathway, and put there for our good. When we humble ourselves before God, knowing in our hearts that we are sinners, worthy of condemnation and death, and realize in our hearts that it is the tender mercy of God that spares us and the blood of Christ that cleanses us, and if we come in this Spirit, God will hear and answer our prayers, if we ask according to His will. He says, Look unto me all ye ends of the earth, and be ye saved; for I am God, and there is none else. (Isa. 45:22.) We hear a lot about getting saved—many talk about this who know not the way of life, as it is revealed to us in God's book. Their idea is to accept the dogma of some sectarian church or preacher; and if you tell them of God's law of life as given to apostles to preach, and teach and practice, they will likely say, oh that is not at all necessary. Just believe on the Lord and He saves you. Nothing but the blood. He saves you instantly when you believe, and ask Him. Such people have a misapprehension of God's way of life. How can a man feel his need of a Saviour until he knows himself lost in sin? And to try to obtain life eternal in another way than God's way, is presumptuous. Jesus said, He that cometh into the Sheepfold by some other way is a thief and a robber. (John 10:1.) Jesus is the shepherd, and he entered by the door, and 'tis ours to follow. Faith, confession, repentance, and baptism, are all commands of our Lord. Shall we say, these are unnecessary? See Acts 2:38; Rom. 6:4. Again Jesus said, why call ye me Lord, Lord, and do not the things that I say. (Luke 6:46.) We show our love to God by doing the things he commands us to do, and Jesus said, if ye love me, keep my commandments. (John 14:15.) Be not afraid to obey Him. He is God. He appointed the entrance into His church. Man's ways will not do.

As well to say, I have faith, and all will be alright. Jesus says, Faith without works is dead. (Jas. 2:17.) God said to Abraham, My Covenant will I establish with Isaac. (Gen. 17:21.) And Abraham called the name of his son Isaac, and circumcized him when he was eight days old, as God had commanded him. (Gen. 21:3, 4.) Suppose Abraham had said, Oh this is not at all necessary. I will

train him up to keep God's law, and it will be alright. Well, what would have happened if Abraham had followed such line of thought? Why, the Covenant would have been broken, and his seed would not inherit the Promise. God commands, and 'tis ours to obey. Once upon a time two men, priests of God, thought it would be all right to bring strange fire to God's altars; and fire from God's altar came forth and slew them. Let us beware! To trifle with God's commands is exceedingly dangerous. See Lev. 10: 1, 2.) Jesus said He that believeth and is baptized, shall be saved. He that believeth not shall be damned. Who may alter it? Who may change God's Law to a world lost in sin? No one. God's word is as sure as the everlasting hills; it will be that way.

Now what is required of Baptized believers? Are they to go on in the same old way? Assuredly not. See therefore, we are buried with him by baptism into death, that like as Christ was raised up from the dead by the Glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. (Rom. 6:5.) Jesus, on the night of the Passover, took bread and blessed it, and break it, and gave to His disciples, and said this is my body which is broken for you; take eat; this do in remembrance of me. After the same manner also He took the cup, saying, this cup is the testament in blood, drink ye all of it. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He comes. (I Cor., 11:24-26.) I want to note this is also a commandment of our Lord. One to be observed; and the early church did this on the first day of the week. (Acts 20:7.)

Now in conclusion, let us show our love of our Lord by doing His commandments, and obey from the heart that form of doctrine once delivered, (Rom. 6:17) and earnestly contend for the faith which was once delivered unto the saints, (Jude 3) and remember brethren, Jesus cometh to judge the world.

V. L. LIGHTHEART.

~ OUR EXCHANGES. ~

“Forward, Flock of Jesus, salt of all the earth,
Till each yearning purpose spring to glorious birth.
Sick they ask for healing, Blind they grope for day.
Pour upon the nations wisdom’s loving ray.
Forward out of error, leave behind the night,
Forward through the darkness, forward into light.”

* * * * *

RECIPROCATING LOVE.

Father—“I’m chastising you my boy, because I love you.”

Young Ralph—“I’m sorry, father, that I’m not big enough to return your love.

* * * * *

JUST LIKE A MAN.

Parson S.—“I’m sorry to hear your brother failed in business. I hope he bore himself like a man under the strain.”

Mrs. Gregg—“Yes; exactly. He blamed it all on his wife.”

* * * * *

HOW ABOUT A LAKE?

Minister—(at baptism of baby)—“His name?”

Mother—“Irksoome Kicapoo Tobius Alfonso Ichabod Garabaldi Peacoups Dumbcowski.”

Minister—(to assistant)—“A little more water, please.”

(Held over for lack of space.)

THE BAY STATE’S DUTY.

Among College presidents of the past half century none has made a deeper impression upon public opinion on both sides of the Atlantic, and none holds a higher place in the world’s esteem than Charles W. Eliot, president emeritus of Harvard University. In a recent issue of the Boston Herald, Dr. Eliot makes the following statement:

Massachusetts voters have a clear duty to perform on Nov. 4th to the old commonwealth, namely, to rescue her from the low condition into which she has fallen in respect to the enforcement of the 18th amendment and the Volstead act. Massachusetts used to be the leading state in all the union in respect to legislation in promotion of popular education, public health, and the welfare of the working classes. She is now one of the three states out of the 48 which do not take part with the national government in enforcing the prohibition measures.

"Every voter who has at heart the credit and honor of the old Bay State should vote 'Yes' on referendum 3 on the 4th of November. Moreover, large numbers of volunteers should take an active interest in bringing out the full vote on Nov. 4, or in other words, in reducing the number of registered voters who neglect to cast their ballots on election day. The neglect of voters to cast their ballots has of late become a grave evil in Massachusetts and many other states. All patriots should unite in combating this evil.

"The Constitutional Liberty League is endeavoring to persuade people that the constitutional amendment and the Volstead Act are not succeeding. This representation is not correct, that is, is not in accordance with the plain facts of the case. Prohibition is conspicuously successful—first, in promoting healthy and happy family life; secondly, in increasing the efficiency of the working force in all the principal American industries; thirdly, in improving the public health, and fourthly, in insuring the safety and progress of democracy. Evidences to this effect are accumulating on every hand. Furthermore, the pleasures prohibition takes away are as nothing compared with the pleasures and satisfactions it confers.

"Massachusetts has been holding back from doing her part in the promotion of this, the most remarkable industrial and social reform ever accomplished by a free and enterprising people. Shall she not take her full share at once in putting into execution the prohibitory measures which are eliminating the ancient causes of poverty, loathsome diseases, moral recklessness and crime among our people, and are promoting public health, industrial efficiency and public happiness?"

This is testimony that is made the more effective in that Dr. Eliot was not originally a recognized supporter of prohibition. He is, however, a convinced supporter now, and his standing in the world should go far to influence public opinion. The outcome in Massa-

chusetts is eagerly looked for. The rest of the country has not yet ceased looking to Massachusetts for leadership, though, as Dr. Eliot says, "she has been holding back from doing her part" in many ways of late years.

* * * * *

DISINTERESTED.

Teacher—"You'll have to remain with me for an hour after school closes."

Bobby—"I don't care on my own account. But ain't you afraid you'll get talked about?"

* * * * *

A certain Englishman on a visit to America thought that nothing was worth while unless found under the protecting shadow of the Union Jack.

An American asked him what he thought of the country.

"Oh on the whole, rather tiresome," said the visitor.

"Haven't you seen anything out of the ordinary?"

"Can't say I've been particularly impressed."

"Well," said the American, "you astonish me. We thought there were a few interesting sights over here. Have you seen Niagara Falls?"

"Oh, yes. Spent half a day there."

"Well, isn't Niagara worth looking at?"

"From the Canadian side—yes!"

* * * * *

"She was a little, bent woman, stooping low over her washtub; and she was also singing. Her life seemed barren of everything pleasant or desirable. She had no income except the poor wage she received for her daily grind of toil. Her husband was a hopeless invalid and a constant care. She never took a vacation. She was getting old. She had no one to care for her when she could no longer toil. And yet she was always singing. And such a song! It was 'Count Your Blessings.'

"People passing by the humble home would pause and listen to the lone singer, and then walk thoughtfully and softly away. And in some way the good cheer of the poor washerwoman spread as a beautiful contagion throughout the neighborhood. They were ashamed to murmur.

"'But auntie,' said one who was rich in the things of this world,

'what blessings have you to count? I see no pleasant thing in your life. Where are your blessings?'

"Well, you know, most of them are on the inside. Maybe I don't get much out of life; but I try to put all that I can into it, and this makes me happy. I am going into the presence of my Taskmaster, and I do not want to go with empty hands. These things that are on the outside are just rough places in the road, and soon they will be behind me. Every feature of my life which resembles the life of Jesus, I regard as a blessing. I am poor; so was he. I am humble; he was "meek and lowly in heart." I work; he said, "I must work." I am a washerwoman; he was a carpenter. I bear a cross; he was crucified on a cross. These are my blessings. I am trying to be like him here, because I hope to be like him over there.'

"'O,' said the rich one, 'how poor am I, and how blind!'

"'But how rich you might be!' said the little washerwoman.

"Can any one doubt that this obscure woman will be 'perfectly at home' in heaven?"—*E. C. Baird.*

DOUGAL S. BLACK.

Bro. Black died in Hamilton, on Jan. 23, in his 85th year; and services were conducted at Mrs. Lloyd's, where he made his home, by Bro. Clifton, of Beamsville, on the 25th, and on the 26th the remains were brought to Glencoe for burial. I knew him for about 20 years, and always considered him as a faithful and loyal disciple of Christ. In life he was active in sending religious papers, tracts, and books where he thought they would do good, and was very liberal with his means for the support of the Gospel, and to help the poor. Some thought that he and Sister McIntyre (his sister) were both too liberal with their money for such purposes; but, as far as God is concerned, they were on the safe side of a great question where many fail. I am told that their father prayed: "Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? Or lest I be poor, and steal, and take the name of my God in vain." (Prov., 30:8, 9.)

Bro. Black was a reader of the C. M. R.

S. WHITFIELD.

PUBLISHER'S DESK.

Well, brethren, here we are, well entered on the New Year; alive, yes, more alive than ever; with bills all paid; with a conscience void of offence; happy and blessed in the conscious enjoyment of the favor of God, and of the approbation of all His faithful servants; of the assurance that our work is not in vain in the Lord.

While we have constant and abundant assurance that the Christian Monthly Review has the approval and endorsement of the great loyal Brotherhood universally, we have evidence of deep hatred, in some instances, against it. This is a healthful and very encouraging sign: "for so persecuted they the prophets, which were before you. Just so, were the prophets, the apostles, the Saviour Himself, treated. For the assurance which this condition of things gives us, "we thank God and take courage." It is no part of our ambition to be everywhere well spoken of. This would be an infallible evidence of apostasy on our part. We seek the approbation, not the renegades, but of God and godly men.

While we have entered upon our Volume 10, with debts all paid, this is not saying that the burden has been *equally distributed*. While a commendable zeal and activity have continued in some quarters, a state of apathetic indifference has been evidenced in others. We have the impression that this inactivity is chargeable, largely, to the negligence of the elders or leaders of the congregations. A congregation is just like a grindstone. A grindstone is a useful implement on the farm homestead. But usually someone is needed at the crank, to turn, and keep it turning. It will not go itself. Without someone at the crank to turn it, it is neither useful nor ornamental. The Lord, in setting up his Church, has provided for this need, to have someone at the crank to turn and keep it going. There are great lumps of error and superstition, of ignorance and sin, that must be ground to powder. Why is that stone not turning? O, there is no one at the crank! But where are those who *ought to be* at the crank?

We request that in all cases when the paper is donated, we be advised of the fact, that we may know when to discontinue.

Notice of expiration will be given either by purple stamp or by statement slip.

We pray God's blessing throughout the New Year, upon all our subscribers and co-workers and helpers.

ACKNOWLEDGMENTS.

For C. M. R.:

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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.

LIVINGSTONE NORTH, ALGOMA, near Thessalon.—Bible Class Lord's Day at 1.30 p. m. Preaching and Breaking of Bread at 2.30 p. m. Wednesday, 8 p. m., Bible Class. 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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