

Christian Monthly Review

WEST GORE, HANTS CO., N. S.

Vol. X.

M A Y, 1925.

No. 5.

CONTENTS

	Page
Poem.....	3
Editorials :	
The Gospel of Evolution....	4
Keeping the Faith vs. Keeping the Creed.....	6
Our Question Box.....	6
Our Associate Editors :	
Here I Stand—No. 4.....	8
Our Contributors :	
Article by V. Lighthouse.....	11
Men and Brethren What Must We Do.....	13
Evolution and the Gospel IV.....	16
News and Correspondence.....	19
Our Exchanges.....	23

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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Vol. X.

West Gore, N. S., May, 1925.

No. 5.

He has not lived who only knows the gladness
Of life and has not tasted of the pain,
For lessons best remembered come from sadness
Defeat and loss are often fraught with gain.
Dark lanes may lead at last to balmy meadows,
The smile may be the sweeter for a tear;
Through solitude and loneliness, the spirit
May be enriched, renewed and made sincere.

He has not loved whose path is strewn with roses,
Whose lips have known but sweetness from the start,
For sorrow and the virtues it discloses

Re-dedicate and sanctify the heart
In parting, we first realize the wonder
Of love, and what it means to be alone.
In sacrificing self, we see the blunder
Of life misused and virtues long outgrown.

He has not died who leaves no heart behind him
To mourn in aching silence at his bier ;
The sleep of death is like a crown of glory
To those who spend their lives in service here,
True life is good applied and evil conquered ;
True love is virtue cherished, faith sustained ;
True death, the passing of a fearless spirit,
The culmination of a faith attained !

ROBERT J. MEEKER.

EDITORIAL

THE GOSPEL OF EVOLUTION.

Some papers professedly devoted to the "Restoration of New Testament Christianity," have of late become noticeably convinced with the blasphemous nonsense of Darwinism, otherwise called Evolution. We pronounce this blasphemous nonsense, because it is in itself not only the silliest of theories, but because it makes God a liar—His word a falsehood.

A reaction, however, against the propaganda in our papers of this most foolish species of infidelity, is now under way, and the *apes* who have been jabbering this kind of stuff, are being knocked on the head and silenced—with the flat of the sword—the sword of Truth. In a serial headed "Evolution and the Gospel," now running in the Christian Advocate, one of our British exchanges, W. H. Clark, is relentlessly exposing the nonsense of these *monkeys*. These creatures are themselves the best reputation of their own theory. They were admittedly a little while ago, only jabbering apes, with little intellect or sense.

That they have not evolved very far, is evidenced by the fact that they are capable of accepting as credible the idea, that cold and dead matter can endow itself with life, action, intellect, thought, vision, mental and spiritual, as well as physical functions, aspirations, affections, lusts, propensities, hopes, joys and fears, love and hate. And further, that this sediment of dirty water, this inanimated matter, could, after inventing and producing such a wonderful machine, frame and operate laws for its own preservation and sustenance. The creature capable of being gulled with such nonsense as this has not evolved very far from the condition of the monkey.

When Darwin was publishing his gospel of evolution to the world, he was at the same time aware of the condition of the natives of Tierra del Fuego. He described them as "probably the very lowest of the human race." What was his principle of evolution doing for them during the previous four hundred years, while there was no improvement in their condition. Why was not his evolution functioning in their case, during all this time? There must be a lameness about this evolution principle, or it should during these hundreds of years, have evolved these low down Fuegians up to the highest type of human perfection. A gospel that will evolve no perceptible improvement in people in four hundred years, is not a very hopeful gospel for our lost race.

Evolution had failed to evolve in the case of these low down people. Why? Were they lower down than the monkeys—from whom they sprang? No, they were higher than monkeys. Why then did evolution fail at this stage and the process stop? Darwin was conscious that evolution was not functioning in the case of these creatures. But this time a missionary enterprise was started to carry the gospel to these Fuegians. Darwin thought it was utterly useless to send missionaries to such a set of savages. But the gospel was carried to these creatures, whom this boasted principle of evolution had failed to improve. And Darwin, to his own confusion was honest enough to confess that the "success of the mission was most wonderful." It had done what evolution could not do; and Darwin himself became, what everybody has not hitherto known, a regular subscriber to this Gospel Mission. We insert an extract from the serial alluded to.

W. N. Short, missionary, supported by the church at Harper, Kansas, at Sinde, Livingstone, South Africa, reports fifty baptisms for the year. Also funds needed for completion of residence and for the new missionaries, the Lawyers, just arriving.

KEEPING THE FAITH VS. KEEPING THE CREED.

Dr. L. MacLean Watt, gives us the best definition of a creed that we have yet seen. He calls a creed "but a dish of curdled opinions which have grown cold," points out that "keeping the Faith is different from keeping a creed." There are no blessings promised for the keeping of the creeds. But a crown of righteousness is laid up for those who keep the Faith.

Nothing has so much or so deeply as Christianity satisfied human needs, comforted sorrow or robbed death of its fears.—Ibid.

Roy Lawyer, new missionary, has arrived at Sinde Mission, Livingstone, North Rhodesia, South Africa, to reinforce the work of Brethren Sheriff and Shortt. A great work is reported already being done there.

OUR QUESTION BOX.

Brother Jones' Questions:

7. Should the fruit of the vine be fermented or unfermented?

Answer: Fermented wine is intoxicating; the ill effects of which are with disapproval mentioned in the Word of God, and against the use of which we are as frequently therein warned. Unfermented wine is harmless. The latter should therefore be used.

8. Question: Should the bread be leavened or unleavened?

Answer: At the institution of the Supper by the Saviour unleavened bread was undoubtedly used. We should always follow His example, even though we do not understand just why He did exactly so. "*This do in remembrance of Me.*"

9. Question: Why do we usually stand during the thanks-

giving? Answer: When a Judge of the Supreme Court, in any part of the British empire enters the court room, all in the room rise and stand till he takes his seat. In doing so they signify the respect which is due to the dignity of his high office. "Thou shalt rise up before the hoary head, and honor the face of the old man." Rising in the presence of superiors was a customary expression of reverence in the patriarchal ages. When Rachael wished to conceal her stolen idols by sitting upon them, she found a quite natural and very convenient *excuse* for not rising in the presence of her father when he entered in search of them. This practice of rising and standing in the presence of superiors, has continued to the present day, as a very widely prevalent and fitting act and attitude of reverence in the presence of those to whom reverence is due. Irreverent gestures, expressions or attitudes on such occasions are not fitting, but reprehensible. God is the supreme object of reverence, to whom all glory, honor, worship and praise is due. It is fitting and right, therefore, that our gestures and our attitudes should comport with our words, when He is called upon in thanksgiving or prayer. There is no manifestation of reverence, or even suggestion of respect, in the sitting posture; and Christians in doing so are not giving to God, as fully as they should, the reverence which is due to His name.

10. Question: Is it wrong to sit for this? Why? Answer: See answer to question 9.

Question: To whom should the emblems be passed? Answer: This is the much mooted question of open or close communion, each having its advocates. There are in fact three notable positions: First, church members only, or close communion; Second None either invited or debarred. Those who assume this position contend that, since it is the *Lord's Table*, they have no right to invite or debar, as it is not theirs, but the Lord's. Third: Those who invite all, or all who have the inclination, to come and partake. This is open communion of the most broad and liberal kind. The Word of God quickly and forever settles this question with all who know and love the Truth. "The Lord's table," and "The Lord's Supper," were provided by the Lord, for His children. And it was said to them, "Ye cannot be partakers of the Lord's table and the table of devils. That most loving apostle John, divided us into just two classes, "The children of God, and the children of the devil."

The word of God thus debars this latter class from partaking at His table. The Saviour makes the same distinction of classes—"The children of the kingdom and the children of the wicked one;" the righteous on the one hand, the wicked on the other. In the dispensation of types and shadows, the priests—and the priests only went into the Holy place, which was the type of the church in the New Dispensation. In this Holy place into which only priests entered, was the Table of Show Bread, which was the type of the Lord's table in His church, into which only those who have become priests unto God are permitted to enter. The priests only partook of that typical table of Show Bread. They were made its custodians, caretakers and guardians. It was their duty to not only debar all but those who were qualified to partake, but to put to death any improper person who dared to come nigh. The priests of the Lord are the guardians of His Table, and must see to it that the conformity of type and antitype is not violated; that so sacred an institution as the Lord's Supper is not desecrated by improper partakers, or prostituted to improper uses.

OUR ASSOCIATE EDITORS

HERE I STAND—NO. 4.

(BY S. WHITFIELD.)

The worship of God's people is a very important part of the great system that is revealed in the New Testament, however, like the rest of the system, it is very simple. Simplicity is impressed on our minds in all of God's divine arrangement for man. God does not ask great things of us, but He does want us to respect and obey the simple duties that He has placed before us. The mother of Jesus expressed our duty to the Master in these few words: "Whatsoever He saith into you, do it", (Jno. 2:5), and Jesus Himself put the whole matter in a "nut-shell" when He asked, "Why call ye me, Lord, Lord, and do not the things which I say", (Luke 6:46).

Jesus as our Saviour has been emphasized before the minds of people; but Jesus as King of kings and Lord of lords is not so well understood. The trouble is that the many who speak and teach have stated "That shalt call His name Jesus, for He shall save the people from their sins", (Matt 1:21), but only a few of those who have spoken have taught, as it should be taught, that Jesus is Lord of lords and King of kings (1Tim. 6:15). Still we ought to remember that as in days of old, like priests like people. Teachers like to teach what people in general like to hear. I heard a preacher say that the church demanded a certain thing, and it was very easy to see that he was working hard to satisfy them in this respect. The doctrine that Jesus is our Saviour is a pleasing doctrine before the world; and some have gone so far that they can teach that Jesus will save every person, but to teach that we must obey the commands of Jesus to be saved, is not a popular doctrine; and to say that only those who obey the Master will be saved is no less unpopular. "Blessed are they who do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city", (Rev. 22:14).

But, like Paul, we should teach the whole counsel of God just as we find it in the Book, whether people are pleased with it or not. Many think that God is so good that He will not condemn any one at last, and they will add to God's Word; take from it, and even pervert it to teach this pleasing doctrine.

Let us learn then that just as the conditions of salvation, all the conditions must be complied with before people can be saved from their past sins and added to the church of God; so the items of worship, just as we find them revealed in the New Testament, all the items as practised by the early Christians must be engaged in now. "God is a Spirit, and they that worship Him must worship Him in Spirit and in truth", (Jno. 4:24). To worship God in spirit is to have the right motive before us, or to do it from the heart; to worship Him in truth is to do in our worship just what the church at Jerusalem did, nothing more and nothing less.

Here is what was done—"And they continued steadfastly in the apostles doctrine and fellowship and in breaking of bread, and in prayers", (Acts 2:42).

We should be thankful that in the great divine system God has

placed before us that He has not placed before us a lot of complicated machinery. It is easy for us to know what God wants us to do, and it is easy to do these things if we are satisfied to go in God's way. Worship as defined from the practice of the religious world is just doing anything that man thinks is right, whether God has required it or not, but worship as we find it in the teaching of God's Book is doing from the heart what God teaches.

Here are five items of worship in Acts 2:42. Four are mentioned directly and one is included in one of the four. Singing is a part of the apostles teaching and is therefore included in it. These five items are all the items of worship of the New Covenant. The man that obeys these by engaging in them with his whole heart is obeying God, and is worshipping God in Spirit and in truth. It is not hard to understand this worship. There is no instrumental music in it, and it is not found here because God left it out. Had He put it in then we ought to leave it here, but since He left it out, we ought to leave it out too. If we put it in we will be adding to God's word, and thus will bring the wrath of God on us. By leaving it out we are leaving the worship just as we find it in God's truth. So, brethren, let us leave it out and not divide the body of Christ. It is our duty to keep unity of the Spirit in the bond of peace. We can agree on what the Book says, but when we leave it, we must expect to land in Babylon. Jerusalem is the city, and just what the early church did there is what we are interested in. Animal sacrifices, or circumcision is no part of this great system. They too are left out by the Book, and we must leave them out.

In the prayer book, discipline or confession of faith we would find things different. The worship as mentioned in these is not so simple. We can read the New Testament and find out our duty to God very easily, but these systems of men are so complicated that we are sure to find a clog in the wheels some where. The machinery will not run easily and smoothly as does God's great system. Truth will harmonize but when error is mixed in with it, it is sure to cause trouble. Truth is harmonious, but people err, not knowing the scriptures not the power of God. The only way to worship God acceptably is just to do what He has taught us to do, and from the right motive. If we wish to be on the right and only safe side of this great question, we must stop just where the Book

stops. Any other course is dangerous and it is sure to lead us in the wrong direction. Relative to our duty before God we should desire to be infallibly safe. This is where we should stand.

OUR CONTRIBUTORS

To the Editor C. M. R.,

Dear Brother:—

An aged sister who has seen my letters in the C. M. R. asks me to write again. Controversy about salvation of the soul leads me to think that men have wandered from the truth. And it is not this church nor that church that saves. Many errors have crept in, and were our Lord to come to the churches now, as to the temple of old, He might say, take these things hence.

But who is he that condemneth? it was Christ that died; yea rather is risen again; who is even at the right hand of God; who also maketh intercession for us. Rom. 8:34.

When our Lord spoke the parable of the rich man and Lazarous, the rich man in torments is represented as saying, "I pray thee send him, Lazarous, to my father's house, for I have five brethren that he may testify unto them, lest they also come into this place of torment". Abraham saith unto him "They have Moses and the prophets, let them hear them". God hath spoken, "This is my beloved son, hear ye Him". Jesus gave commandments to his apostles, Matt., 28:19-20, Mark 16:15-16, and Luke writes in Acts 2:32: This Jesus hath God raised up whereof we all are witnesses. Peter is speaking and says, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit He hath shed forth this which ye now see and hear, V 33. And in verses 37-38 we learn that believers said "What shall we do?" And the answer was repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Gift of the Holy Spirit; for the promise is unto you and your children and to all that are afar off. The salvation of God is extended to all who believe, confess Christ, repent of past sins, determine

to lead a new life, and mark you, these men came as many as gladly received His word and were baptized, and about three thousand were added unto them. And I want every one who may read these words to examine and see, by the word, if these things are so. It was Jesus who died for sinners, and it is his blood that cleanses from sin, and it is Jesus who gave commandment concerning these things. Paul in Rom. 6:3-6 speaks of being baptized into the death of Christ, "Buried with Him by baptism into death' raised to walk in newness of life, planted together in likeness of death, raised in likeness of His resurrection. Turn to Col. 3:1-4 if ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things of earth, for ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear then shall ye also appear with Him in glory, and to those who will receive it, this is the word of God through the spirit. Paul was the instrument. We hear men say faith alone saves. How far men have wandered, faith justifies the believer, giving peace with God through Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God. Rom. 5:1-2. To lay aside God's way of salvation and substitute another is a great sin; for with the heart a man believeth unto righteousness, and with the mouth confession is made unto salvation. Now, it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand. Let us therefore cast off the works of darkness, and let us put on the armour of light, walk honestly as in the day; not in rioting and drunkenness, clambering and wantonness, not in strife and envying, but put on the Lord, Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof. Rom. 13:11-14. What answer can we give to God, if we neglect this great salvation? What is our reward, if we give up the pleasures of earth and give ourselves into His hand? Are not the joys of eternal life far greater than any earth can give? What have I or any man to boast of the past life of sin? Nothing, therefore let us rejoice that we have found repentance and life in Jesus Christ our Lord. And may our hearts say thou art the Potter, I am the Clay, mold me as thou wilt, and remember we are brought by the blood of Christ.

V. LIGHTHEART.

MEN AND BRETHREN WHAT MUST WE DO?

(This article was written for publication in the Nashville Banner by some of the Nashville churches of Christ. We hereby consent to its republication by any one who may desire to so do.)

We feel a very keen interest in getting before the general public things that Jesus and the Holy Spirit command sinners to do to be saved. We realize that the general public is almost wholly ignorant of the teaching of inspired men on this most vital and important subject.

We do not wish to adversely criticize nor to say unkind things; but, at the same time, it is a well-known fact that none of the city's popular clergymen are willing to tell the people of Nashville what the Holy Spirit, through the apostles, commands them to do to be saved. We could name among these some of the most prominent preachers of the city, popular "pastors," who are members of "the Ministers' Alliance." None of them will permit passages of Scripture telling sinners what to do to be saved to be read, without comment, from their pulpits; nor would any of them give an honest inquirer the answer that Peter gave on the day of Pentecost. The careless, thoughtless public seems ignorant of the awful fact that men who are drawing handsome salaries for preaching the gospel refuse to preach it, and that men who enjoy the reputation of being great defenders of the Bible themselves *taboo* a part of it.

* * *

"GO YE THEREFORE," said Jesus to his apostles, "and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." (Matt. 28:19.) "Go ye into all the world," said Jesus to them, "preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16:15-16.)

Laboring under this commission from his Lord, Peter, on the day of Pentecost, said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:38.) Concerning the preaching of the evangelist, Philip, the Bible says: "But when they believed Philip preaching good tidings concerning

the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." (Acts 8:12.) In regard to the Ethiopian eunuch, it says: "And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus. And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing." (Acts 8:35-39.)

Speaking of the Philippian jailer, the Bible says: "And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved; thou and thy house. And they spake the word of the Lord unto him, with all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God." (Acts 16:29-34). "Many of the Corinthians," says the record, "hearing believed, and were baptized." (Acts 18:8.) To the penitent, praying Saul of Tarsus, Ananias, a gospel preacher, said: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 16.)

* * *

"Baptizo" is the word used by Jesus to represent the action to which he commands "every creature" to submit in order to be saved. It is also the word that was used by the inspired writers in recording what was done by every convert to Christianity in New Testament times. The meaning of any word, Greek or English, is not a question of opinion, but is a question of fact. There is not the slightest confusion or doubt as to the meaning of "baptizo." All, without exception, who are acquainted with both the English and Greek languages, recognize that the word "baptizo" in the Greek original of the New Testament may be translated into English only

by such words as *to dip, to plunge, to submerge, to immerse*. There is not a Greek-English lexicon in the world that does not so translate it. "Baptizo" cannot be translated by such words as "sprinkle" or "pour," as they have an entirely different meaning.

But, for the sake of the unlearned, we may say that the meaning of the word "baptism" may be learned from *what was done* in every case in the New Testament where the word is used. We give a few examples. Jesus was baptized in the river Jordan, and "went up straightway from the water." (Matt. 3:16.) John baptized "in Ænon near to Salim, because there was much water there." (John 3:23.) Philip and the eunuch "both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing." (Acts 8:38, 39.) Baptism is represented as a birth "of water and the Spirit" (John 3:5), and it is also represented as a "burial" and as a "resurrection" (Rom. 6:4.)

All historians testify that immersion was the universal practice in the days of the apostles. There were no unimmersed persons in the primitive church. The whole religious world practiced immersion until the thirteenth century. The Pope of Rome licensed sprinkling for baptism in 1311. John Wesley, the founder of the Methodist Church, said: "*Buried with him*—alluding to the ancient manner of baptizing by immersion." John Calvin, the founder of the Presbyterian Church, said: "The word 'baptizo' signifies to immerse, and it is certain that immersion was the practice of the ancient church."

But many thousands of the citizens of Nashville are led by their teachers to refuse to be baptized. On first one pretext, then another, the command of Jesus to be baptized is minimized and eliminated. Nobody denies that the same passages of Scripture that command sinners to believe and to repent of their sins also command them to be baptized, and nobody can deny that Jesus said: "He that believeth and is baptized shall be saved." No man can belittle or ridicule the language of Jesus Christ, or pass it over with silent contempt, as Jesus declares: "Heaven and earth shall pass away, but my words shall not pass away." When "the dead, the great and the small," stand "before the throne" in the judgment, and the books are opened, the words of Jesus will face every man and be the law by which he stands or falls.

We wish to very solemnly warn all who love the Lord Jesus Christ, and who wish to obey Him, that sprinkling is not baptism.

We very kindly remind them that there is no safety nor salvation, for either time or eternity, except in loving and faithful obedience to the things that are commanded by the Lord.

From the scriptures above quoted it may easily be seen that penitent believers, upon being baptized into Christ, enjoy the remission of their sins and all the blessings attendant upon being admitted into that holy and apostolic church that Christ founded upon the rock. All Christians, all children of God, are members of "the church, which His body," outside of which no man can please God or be acceptable in His sight. The same thing that makes a man a Christian makes him a member of the church; or, to put it in other terms, the same thing that makes a man a child of God makes him a member of the family of God. All of God's children are in God's family, or church. We submit, in the uttermost kindness, that, when a man becomes a Methodist, a Baptist, a Presbyterian, etc., he becomes something more or less than a Christian, as he can be a Christian without being either, and as the church of Christ was established many centuries before the establishment of either of these human denominations. A man must accept something that was not preached by the apostles, and that, therefore, is not Christianity, or any part of it, before he can be a member of any other church than the church Jesus built on the rock, or wear any other name than the name that was worn by that body of people who "were called Christians first in Antioch."

We plead for primitive, New Testament Christianity, for a "Thus saith the Lord" in all that is preached or practiced. We are aware that in no other way can the approval of God or happiness, temporal and eternal, be found and enjoyed.

Gospel Advocate Office, 110 Seventh Avenue, North, Nashville, Tenn.

EVOLUTION AND THE GOSPEL.—IV.

(By W. H. CLARK.)

"The Modern Churchman," of Sept., 1924 (page 281), has from Prof. Haldane, "The progress of science is just as much strewn with the remnants of discarded theories as is the progress of philosophy," and from Mr. Turner (page 460), "The psychology of knowledge proves that knowledge *must* expand from its very nature; as indeed we see it doing every decade; so that in the coming centuries our

modern science will seem like childish prattle." This is less severe than Prof. F. Wood-Jones, of University of London, who in "The Problem of Man's Ancestry" (S. P. C. K., 1918) wrote, "The passage of another century may entitle such books as 'The Last Link' and 'The Evolution of Man' to take rank among the 'Curiosa' of booksellers' lists, and with the mellowing influence of time they will probably have become amusing reading." Further on the London professor asks (page 46), "Has humanity benefitted by the knowledge scattered broadcast throughout the world in 1859? I think we must certainly answer that it has not."

But how is it that so many still cling to these unproven fancies?

Many years ago—perhaps forty—the present writer opened a book on "Infidelity," by Dr. Nelson. He read only a few lines, and closed the book, offended. His belief in a widespread "honest doubt" was keener then than it is now. He had read of the natural man being at enmity with God, but so far as memory tells had not come across such concrete examples as the two following:—

(1) Speaking at the British Association (1894)—as reported in the *Christian Commonwealth*—the then Lord Salisbury quoted Prof. Weissman as follows, "We accept natural selection, not because we are able to demonstrate the process in detail, not even because we can with more or less ease imagine it, but simply because we must, because it is the only possible explanation that we can conceive. We must assume natural selection to be the principle of the explanation of the metamorphoses, because all other apparent principles of explanation fail us, and it is inconceivable, that there could yet be another capable of explaining the adaptation of organisers *without assuming the help of a principle of design.*"

(2) Zeller declared that he could not admit the reality of the resurrection of Jesus "no matter how strongly it might be attested."

These last quotations bring us right into the heart of our subject, and to the climax.

Most of us have seen one or more diagrams representing the world in so many squares, each representing in its turn some millions of people. The black squares are for heatherdom, the white for Christendom, and the former are many times the multiple of the latter. The Apostle John wrote, "The whole world lieth in evil" (or "in the evil one"). Have our evolutionists since 1859 been quite satisfied with its condition? Have they gone to the dark places of the earth, the habitations of cruelty, with the Gospel of Darwinism or any other form of Evolution? Would the teaching of Haeckel of

man's descent from the Moneron, through twenty-six stages (nearly half of them of imagined creatures) have brought light and liberty and healing in darkest Africa? If they believed it would, why did none of them go—as evolutionists with the evolution gospel? If they had no such belief, what was the practical good of their “supposings” and “fancies?” Surely Prof. Wood-Jones “hits the nail on the head” when he writes (page 47), “For most men . . . the impression created was that the rise (of man's nobility from the brute creation) had taken place by the natural selection of chance variations in a struggle for existence. For the masses the new teaching proved that . . . man had originated after an acute and bloody struggle for existence, and by a process of the survival of the fittest, from an existing anthropoid ape. Only a little while ago we were all apes, we had struggled and fought and survived, and having won through had become men.”

What percentage of the millions of adults in the British Isles can follow the proof that love of our enemies is the natural outcome of the struggle? Can five per cent.? and would they be logical?

But it is no difficulty either to the multitudes in Britain, in Patagonia, or in New Zealand to understand the Gospel of Jesus Christ. Though the story of Charles Darwin's yearly subscription to a missionary society may be new only to a small number of the readers of the *Christian Advocate*, it is almost a necessary part of the subject. He had expressed to Admiral Sir James Sullivan “his conviction that it was utterly useless to send missionaries to such a set of savages as the Fuegians, probably the very lowest of the human race” (“Conquest of the Cross,” 2:23). Later he wrote, “The success of the Tierra del Fuego mission is most wonderful, and shames me, as I always prophesied utter failure.” He did honour to himself, not only in making this frank avowal, but in sending a yearly subscription to the mission (*Ibid.*, 2, p. 139).

The Gospel of Christ is still the power of God unto salvation to every one that believes. It has promise of the life that now is as well as of that which is to come. The teaching and study of Evolution may be intellectually as useful as cross-word puzzles and as promotive of morality and spiritual progress.

NEWS AND CORRESPONDENCE

Estevaan, Sask., April 7th, 1925.

Bro. W. Orr and the writer conducted a fifteen days' meeting in Hexagon School. The interest was good, and some nights, the attendance was good, but the roads and weather were so much against the work we closed the meeting.

I visited and preached at Hart for four days. The members there hold fast the "Head."

Was with the Harptree Church last Lord's Day when we had a good meeting. Two made the Good Confession and were buried in baptism in the evening, or, that night.

I came here last night, and am expecting to go to Long Creek, N. D., tonight, for a two days' meeting.

H. A. ROGERS.

* * * * *

217 Bell Bldg., Springfield, Tenn., April 10th, 1925.

DEAR BROTHER:

For a time at least, my home will be here in Springfield. Since coming here I have preached at Clarksville, Coopertown and Springfield. And Sunday I expect to be with brethren at Paradise Ridge. This is a good country—not much sickness, very little cancer, goitre, high-blood pressure and the like. We are having lovely spring weather. I have not seen snow for more than a year.

Christian Love,

O. H. TALLMAN.

* * * * *

Dore, N. Dakota, April 6, 1925.

DEAR BROTHER MACDOUGALL:

Our protracted meeting at Fairview is now a matter of history. Many heard the pure Gospel for the first time. There was one baptism and some were almost persuaded. Bro. J. O. Golphenee was with us and preached the last night of the meeting.

In His Service,

J. C. BAILEY.

Bridgeport, Ala., March 23, 1925.

DEAR BROTHER MACDOUGALL:

Please change my address from the above, to Meaford, Ont., Canada. I expect to begin work there about May 10th. If I am in arrears, signify it some way and I'll settle it when I get settled.

Work here moves on quite well. We are first completing some much needed improvements on the Church property. Weather here hot already. Leaves of the trees almost full grown. Hope all is well.

Brotherly,

E. GASTON COLLINS.

* * * * *

DEAR BROTHER:

I began a meeting yesterday. While East I want to hold a meeting in every place in New England and adjacent territory that wants a Gospel Meeting. Anywhere asked to come, preaching only the Gospel as revealed in the New Testament, without addition or subtraction, on their own terms, is my offer NOW. I want every soul to be without excuse before God. This is the last call. Write now without delay, is my request to all interested.

Gratefully, sincerely, fraternally,

J. MADISON WRIGHT,

Care Mr. Jared Dart,

Hubbardsville, Madison Co., N. Y.

April 13th, 1925.

P. S.—Please put this in the Christian Monthly Review where it will be seen by all. Please send me a copy here, for which please accept my thanks.—J. M. W.

* * * * *

CHISHOLM'S NEW CHURCH OPENED.

MANY PERSONS PARTICIPATE IN SERVICE AT CHURCH OF CHRIST.

Sunday afternoon meeting was had in the new house of worship of the Church of Christ in Chisholm with representatives from half a dozen congregations of like faith in attendance. There were a number present from the three congregations in the city, West Montgomery, Catoma Street and Highland Park churches. Also Speigner and Wetumpka churches had members in attendance.

In introducing the service, the minister of the new church, L.

L. Jones, stated on account of the delay in the arrival of some of the material ordered, the house was not as nearly complete as they had hoped to have it, but inasmuch as the weather was ideal no inconvenience would be experienced.

J. S. Moores, of Wetumpka, led the song service which was an inspiration. Dr. O. H. Tallman preached the initial sermon, taking for his text, "As God commanded Moses, so did He." He emphasized the fact that Moses had no alternative to do other than follow the blue print given him by God on Mt. Sinai in the erection of the tabernacle. "So today Christians have no authority from the Bible, the word of God to have in Church of Jesus Christ any teaching of practice other than was given in the model church at Jerusalem. Jerusalem pattern showed the church then to be steadfast in adhering to the teaching of the apostles. It was a church of co-operation, fellowship, each member like a spoke in hub bearing his part of the responsibility of the church. Great results were obtained from prayer, so today Christians should engage in earnest prayer. People became members of the Jerusalem Church by repentance produced by faith in Christ and baptized in His name." The preacher exhorted the newly organized church to adhere to the pattern as laid down by the Holy Spirit.

Fred M. Little, Minister of Catoma Street Church, spoke a few words in which he congratulated the Chisholm Church for its rapid growth. He told how the three congregations in the city known as Churches of Christ had increased in membership in the last five years, one of them having built a new house of worship and the others improved their houses of worship and today the fourth congregation is being welcomed into the brotherhood. He said, "The world is hungering for a return to the original simple New Testament worship." He predicted that not many years would pass until the fifth congregation would be organized, for he avered, "We have scarcely begun the good work."

I. L. Boles, minister of West Montgomery church; J. H. Hines, of Highland Avenue Church of Christ, and Guy L. Renfro, of Snowdoun, each made short addresses.—Montgomery Journal, Alta.

* * * * *

Louis Dasaro, Tampa, Fla., April 15: "The work in Tampa is fine. On March 5 four Italians were baptized; on March 22, three Italians and one American; on March 29, one American. We are building a house in which we will have services for both Italians and Americans at different hours. These people are very anxious to be

taught, but in order that I may stay here all the time I will have to have support, and so all will do a great good in helping in this. We earnestly solicit the help of the brethren and sisters in Christ."

* * * * *

C. P. Poole, Medford, Mass., March 27: "We meet each Lord's Day at 2.15 in the Phillips Brooks House, Harvard Yard, Cambridge, and are glad to have all who are in Boston to visit us. There are about fifteen students who are Christians, but it is hard to follow intellectualism and also Christ."

Remark: Intellectuality is not antagonistic to Christianity. The greatest intellects have been the best Christians. We agree that it is hard to follow Christ and the intellectualism that leavens Harvard. But why should Christians attend schools whose intellectualism makes it hard to follow Christ? We have BETTER SCHOOLS.—Ed.

* * * * *

OBITUARY.

The youngest member of my sister's family (Mrs. Geo. Buckingham, Harptree, Sask.) died April 2nd, 1925, at the age of 4 years, 4 mos. and 22 days; after an illness of over three weeks.

Little Freddie was a dear and pretty little fellow. He has gone to where sorrows are unknown. "To such belongeth the kingdom of heaven."

There was a fine respect shown by the community at the funeral, when the writer labored to impress the living.

The sorrowing parents and family cannot bring him back, but they can go to him.

H. A. ROGERS.

* * * * *

Thessalon, R. 2, April 7th, 1925.

To THE C. M. R.:

George Reynolds Seabrook, son of Frank and Alma Seabrook, departed from this life, having lived three weeks and three days. The funeral service was conducted at their home (Livingston North) by the writer. I spoke from Rev. 14:13, to the many friends and relatives, who were gathered to show their sympathy for the bereaved parents; our sympathies go out to the father and mother, and may they so order their steps that they will be prepared to meet their little one in a land where sickness and death never comes.

T. W. BAILEY.

OUR EXCHANGES.

MY CREED.

I would be true, for there are those that trust me;
 I would be pure, for there are those who care;
 I would be strong, for there is much to suffer;
 I would be brave, for there is much to dare.
 I would be a friend of all—the foe—the friendless;
 I would be giving, and forget the weakness;
 I would be humble, for I know my gift;
 I would look up—and laugh—and love—and lift.

HAROLD ARNOLD WALTERS.

* * * * *

“One thing I have desired . . . to behold the beauty of the Lord” (Psalm 27:4).

“It is only in the house of the Lord that we can learn what beauty is. To the artist beauty is an incident; to the saint it is a law of life. To live so near to God that you can see all about you the real means of life, and straight before you the real end of life . . . to learn to interpret the whole of life in God’s purpose—this is to behold the beauty of the Lord. Scripture—Jeremiah 31.

* * * * *

(By J. A. ALLEN.)

The world needs to get away from men and to get back to Christ and the apostles. It needs to get away from human denominations and to get back to the church that Christ founded upon the Rock. It needs to abandon creeds and traditions of men and to get back to the word of God as it was once preached by holy men inspired by the Spirit of God. When this is done, there will be no church but the Church of Christ, of which every Christian is a member, and nobody will preach or practice anything that was not preached and practiced by inspired men in New Testament times.

* * * * *

“Are you going away this summer?” asked Brown.

“Yes, indeed,” replied Smith, “we’re going to Europe.”

“Indeed, how are you going?”

"By airship."

"But there is no airship service," objected Smith.

"There will be by the time my wife is ready."

A FUNERAL SERMON OF THE MORMON PROPHET.

It was pen-preached by one who lived when the system of Mormonism was born and who was familiar with the means its advocates used to propagate it. It was found in the *Millennial Harbinger*, September, 1844, page 410:

DEATH OF JOSEPH SMITH, THE MORMON IMPOSTER.

Joseph Smith and his brother, Hiram, have been providentially cut off in the midst of their diabolical career. They were most lawlessly and mobocratically put to death. One of the antediluvian signs of the times was that "the earth was filled with violence." From Boston and Philadelphia to New Orleans this land is filled with violence; and, analogically reasoning, some great catastrophe is coming upon the world. There is no law of sufficient authority in hands of this government to preserve peace and safety in this country. The sword of the magistrate is worn in vain.

But the money digger, the juggler, and the finder of the golden-Bible delusion has been hurried away in the midst of his madness to his final account. "He died not as a righteous man dieth." The hand of the Lord was heavy upon him. An outlaw himself, God cut him off by outlaws. He requited him according to his works. He was not persecuted, unless to punish a traitor, a public plunderer, a marauder, be persecution! The killing of Robespierre was not murder. It was the outrages of the Mormons that brought upon the head of their leader the arm of justice. The frenzy of a fanatic cannot make out of the affair persecution. Religion or religious opinions had nothing to do with it. It was neither more or less than the assassination of one whose career was in open rebellion against God and man. Still, the guilt of his death lies upon those who, in violation of the laws of both God and their country, dispatched him without even the form of a trial.

A. C.

Alexander Campbell, in his frank and fearless statement of facts, marked out the line of battle with Mormonism. Joseph Smith is the centre and circumference of the system. He must be "shown up" before the public as he really was. The "tricks" of early Mormons must be exposed. This will be done at a greater risk now than it would have been in Campbell's day, for the delusion has grown

and the organization of Smith's followers is the finest on earth for propaganda. The "elders" are in every part of the globe with hands full of tracts hastening to place them in every home.

If Smith was what Campbell proclaimed him to be, a system built on his teachings is dangerous to both church and nation. That he was, is of easy proof. Hence, Mormonism is a menace that must be fought to a finish around the earth.—R. B. Neal, in *Christian Leader*.

There's a sweet old story translated for man,
 But writ in the long, long ago—
 The Gospel according to Mark, Luke and John—
 Of Christ and his mission below.

Men read and admire the gospel of Christ,
 With its love so unfailing and true;
 But what do they say, and what do they think,
 Of the gospel "according to you?"

'Tis a wonderful story, that gospel of love,
 As it shines in the Christ life divine;
 And, O that its truth might be told again
 In the story of your life and mine!

Unselfishness mirrors in every scene,
 Love blossoms on every sod,
 And back from its vision the heart comes to tell
 The wonderful goodness of God.

You are writing each day a letter to men,
 Take care that the writing is true;
 'Tis the only gospel that some men will read—
 That "gospel according to you."

* * * * *

Consider the lowly postage stamp and learn the secret of success. It sticks to one thing until it gets there.

* * * * *

A gem is not polished without rubbing—nor is a man perfected without trials.

MANAGING A HUSBAND.

A Clever Young Wife did not like her husband's going out evenings so much and determined to cure him by playing on his vanity. When he came to order his next pair of shoes, she persuaded him to buy a smaller size. This she repeated until the poor man was content to get out of his shoes, when he reached home, and get into his slippers.

* * * * *

Little Freddie was in the habit of ending his prayers every night with a request for a baby brother to play with. Finally he gave up in despair. A few weeks later his mother called him in and showed him twin babies. He looked at them in wonderment. "Well, it's a mighty lucky thing I stopped praying or we might have got three."

* * * * *

"Now, Charles," said the Sunday School teacher, "can you tell me one of the most remarkable things Moses did?"

"Yes, ma'am," replied the bright youth. "He broke all the commandments at the same time."

* * * * *

"Blind, we but turn our shadowed eyes to Thee;
Dumb, we but stretch for Thine, our helpless hands;
Take us and make us what we ought to be,
And bind our broken pride in Love's sweet bands,
Till all our weakness in Thy grace grows strong,
And in Thy footsteps move our stumbling feet,
And Thy love lead us, though the night be long,
Where dawn and darkness in Love's fulness meet."



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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