

J. B. Raven

Christian Monthly Review

WEST GORE, HANTS CO., N. S.

Vol. X.

MARCH, 1925.

No. 3.

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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 27.)

Christian Monthly Review

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Vol. X.

West Gore, N. S., March, 1925.

No. 3.

OPPORTUNITY.

They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake and rise to fight and win.

Wail not for precious chances passed away,
Weep not for golden ages on the wane!
Each night I burn the records of the day—
At sunrise every soul is born again!

Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;

My judgments seal the dead past with its dead,
But never bind a moment yet to come.

Though deep in mire, wring not your hands and weep;
I lend my arm to all who say "I can!"
No shame-faced outcast ever sank so deep
But yet might rise and be again a man!

Dost thou behold thy lost youth all aghast?
Dost reel from righteous Retribution's blow?
Then turn from blotted archives of the past,
And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell;
Art thou a sinner? Sins may be forgiven;
Each morning gives thee wings to flee from hell;
Each night a star to guide thy feet to Heaven.

JUDGE MALONE.

EDITORIAL

NOTE AND COMMENT.

We welcome to our list of exchanges the "Cleburne Christian," and have before us number 4 of Vol. 4. It has a good motto at the top of its first page: "The disciples were called Christians first in Antioch." I suppose, if this paper is patterned after the "ANTIOCH CHRISTIAN," of which Barnabas and Saul were editors, we should not be too critical. The CLEBURNE Christian may be the newest and latest, but so long as he is not an improved kind of Christian, we may not very loudly protest. At all events he wears a bright and honest face, and seems to be, in the main "looking toward Jerusalem." The Christian, or church, or magazine, that will not stand criticism as well as commendation, is on a foundation of sand. We notice that this paper has several "Departments:" the "Venus Department," the "Weatherford Department," the "Waco Department," the latter conducted by one of our old West Gore boys, C. G. McPhee. The only thing about this that suggests a little squint from the direction of

Jerusalem toward Babylon, is the affix, "Minister," which the editors of most of these departments attach to their names, thus: "Weatherford Department, C. McClung, Minister;" "Waco Department, C. G. McPhee, Minister." If this affix, Minister, carried in popular and general usage the simple New Testament meaning of "Servant," it would be quite appropriate. "But it shall not be so among you; but whosoever will be great among you, let him be your minister, and whosoever will, will be chief among you, let him be your servant." When the church of Antioch at the direction of the Holy Spirit sent Barnabas and Saul on their missionary journey, "they had also John to their minister." Note the absence of the big "M." He was simply a servant taken along to wait upon and help the missionaries. Notice later when the great apostle begins his letters to the saints: "Paul, a servant of Jesus Christ." And, "James the servant of God and of the Lord Jesus Christ." And "Simon Peter, a servant of Jesus Christ." And "Jude, the servant of Jesus Christ, and brother of James." "And he sent and signified it by his angel to his servant John." These great men flourished no big capitals in magnifying their own importance. The word "Minister," today, especially when written with a capital M, and affixed to a man's name, has in common usage a very different meaning. It no longer means simply a servant, but a Clergyman, the Pastor, or one who has "charge" of a church. Used thus in its accepted meaning, as an affix to a preacher's name, is not according to apostolic teaching or practice. We are not unaware that there is a growing desire on the part of some of our young preachers, to be just what that word "Minister," with a capital M, in present day usage means. These are not looking stedfastly toward Jerusalem. There is another symptom, which we may diagnose at another time. But we must now endorse some of the commendable things which we glean from this number. There are some good things by E. W. McMillan, Editor of the Home Page:

"Some welcome and use their opportunities to the limit of their ability. Others are "afraid" and spend all their lives—not in doing bad—no, not that, but in simply doing nothing. Nothing less than service commensurate with ability meets the Lord's requirements.

"Our works must all be done 'heartily' as unto the Lord and not unto men."

"It is not profitable to peddle church troubles."

C. A. Buchanan, Minister of Venus Department, well says:

"Those who know what the Lord requires should be doing it

right now. And besides, today is the day of salvation. Tomorrow may be the day of judgment."

C. McCluny, Minister, Weatherford Department, says:

"God will do his part. Will you do yours? When I set God's law aside, and try to go to heaven my way, I am mocking God."

Here is one from Brother McPhee, Minister:

"'Come' is His invitation to the sinner, and 'Go' is His command to the Christian."

And another:

"The Church being divine does not need human wisdom in mapping out its course, for this has been done by its Author and our Creator. It is a perfect institution, and will admit of no change; for if we add to that which is perfect it becomes imperfect; and if we take from that which is perfect it becomes imperfect. The smallest flower that blooms in the jungle, bears the seal of perfection. May we then learn that the church cannot be improved upon by man."

And here are more good things by Brother Buchanan:

"He has studied the Bible to little profit who believes he can with impunity substitute something else for what God commands."

"The restoration movement, which began more than one hundred years ago, pleads for a complete return to the New Testament in all things. This means a renunciation of un-inspired creeds and books of discipline, the dissolution of ecclesiastical bodies, such as Synods, Conferences, Associations and Conventions, with legislative power, and the discarding of party names. This movement differs from the reformatory movements in that it seeks not to start a new denomination, but rather to dissolve all denominations and to unite all believers in one body, the Church. We believe this to be God's will."

* * * * *

FROM THE GOSPEL ADVOCATE:

"Baptism is the answer of a good conscience. How can a man have a good conscience when he knows that he has not obeyed a commandment of God." Yes, beloved, and "if our heart condemn us not, then have we confidence toward God; and whatever we ask we receive of him, because we keep His commandments, and do those things that are pleasing in His sight."—(Ed.)

We note in our esteemed contemporary an announcement to the effect that a certain sound gospel preacher, who is anxious to see the truth triumph, and already "*has charge of one church*" in our country, offers his services to any other Church of Christ within his reach."

This is the language of Ashdod—and the practice of Babylon; and we wonder that it could pass without rebuke in a paper bearing the title, Gospel Advocate.

* * * * *

GOSPEL SUCCESS IN CALIFORNIA:

L. D. Perkins, Armona, Cal., January 20: "On the second Lord's Day in this month I preached for the Nevada Avenue congregation in Fresno. I do not believe it possible to find a more efficient eldership than at this place, and the faithfulness of its members is to be commended. A number have been baptized during the year, and much advancement has been made in preaching the truth. I preached to a nice audience at Talare last Lord's Day. This is another nice, loyal congregation of faithful members. In twenty-six years congregations have been established from one end of the State to the other, and the work is in the most prosperous condition that it has ever been, and we look forward to a great year in California in saving souls and building up primitive Christianity. The Lord bless all the workers."

DIGRESSIVES RETURNING.

Professor Calhoun, of the Bible Department of Bethany College, W. Virginia, the school founded and built up by Alexander Campbell, leaves the Digressives, severs his connection with Bethany, and takes his stand with the loyal disciples of Christ.

Read Brother Calhoun's statement:

HALL L. CALHOUN'S STATEMENT OF HIS POSITION.

(Letter from H. L. Calhoun to N. B. Hardeman.)

I believe the Bible to be the inspired word of God, true in its statements of facts, authoritative in its commands, and that it is our only and all-sufficient rule of faith and practice; that it needs no additions and allows no subtractions; that it is sufficient in its teachings to perfect a man and to thoroughly furnish him unto all good works. I believe that the Christian religion is a matter of faith, and that faith comes by hearing the word of God, and that the Christian walks by faith, and that in Christianity whatsoever is not of faith is sin. I believe that in the Church of Christ the worship is prescribed inclusively and exclusively; that we are told what to do in our worship,

and that these are the things we must do, and that we may not change them either by addition, subtraction, or substitution. I do not believe that instrumental music is any part of the ordained worship of God or that it is permissible to use it as worship. My observation of its use leads me to believe that it tends toward formalism and show, and that it leads away from and hinders rather than helps the true and spiritual worship. I believe that humanly organized missionary societies lead to ecclesiasticism and human authority in religion, and that their use is not a help but a hindrance to the progress of the truth. I believe that destructive criticism and evolution are trying to overthrow Christianity, and that instrumental music and humanly organized missionary societies are seeking to corrupt it. For some years my associations have been such as to afford me excellent opportunities to observe the workings of all these forces. There was a time when I hoped that these things might be put away from among us, and that as a united brotherhood we might go on together in our work and worship; but these hopes have been disappointed, and I have reached a point where I desire to be associated with those only who are content to work and worship as the New Testament directs. I have always believed and preached the simple gospel to the best of my ability. It is my earnest wish to spend the remainder of my days working for pure New Testament Christianity among those who are of similar faith and practice. My heart has ached many times over departures and divisions which I was powerless to prevent, however hard I tried. For some years I have not felt at home, nor have my associations been congenial. Hence, I have reached the point where I am resolved to associate myself with those who are standing for those things only for which we can give a plain "Thus saith the Lord."

I have been free during all these years to teach and preach just what I have believed, and I have the strongest possible personal assurances that I could continue to be as free in the future, and that my services are desired. My financial support has been liberal. I am seeking to fulfill all promises and agreements, so that my change may not be subject to just criticism. I can truly say that, "with malice toward none and charity for all," I am humbly seeking to do what I believe Jesus would have me do. I am seeking to make my change without occasioning any strife, believing that the servant of the Lord should not strive, but be gentle toward all men, in meekness instructing those who oppose themselves.

* * * * *

Brother M. C. Kurfees and I have known for more than a year

of this contemplated step on the part of Brother Calhoun, and have encouraged him in every way we could. We recognize in Brother H. L. Calhoun one of the ablest preachers and ripest scholars to be found anywhere, a man who *believes* the word of God, and who has done valiant service in battling against the "destructive" critics. The school at Henderson, Tenn., should be congratulated on procuring the services of Brother Calhoun.

Brother J. C. McQuiddy, who also knew of the course Brother Calhoun intended to pursue, offered him a position on the Gospel Advocate, knowing his ability as a writer and teacher of God's word. I most heartily extend to our brother my best wishes and pledge my co-operation in standing for the simplicity of the gospel against all human inventions.—F. W. SMITH.

EVOLUTION PROPAGANDA.

Here is the concluding sentence of an Editorial on "Evolution," one of a series on "Religion and Science": "But the basic principle of Evolution remains secure, nor is it now seen to be inconsistent with Theism, nor with reasoned Christian Theology.—R."

This sentence alone locates the writer as a supporter of "Evolution." The cognomen "R" stands for W. Robinson, Principal of Overdale College, and, we understand, one of the editors of "The Christian Advocate," in which these essays appear. This College, established at great cost, by general brotherhood contributions, has been gotten control of by the Modernist element, one result of which appears in the announcement in their official organ, under date of Jan. 23, 1925, that "The Spring Term began on the 12th with *twelve* students." This, after a number of years of costly propaganda. There is evidently still a sound heart in the great body of the British Brotherhood.

* * * * *

Emmett G. Creacy, Horse Cave, Ky., January 5: "S. H. Austin, of Munfordville, Ky., recently came from the 'digressives' and earnestly desires to be loyal to the teaching of Christ and the apostles. He has been preaching some in Southern Kentucky, and has done acceptable work. I wish the brethren would use him. He is a good man and a good preacher. I firmly believe he is strictly loyal to the truth. He has some time open for monthly preaching, and

should be used in protracted-meeting work through the summer and fall."

LEARNING BY CONTACT.

"Emma Goldman lauded Lenine and Trotsky to the skies until she went to Moscow and found freedom of speech denied her. After being allowed to talk steadily for twenty-five years, it was unbearable tyranny to be shut up like a clam. So Emma has written a book in which she reverses herself completely concerning her taste for the Soviet brand of communism."—*Barton W. Currie, Editor "Ladies Home Journal."*

* * * * *

Our esteemed contemporary, above quoted, indicates a little of our common journalistic experience, thus: "We hear from several thousands of our readers every month, and read every line of their praise or dispraise. The knocks are just as helpful as the boosts. Only an insignificant few are intolerant or abusive." A religious journal that gets no knocks, is a most pitiable concern, and must be at peace—not with God, but with the devil. "Woe unto you when all men speak well of you."

OUR QUESTION BOX.

Question:—Do the New Testament Scriptures permit a man or woman in any case to marry a second time while a former husband or wife is still living?

Answer:—Yes, this is permitted in certain specified cases.—(1 Cor., 7:15.)

When the Jews were in Babylon, some of them disobeyed the law by marrying heathen women, not of Israel. When they returned, and their attention was called to this sin, they put away their wives. They did right in this. When Jews became Christians, some of them evidently thought of putting away their unbelieving wives. 1 Cor., 7:12-14 teaches that this was not necessary nor proper. "But if the unbelieving depart, let him depart. A brother or a sister is *not under bondage* in such cases." This is not a question of *putting away*, as is dealt with by the Saviour in Matt. 19:3-9, but of *going away*.

And we are plainly taught that a brother or a sister is not under bondage in such cases.

But, is it not said that what God hath joined together, let not man put asunder? Quite correct, but this is not a question of man putting asunder; not a question of a man putting away his wife; not a question of divorce. It is a question of the departing of an unfaithful wife. The man does not put asunder. The woman breaks her vow; and the Lord releases the man from the matrimonial bond. And when he can plainly read on the sacred page that he "is not under bondage," who shall say that he IS?

If a brother or sister in such cases is not free, but still held by the original marriage bond, then the Apostolic statement that they are "not under bondage" in such cases, is not true.

OUR ASSOCIATE EDITORS

Newmarket, R. R. No. 3, Ont., Feb. 24th, 1925.

DEAR BRO. MACDOUGALL:

I closed my work with the Church at Strathmore Blvd., East Toronto, on Feb. 15th, having preached there fifty-four Lord's Days. During which time twelve were baptized, and some others took membership. At the close of the last service the Church presented me with a Scofield Reference Bible, as a token of their esteem for the work I had done. It was a surprise to me, and a present I will prize very highly. Bro. D. H. Jackson commences his work there on March 1st; and the Church is looking for the most prosperous year of its history. I will preach at Meaford, Griersville and Cape Rich, until Bro. Gaston Collins arrives from Alabama to take up the work with these churches. At my last visit to Meaford, Feb. 22nd, two young people were baptized into the death of Jesus Christ.

I was pleased to see that the church at Griersville was taking on new life, and are hoping to do more this year than they have for some time. The young brethren at Cape Rich are growing in grace and in the knowledge of Lord Jesus, and are carrying on the work in a commendable way. The Meaford church has outlined a schedule for service, and is putting all to work who are capable of taking a

part. Such a course will help any church to attain to greater strength and usefulness, and will prevent them lapsing into the one-man pastor system. Let us all try to have a part in the great work, that when our Lord comes he may say to each and all: "Well, done, good and faithful servant."

CHAS. PETCH.

BAPTISM AND CIRCUMCISION.

(2ND ARTICLE.)

Editor Free Press:—In several letters appearing in this department the writers take the position that baptism came in lieu of circumcision. This position will not harmonize with the facts in the case.

Circumcision originated with God's covenant with Abraham, the father of the Hebrew race, and was a flesh mark—a sign or badge of membership in the Abrahamic covenant, and later in the Mosaic economy. (See Gen. xvii: 1-27; Lev. xii: 1-3.) Circumcision did not make an individual a member of the old covenant; birth and price did that (Gen. xvii:13), and circumcision was the sign, seal, mark, badge label or certificate of the individual's membership in the covenant. Note the following:

He that is born in thy house and he that is bought with thy money must needs be circumcised." (Gen. xvii:13) Excommunication was the penalty for refusing or neglecting obedience to this decree. (Gen. xvii:14) This is proof positive that circumcision did not make one a member of the covenant, but simply marked him as one who had previously either been "born" or "bought" into the covenant and, further, a man could not be excommunicated from the covenant if he were not already in it.

Membership in the old covenant is a type of the Christian's membership in the new covenant, or Covenant of Jesus Christ. The Christian is "bought" with the blood of Christ (1 Cor., vi:20; vii:23) and "born" into the New Covenant by the "birth" of water and the Spirit. (John iii:5.)

Circumcize means to "cut off" or insulate. This operation "cut off" the Hebrew nation from all surrounding nations and marked them as God's chosen or peculiar people. Under the New Covenant there is a spiritual "cutting off"—the "circumcision of the heart" (Rom. ii:22) and when an individual is "bought" with the blood of

Christ and "born" into His family he thus voluntarily cuts himself off from the wickedness and frivolities of the world and becomes one of God's chosen ones, one of a peculiar people, a holy nation. (See 1 Peter ii:1-10.)

Again, circumcision was confined exclusively to the male portion of Abraham's posterity and purchased servants. (Gen. xvii:11-13.) If baptism came in the place of circumcision what becomes of the girl babies and the rest of the female population of the world, and where do our advocates of "infant church membership" get their precedent for baptizing girl babies? "Circumcision of the heart" has a far deeper and more significant meaning than the simple performance of throwing a few drops of water in a baby's face.

Thank the Lord that sex lines, color lines, social lines and national lines are all obliterated under the New Covenant. (Gal. iii:25-29; Col. iii:11.) And all may become spiritual Israel by a spiritual "birth," a spiritual purchase into the family of God, and are known as such by a spiritual "circumcision of the heart," but sad to say thousands fail to manifest that "circumcision of the heart" in their lives, and, as of old, the name of God is blasphemed and the cause of Christianity suffers in the house of its supposed and pretended friends.

Again, I thank you, Mr. Editor, for your liberality in opening your columns for a free and kindly discussion of religious subjects, and trust that the free exchange of religious thought may bring all your readers to consider the importance of individual Bible study, the discarding of human creeds and party names and a complete and perfect Christian unity upon the foundation of the Bible alone.

H. M. EVANS.

Wyoming, Ont., March 15, 1919.

A SERMONETTE.

(By H. M. EVANS.)

In his primitive condition, fresh from the hands of his creator, man had no cares, anxieties, or worries as to his sustenance, or happiness. Strict obedience to his creator was all that was demanded of him. "Fear God and keep His commandments is the whole duty of man (Ecc. 12:13). God had a garden—Paradise. In this garden He placed His creatures. He supplied all their wants and their em-

ployment was to "keep and dress" the garden. They had free access to all the trees of the garden with but one restriction—"the tree of knowledge of good and evil." This was a test of their loyalty. To eat of this tree was a sin and "the wages of sin is death." Man is a free agent, not a mere machine—an automaton. He could obey his God, or rebel against Him, just as he chose.

But Satan approached the sinless pair, and by his "good words" (?) and fair speeches" enticed them into rebellion. To "keep and dress" the garden was to tame a job for him, so as Satan had aroused his curiosities for adventure, he "struck for higher wages" and risked facing a cold and friendless world in the service of the devil.

Being thus thrown upon their own resources they began sewing "figleaves together" to hide their sin and shame. Since then *trust in God* has been abandoned and *trust in self* has been established and man has been "sewing figleaves together" ever since. It is a significant fact that it was Cain's descendants who introduced the sciences of agriculture, musical instrument manufacture and metal working, (Gen. 4:19-22) and these together with "sewing figleaves together" supplemented by men's new inventions along with federations, trusts and combines have almost totally eclipsed *trust in God*.

Stocks, bonds and shares in God's garden enterprise seems to pay too small dividends to those who seek large worldly investments in Satan's great corporation, and even those who pretend to be interested in "keeping and dressing" God's garden are casting wistful glances in the direction of Satan's gigantic enterprises where stocks are rising in his hellish market. Yes, God's garden has run to thorns and briers and is "nigh unto cursing" and the children of old Adam are still in the pursuit of education, wealth and pleasure; still selfish, greedy and grafting. God has made a great effort, in the sacrifice of His Son to redeem man from sin and replace him in that beautiful garden. The sacrifice to satisfy heaven's justice has been offered and accepted, and the way is now open for his return to that wonderful garden untainted by sin.

This way is through the new birth into the family of the Second Adam where man is restored to the blessed privilege and duty of "keeping and dressing" God's garden where he may rejoice in his redemption and may sing the song of the redeemed in the age to come.

Regrettable it is that many who have experienced that new birth into God's new family have forgotten the "keeping and dressing" of His garden, and the principle of "sewing figleaves together—relying upon their own resources in life insurance, buying stocks and bonds,

seeking happiness in the pleasures of the world have taken the place of God's great resources and His promises to His children.

Heaven has chartered its Bank of banks, but it goes begging for deposits; it has offered stocks in an eternal enterprise, but they are considered worse than watered—valueless; her government has offered bonds at 1000 per cent., but no reliance is placed in the government, and the premium to pay for an Eternal Life Policy is considered too high. Oh the false and mistaken values that man places on all God's offers, and the deceitfulness of Satan's pretended wealth and the blindness of his dupes.

Business has neither sentiment nor sympathy. Business is Satan's slogan. He has handed this old world over to Caesar since he captured it nearly 6000 years ago, and Caesar has stamped it with his image and superscription. Eternal life is sacrificed to Education, Wealth and Pleasure, and gold is the standard on the great battle field of time.

Dear reader, please read carefully Matt., 6:19-34; Phil., 4:19. These are only a few of heaven's promises to God's faithful and trusting child. God's promises, blessings and answer to prayer are only to those who "willeth to do His Will" and to no one else (Jno. 7:17; 9:31). Now sit down and become your own accountant; make an inventory of your life. How many times have you failed to do God's will? How many blessings has God given you? Be honest now, count them all. Who is the debtor, God or yourself? Do you love pleasure more than you love God? (2 Tim., 3:1-5). Remember we can lay no claim to God's promises, providence, or answer to prayer if we fail to do His will. **THINK!**

Selkirk, Ont., Feb. 23, 1925.

HERE I STAND. No. 3.

(S. WHITFIELD.)

The great plan of salvation, revealed in the New Testament, is a perfect system, ordained by God, and brought about by Jesus Christ. Christ died for our sins according to the word of God; he was buried, and was raised again by the power of God. This is the Gospel of the Son of God. Jesus shed His blood for the sins of the world. The Gospel is obeyed by dying to sin; being buried by baptism, and raised again to walk in newness of life; and this is done when the person

hears the truth, believes on Jesus Christ, repents of his sins, confesses Jesus as the Christ, and is baptized in the name of Father, Son and Holy Spirit.

Sprinkling is not scriptural baptism; it has been ordained and required by man, but not by God; hence it is purely a work of man's own hands and not a work of God. We must obey God if we wish to be saved, and not men. God's way is perfect and his decisions are final.

The majority of the religious world claim that man is saved from his past sins as soon as he believes that Jesus is the Christ, but the plan of salvation is not obeyed until a person is baptized. According to the Gospel a man's sins are not blotted out until he is baptized. The sinner does not come to the death of Christ, and does not come to His blood until he obeys his master in baptism. A person is baptized into Christ, into His death, and in Christ there is salvation, but out of Christ there is condemnation.

Salvation is not found in the Patriarchal age; it is not revealed in the Jewish age; but it is found in the Christian Dispensation. The law of Moses did not save people. All are saved through the blood of Christ. We are not under the law now, but under Christ or grace; and we must learn the conditions of salvation in the New Testament. The law was our school master to lead us unto Christ.

There is one way for us to learn the right way of the Lord, and that is to read and study the Bible for ourselves, and pray to God to help us to understand it correctly and rightly divide it. As long as we listen to preachers, and believe all they tell us, we will live in darkness and confusion. If we are reading and studying the scriptures to learn the truth that we might obey it, and are praying to God to help us, we can get valuable assistance from others—even preachers, especially if we go to the right parties; but we should not accept anything only what the Word of God states plainly. What God wants us to do to be saved, and to be led in the right way, is so plain that we need not err. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts 17:11.)

One question that bothers people is, What church will we join? That need not trouble us, for God does the adding, and if we leave that to Him, He will look after it, and see that it is done right. The right thing to do, and the only right thing that can be done is to do as was done on the day of Pentecost. They heard the Gospel—not

the doctrines and commandments of men; believed that Jesus was the Son of God; repented of their sins, and were baptized; and God added them to the Church. Read carefully Acts 2:14-47. But some may ask, "What church was it that the Lord added them to?" Jesus had told them that He would build His church, and he did build it on this very day of Pentecost, and it was the Church of Christ or of God, the One Body—the Church that the New Testament tells us of. All the Christians or disciples in those days were members of this One Body, and all should still be. Since Jesus has given us the perfect, Lord-made and Lord-named church, we should be satisfied with it, and bring all the honor and glory to God by Jesus Christ. We can only do this by simply being members of the Church Jesus established, and then working in it, all the days of our lives, striving to do all that Jesus has asked of us.

If we are not interested enough in this greatest of all questions to read, study, pray, and meditate day and night upon the word of God to find the right way of the Lord, that we might obey it, we are not interested enough to be saved. "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." (Jno. 5:39) "Let the word of Christ dwell in you richly in all wisdom." (Col. 3:16) "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15) "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:15-17.) "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." (Gal., 1:8.)

We must not add to God's word, take from it, or change it in any way. It is perfect, complete, and just as God wanted to leave it for our eternal good and salvation.

We are told in the New Testament not to be deceived; to not deceive ourselves; and not to let any one deceive us. We should not let even a preacher deceive us. God will not deceive us; but we had better learn to watch men.

A TRIBUTE TO BRO. BLACK.

In the February issue of the C. M. R. I see the notice of Bro. Dougall Black's death. I just feel like paying my tribute of respect and brotherly love to this great and godly man, the last member of a large family who lived in the township of Ekfrid when I was but a young man, some forty years ago.

Father, mother, three sisters, and four brothers of this one of God's noblemen, have crossed the silent river before him. His destiny, is, according to the Scriptures, among the angels in the redeemed throng. He was always faithful, kind and liberal with his money. He loved the Bible and the Church of Christ.

Kind reader, can the one who writes the notice of our departure say as much for us? Bro. Black, we hope to clasp your hand and say good morning, some day.

H. M. EVANS.

OUR CONTRIBUTORS

SOME MORE ON GIVING.

(J. C. BAILEY.)

A very timely article by Bro. H. A. Rogers appears in the January issue of the C. M. R., in regard to giving. If you did not read it, it would be well to turn to it and do so. Bro. Rogers is right when he says it does not say to give a tenth, but the implication is so strong that we cannot get away from it.

Christ became a priest after the order of Melchisedec. Abraham gave unto Him one tenth of the spoil. We are children of Abraham. (Gal., 3:29) Christ is our priest and can we be reckoned with faithful Abraham if we give less than one-tenth?

Giving is only one command of God, but how sadly neglected. Our neighbors are dying waiting for us to GIVE unto them the bread of life. No need to mention the heathen or the foreigner in our midst, for they are too ignorant, too illiterate to understand. Is that the Spirit of Christ?

Bro. Rogers asked the question: What are we doing to evangelize Canada? What is our answer? Several men could be in the field all the time in Southern Ontario. The Manitoulin Island should have a worker on the field all the time. Northern Ontario needs to have someone to give his time (full time) to preaching in new places. This leaves out eight of the provinces. They all have need of preachers or more preachers.

NEWS AND CORRESPONDENCE

Dore, North Dakota, February 13, 1925.

DEAR BRO. MACDOUGALL:

Closed a ten night meeting at Dore, Feb. 10th. There were no additions, but a number of outsiders heard the message. Some visitors from Elmsdale, fifty miles west of here, encouraged us in our labor.

I expect to come to Ontario this summer and will be glad to hold some protracted meetings while I am there, and if you can keep me busy I would be glad to settle in the land of the Maple for a few years.

Your Brother in Christ,

J. C. BAILEY.

* * * * *

Roxbury, Mass., 197 Hampden St., Feb. 16, 1925.

DEAR BRO. MACDOUGALL:

Enclosed find three dollars (\$3) due on the Christian Monthly Review. Please excuse me for neglecting to pay before this, as I know the money is needed in your work. I enjoy reading the articles in the Review, and wish you a Happy and Prosperous New Year.

Your Sister in Christ,

MRS. CARL A. BRIDGES.

* * * * *

135 York St., St. Catherines, Ont., Feb. 15, 1925.

You will please find enclosed the sum of (\$5.00) five dollars for tracts I received from you sometime ago. If the amount is not

enough, please let me know; if otherwise, please thank God.

Yours fraternally,

O. H. BURDETT.

* * * * *

Meaford, Ont., February 13th, 1925.

Mr. D. MacDougall.

DEAR BROTHER:

I am thankful to you for what you have done for me. Now I am sending \$2.00 for the C. M. R. for two more years, that is to Aug., 1926. You will know by this time that we like it fine.

I am glad that I now belong to the Tallman's when you have such a high opinion of all that family. Yes, my husband is a christian—if he hadn't been, chances are I would not have been in the church either.

Since Bro. McPhee left we haven't had a preacher, but this spring Bro. Gaston Collins is coming to take up the work here. He spent one Sunday with us last summer, and everyone liked him.

The main speakers in our church here are Bros. John Hammond Phillip White, Claud Watterworth, George Deegan (Elder), and of course other members help at times.

Bro. Jackson held a meeting here in the summer, at which nine were baptized one night.

Thanking you again and wishing you every success,
I remain

MRS. L. TALLMAN.

* * * * *

Eatonia, Sask., January 22nd, 1925.

DEAR BRO. MACDOUGALL:

Sorry we have been putting off paying our subscription as long as we have. We enjoy the C. M. R. very much. It helps us to keep in touch with the brethren and sisters, although we are out in this western country.

The good work moves along slowly here; we have not had a preacher here since Bro. H. A. Rogers was here in June, 1921.

Enclosed find M. O. for \$2.00.

Yours in Christ,

EDWIN FISHER.

Beamsville, Feb. 2nd, 1925.

DEAR BROTHER MACDOUGALL:

Find enclosed (\$2.00) two dollars for which to go on my back subscription and this year, we think it a very nice little paper. Hope I won't be so slow next time, as I enjoy reading it. Wishing it a success,

ADA E. COLP,
R. R. No. 1, Beamsville, Ont.

* * * * *

27 N. E. 5th St., Miami, Florida.

DEAR BROTHER MACDOUGALL:

See by last C. M. R. that my subscription expired in December. Please find enclosed (\$1) one dollar for renewal. Glad to see the Christian standard taking the stand that it is—if it's of Faith, will do much good. Let us pray that it is. Wishing you every success,

Your Brother in Christ,
WINSLOW RICHARDSON.

* * * * *

Ironbridge, February 14th, 1925.

DEAR BROTHER MACDOUGALL:

You will please find inclosed \$1.00 for our little paper. Very sorry to have not had it before to send. We enjoy the little paper very much—there is certainly a nice lot of good reading in it. Our family is just getting old enough now that they like things to read, and I feel they can't get anything better than the little C. M. R. Hope this will be satisfactory.

Your Sister in Christ,
MRS. ARCHIE SEABROOK,
Ironbridge, Ontario.

NOTE:—We can assure our Sister that she is correct in the conclusion that she cannot get anything better, outside of the Bible of course, than the Christian Monthly Review, for her growing family to read. It is vitally important that the psychological moments should be seized, when the young are just getting old enough to acquire an appetite for reading, to develop in them a taste and relish for that which is good, before a taste is formed for something else. A great and sacred responsibility rests on parents here.

OUR EXCHANGES.

COURTSHIP OF A BASHFUL CLERGYMEN.

John Brown, of Haddington, the wellknown author of the self-interpreting Bible, was a man of singular bashfulness. In token of the truthfulness of this statement, it need only be stated that his courtship lasted seven years. Six years and a half had passed away, and the reverend gentleman had got no further forward than he had been the first six days. This state of things became intolerable. A step in advance must be made, and Mr. Brown summoned all his courage for the deed.

"Janet," said he, as they sat in solemn silence, "we've been acquainted now for six years an' mair, and I've ne'er gotten a kiss yet. D'ye think I might take one, my bonnie girl?"

"Just as you like, John; only be becoming and proper wi' it."

"Surely, Janet, we'll ask a blessing."

The blessing was asked, the kiss was taken and the worthy divine most rapturously exclaimed:

"Oh, woman! but it's gude. We'll return thanks."

Six months after made this happy couple man and wife; and, added his descendant, who humorously told the tale; a happier couple never spent a long and useful life together.

* * * * *

LOVE.

I am the secret of health, happiness, and illumination. I am the inspiration of youth and the solace of old age. I am always available. I am invincible and eternal. I am the antidote for crime, poverty, cruelty, and fear. I am the conqueror of disease, despotism and despair. I am the healer of hatred, sin, and injustice. I am the co-partner of truth, goodness, and beauty. I am the remedy for the world's wants, woes, and wars. I am the builder of churches, chapels, and cathedrals. I am the guide of preachers, prophets, and poets. I am the creator of lofty music, pictures, and architecture. I am the hand-servant of faith, mercy, and charity. I am the ful-

filling of the law, the progress of the ages. I am the greatest thing in the world. I am Love.—*Keiser.*

* * * * *

ABSENT-MINDED.

A notoriously absent-minded professor was one day observed walking along the street with one foot continually in the gutter, the other on the pavement.

A pupil meeting him said: "Good evening, professor. How are you?"

"Well," answered the professor, "I thought I was all right when I left home, but now I don't know what's the matter with me. I've been limping for the last half-hour."

* * * * *

SHOCKING.

The New Glasgow, N. S., Eastern Chronicle has the following: "Sister Smith was called upon for testimony in a revival meeting. She humbly declined in these words: 'I have been a transgressor and a black sheep for a good many years and have only recently seen the light. I believe that my place is in a dark corner behind the door.' Brother Jones was next called upon. Following Sister Smith's meek example, he said: 'I, too, have been a sinner for more than 40 years, and I do not think I ought to stand before you as a model, I think my place is behind the door in a dark corner with Sister Smith.'"

* * * * *

During the Dark Ages, when the Bible was lost, clergymen had little trouble convincing an ignorant public that sprinkling would do for baptism. But times are changing and the people are reading. They are beginning to see that Jesus was immersed in the river Jordan, and that every convert to Christ, under the preaching of inspired men, "came up out of the water," and then went on his way rejoicing. If this general increase of Bible reading continues, inculcating public intelligence and stimulating the march of the mind, we may promise ourselves, as a grand *desideratum*, the dissolution of human sects and denominations, an abandonment of human dogmas and doctrines, and a glorious restoration of primitive Christianity, in both theory and practice, by one great religious brotherhood in "the body, the church," of which Christ "is the head," every Christian a member, and outside of which no man can live the Christian life or claim the promise of salvation, temporal or eternal.—*J. A. Allen.*

We must evangelize, or we perish. We have the Word of Life, and we must hold it forth; the truth, and we must preach it. The early disciples "went everywhere preaching the word." The early congregations "sent once and again" to evangelists in the field. We are of the opinion that any church with as many as twenty-five wage-earning members should be ashamed not to have an evangelist in the field the year round, going from place to place and from town to town, establishing other churches, which, in their turn, should send out other evangelists to assist in saving those who are lost and in covering the earth with the knowledge and glory of the Lord as the waters cover the sea.—*J. A.*

* * * * *

THE BETTER WAY.

The little sharp vexations,
And the briers that catch and fret—
Why not take all to the Helper
Who has never failed us yet?

Tell Him about the heartache,
And tell him the longings, too;
Tell Him the baffled purpose
When we scarce know what to do.

Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

—*Phillips Brooks.*

* * * * *

"For unto you is born this day . . . a Saviour which is Christ the Lord." (Luke 2:11.)

"O little town of Bethlehem
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting light;
The hopes and fears of all the years
Are met in thee to-night.

O Holy Child of Bethlehem
Descend on us, we pray;
Cast out our sin and enter in,
Be born in us to-day."

* * * * *

The woman who marries a man because she is sorry for him is apt to be sorry for herself later on.

* * * * *

But no one can find a reasonable stopping-place between whole-hearted acceptance of the entire Bible on the one side, and whole-hearted infidelity on the other side.—*Daniel Sommer.*

A CORRESPONDENCE BIBLE COURSE.

We have just received an announcement of the "Correspondence Bible Course" from "Abiline Christian College," Abiline, Texas, U. S. A.

It is the privilege and duty of every disciple of Christ to become acquainted with his Bible and obtain a thorough working knowledge of the Book of books. There are many young men who are desirous of becoming preachers of the gospel, but are too poor to leave home for a residence course in a Bible School. Now is your opportunity, my brother. You may continue to work and earn at home while you study and prepare for the noblest work you can engage in. Write ABILINE CHRISTIAN COLLEGE, Abiline, Texas, U. S. A. for announcement.

H. M. EVANS.

THE NEXT BIG JOB.

(From the *Vancouver Sun.*)

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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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