

Christian Monthly Review

WEST GORE, HANTS CO., N. S.

Vol. X.

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No. 7.

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OUR DIRECTORY

(Charge for Directory Notices per Church, One Dollar a year.)

CALGARY.—Church meeting place, 15th Avenue, between 4th and 5th Streets West.

Lord's Day.—Bible Study, 10 a. m.; Breaking of Bread, 11 a. m.; Preaching Service, 7.30 p. m.

Wednesday evening—Prayer and Praise, 8 p. m. Secretary, A. L. Wadlow, 517-15th Ave. W.

VICTORIA, B. C.—Church meets at 585 Bolskin Road, Lord's Day, 11 a. m., to commemorate the Lord's Supper.

VANCOUVER, B. C.—Church meets at 604-12 Ave. E. Lord's Day for Breaking of Bread at 11 a. m.; Lord's Day for Gospel Service at 7.30 p. m.; Wednesday at 8 p. m. for Prayer and Bible Study, School at close of Lord's Day morning meeting. Secty.-Treas., F. E. Lucas, 2637 Patterson Ave., Burnaby, B. C.

WOODGREEN, ONT.—Church meets on Lord's Day at 11 a. m. for Bible Study. At 7 p. m. for preaching and worship. S. Whitfield, Evangelist.

SMITHVILLE, ONT.—Church meets each Lord's Day at 11 a. m., for worship. L. J. Keffer, Evangelist.

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

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

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

REGINA, SASK.—Church of Christ meets in Sons of England Hall, 1459 Retallick St., near Dewdney Ave., each Lord's Day at 11 a. m. for worship, and at 7 p. m. for preaching. Cecil Seed, 1555 Garnet St., Sec.-Treas.; H. E. Forman, 1231 Pasquaw St., Evangelist.

JURA, ONT.—Church meets on Lord's Day at 10.30 a. m., for preaching and worship.

MONTREAL, QUE.—Church meets at home of P. L. Pratley, 469 Clarke Ave., Westmount, Que. Phone 6200.

WEST GORE, N. S.—Church meets for worship and edification at 10.30 a. m. Bible Study and Worship at 7.30 p. m. D. McDougall, Elder; W. H. Burgess, Clerk.

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

JORDAN, ONT.—Church meets on Lord's Day, at 10 a. m., for Bible School. At 11 a. m., for Worship. O. E. Tallman, Evangelist.

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

(Continued on Page 29.)

Christian Monthly Review

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Vol. X.

West Gore, N. S., July, 1925.

No. 7.

"JUST AS I AM."

(Original Hymn.)

Just as I am, without one plea,
But that thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come.

Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come.

Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings, and fears, within, without,
O Lamb of God, I come.

Just as I am, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need, in Thee to find,
O Lamb of God, I come.

Just as I am! Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because Thy promise I believe,
O Lamb of God, I come.

Just as I am! Thy love unknown
Has broken every barrier down;
Now, to be Thine, yea, Thine alone,
O Lamb of God, I come.

Just as I am, of that free love,
The breadth, depth, length, and height to prove,
Here for a season, then above,
O Lamb of God, I come.

EDITORIAL

THE FORM OF BAPTISM.

There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters.”—Dean Stanley in History of the Eastern Church.

Remark:—There is no scholar of repute and worth who will directly challenge this statement of the learned Dean. All know it to be absolutely true. Nevertheless, we wish, somewhat, to analyze this statement. Notice the expression, “The *original* form of baptism.” He leaves an opening here for the inference that there is or may be another, a later form, a modern form of baptism. But the

original form of baptism is of necessity what the Lord commanded—and not only commanded, but linked with the remission of sins and salvation. And, as it cannot be questioned that this original form of baptism commanded by our Lord, and linked by him with the remission of sins and salvation, “was a complete immersion” in water, by whose authority has another and later “form of baptism” been introduced into practice? “All authority in heaven and in earth is given unto ME.” But that which He commanded being “complete immersion,” whence the authority to change the appointment of the Lord and substitute something not commanded?

Any lawfully constituted law-making power may change or repeal its own laws. Our legislatures may change the laws which they have enacted. But no private citizen, nor company of private citizens can do so. The Lord, our Divine Law-giver, can change his own laws, if he so desires. But for any man, or company of men to tamper with or change any of God’s laws or appointments, is nothing short of the most blasphemous presumption and will call down upon the guilty all the plagues that are written in God’s book.

But let us see what nonsense even learned people sometimes talk. “The original form of baptism—the very meaning of the word—was complete immersion.” This is simply saying that the original form of immersion was immersion; or that the original form of baptism was baptism. The two words as the learned Dean shows being identical in meaning, there is not and, and never was any but the one only “original form” of either. Rebellious and presumptuous religionists have not changed the “form of baptism,” which is impossible, but like some earlier hypocrites, have “rejected” it, and substituted a device of their own. “In vain do ye worship Me, teaching for doctrine the commandments of men.”

OUR ASSOCIATE EDITORS

“GO PREACH.”

(By J. L. HINES.)

Christ, the King, the Head of the Church, the Captain of the Army, said: “Go ye therefore and teach all nations, preach the gos-

pel to every creature." Every mother, son and daughter, who is a christian is under kingly authority and commissioned to preach the gospel—however we must recognize the classes, nature and environment has made. Some can preach in the home, shop, store, on the roadside or during vacation periods; others can proclaim the message in a public way—in tents, under trees, on the street, in schoolhouses, courthouses, halls and meeting-houses; and all by manner of life, but all are obliged to "preach the word," the gospel, the truth.

The Denominational idea of "preparing for the ministry" has begun to honeycomb the supposed "loyal brethren." A young man comes to me and says: "What do you think about me preparing myself for the ministry?" I reply: "Don't preach if you can keep from it." My reason for this reply is, anyone who can fold his arms, stand by and see men and women live in sin and go to hell and not preach, is not fit to preach. Again, everyone equipped to solve the problems of life, prepared to live as a child of God ought, is prepared to preach. All others are sluggards and drone and unworthy the name Christian. There is a dark cloud rising; it is hastening to cover the church with the blackness of night. Too many are preaching from the pulpit for the salvation of money and not souls. Consider Christ, Paul, Peter, James, John, Timothy and Titus—you find them busy about the spiritual needs of the people and not concerned about degrees, or a large church which was able to pay a handsome salary.

Letters are flying through the mails from preachers, inquiring about places to locate—I receive a number every year—Christ said, "go," not "wait until the church calls you." Then how could the church have ever existed? I can always find places to preach and I am sure all others could if they would only "go" as our Lord commanded. I am to conduct four mission meetings this year, three in Ky. and one in Tenn. But says one: "who is going to support you?" "Cast all your anxieties upon Him" and you will be supported. But says one: "I don't believe in upholding churches in their indifference." No? Well you are doing that very thing when you sit down with them and tickle their ears for a few dollars. Better do what Jesus said if you expect to hear him say at the judgment: "well done thou good and faithful servant." Oh, I know there are many who are not doing their duty, but that is no reason why I should imitate them, but just that, should set us afire with God's love, fill us with zeal, and encourage us to be a Samuel, and save the ark of God. As I sit (writing these lines) on a hotel veranda in Mt. Olivet, Ky., surrounded by beautiful blue grass hills, I am thinking of the days when the

voices of true gospel preachers sounded and echoed throughout this region, but today all is given over to digression. Why this? Because the younger generation did not catch the torch as it was pitched to them, so it is up to men who have heard Jesus say: "go" to traverse the country and plead for the "Ancient Order of things," as did the pioneers in the beginning of the Restoration Movement.

In the beginning of the Christian Age, churches were planted in different parts of the world by preachers who obeyed the "go". Today the U. S. A. and Canada are almost untouched by the pure gospel, and if churches are planted over this territory, preachers will have it to do. Therefore brother man, shoulder your responsibility or stand by the consequences. The best way to train the churches, already established, is to blaze the way like a Paul.

FAITH IN GOD OR MAN?

(O. H. TALLMAN.)

A few years ago I bought a brick house, well situated and with all modern conveniences. I soon added a beautiful veranda, upper balcony, and also an attached garage. These improvements proved to the world that I was not satisfied with the original house and that I had faith in my own ability to improve upon the original plan.

A few centuries ago Jesus Christ built for us a spiritual house, the Church, containing all spiritual blessings. Now if I add to this house a Christian Endeavor Society, a Ladies Aid and a few Missionary Societies, have I not as plainly proved to God and the world that I am not satisfied with the Church of Christ but have faith in my own wisdom and ability to improve upon the divine plan?

HERE I STAND—No. 5.

S. WHITFIELD.

In this concluding article on this question, I wish again to call attention to the fact that the home or family and the church are two divine institutions. God has provided both of these for us, and these are the only ones that He has seen fit to give us; and since this is true, He must have seen that these two furnish us with all the work and room that we need. When we do our duty in these we will do

all that we can find time to do and all that we are able to do. If we are not busy all our time, we are not doing our duty as children of God. Sometimes christians ask what they can do, and when such a question is asked, it is certain that they have not learned from the Word of God their duty. When we try to do all we can in the home and in the Church of Christ we will find much more to do than we can find time to do or are able to do. If any of us are idle, then it is our own fault. God has called us to work, and in living here as He wishes us to we are blessed in this life for it, and the reward, over there, is sure. Paul, by faith, saw that it was gain to him to go and be with Christ, and if we try to do our duty, as he did, we will be able to see, by faith, what he saw. God will not condemn us for not doing what we are not able to do, but we must try to do all we can. If we would be more concerned about laying up treasures in heaven, and not so anxious to lay them up on earth, it would be better for us here and for all eternity.

We are not living as near to God as we ought to. There is so much in the world to draw our attention in the wrong direction that we should be very careful about our conduct. If we do not see the world getting worse all the time, we have need to be alarmed; but if we realize that it is waxing worse and worse, and we are working against all the devices of the evil one, there is still hope for us. We cannot afford to be indifferent or allow ourselves to be discouraged. We must keep right on in the good way of the Lord. To live as God wants us to means much, and a great reformation is needed along this line.

God wants us to be sincere in all that we do in his service. He knows our hearts, and if we wish to please Him and worship Him in spirit and in truth, we must keep our hearts pure. We may deceive people, but we cannot deceive our Maker. The only right motive we can have in doing the Lord's will is to do all to the honor and glory of God. This is all embraced in this scripture: Thou shalt love the Lord thy God with all thy heart, mind, soul, and strength.

Years ago religious people often thanked God that there were so many denominations so that everyone could join the church of his choice and be pleased. The idea was that if one did not suit a person in the great number that he had to choose from that everyone could surely find one that would meet his demands. We do not hear this prayer now, as then; for religious people have come to the conclusion that there are too many denominations. People drift and change, but God changes not. He is the same God for all time. Re-

ligious, people and preachers give man a choice, but in this matter God has not seen fit to be so liberal. Jesus only built one church for man to be a member of, and if people are not pleased with the Church of Christ, they cannot serve the Lord according to His appointments. Remember that Jesus said that He was the way, truth, and life, and all who go to the Father must go through Him. There is no other name given among men whereby man can be saved. If we wish to be saved, we must go the way that Jesus has opened up for us. If people wish more liberty than is found in Christ, they must go to men for it, and not to God; but remember when this is done, and persisted in, that it leads to the broad way, and the end thereof are the ways of death. Let us stand and work in God's way.

When I was a boy I was at a Methodist meeting, some six miles south of Meaford, at a place called Mount Zion, (this Zion was not Jerusalem of New Testament times, where the word of God was sounded out by the Holy Spirit through the ambassadors of the Christ) and one of the leading members of said Church said that Methodism was never sick, but if it did get sick they would send for Dr. Clark. (Dr. Clarke was in the house at that time, and he was one of the leading physicians of that country.) Now it is certain that Methodism is sick, and Methodists are tired and sick of it, for they are revising it or giving it up to build on another foundation of sand. For other foundation can no man lay than that is laid, which is Jesus Christ. (1 Cor., 3:11.) All man-made systems of religion are built on a foundation of sand, and are destined to go down; but the Church of Christ is built on the Rock, and it will stand. "Thou art Peter, and upon this Rock (Christ) I will build my church, and the gates of Hades shall not prevail against it." (Matt. 16:18.) Jesus is the only Physician that can give us the infallible remedy for all of this religious confusion, and here it is: "Neither pray I for thee alone, but for them also which shall believe on me through their word; that they all may be one. As thou, Father, art in me, and I in thee, that they also may be one of us; that the world may believe that thou hast sent me." (John 17:20, 21.) "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And everyone that hear-

eth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it." (Matt. 7:21, 24-27.)

It should do us good to hear what the poet has said, for it is the truth: "Only the Rock the trial will stand." "On Christ, the solid Rock, I stand; All other ground is sinking sand."

ANGLO-ISRAEL No. 1.

June 26th, 1925.

As stated in introduction, these articles are prepared for the purpose of showing from the Bible and history that the British and American peoples descended from Abraham through Isaac and Jacob, and are of the ten tribes of Israel.

I feel sure that I shall have many criticizers, therefore I will aim to remain on the field fenced in by God's sacred and hold word.

WHAT OF IT?

Many people will ask, "What is the difference, if we are Israelites?" Well, when Paul saw fit to make the claim, and the prophets Isaiah, Jeremiah, Ezra, Hosea, Amos, Obediah and Daniel, have by inspiration of God, made it so much their theme, there must be some meaning to being an Israelite.

ISRAEL VS. THE CHURCH.

One is now ready to say, and, no doubt, feels uneasy to get at me with his pen:

THE CHURCH IS ISRAEL!

Where do we learn this? The meaning of "Isreal" is "God striveth," or "striven with God." It is true the people of Israel were God's people, and His chosen people. Now, you see we get into a habit of using speech for which we have no ground. Let us see how the word is used: Behold an Israelite! a church member? Paul prayed for Israel, (Rom. 10:1) for the Church?

It is true the Israelites were the family of God. As christians are of the family of God, so, in this sense only can the CHURCH be called "Israel." (See Gal. 6:16.) There are millions of Israelites today who are not christians.

Just a word ere we go further in this question. The question

which we now enter upon, when studied and understood causes faith and trust in God and His Bible, removing the great curse which is bringing destruction upon this world, viz., INFIDELITY. It unlocks the prophecies of the O. T. and gives man the true vision of Gods predictions as He intended he should have.

SPIRITUALIZING.

Leaders and teachers in the past ages have been prone to SPIRITUALIZE everything they didn't understand. We shall have reason to notice some of such misapplications as we proceed. All texts must have their literal or common meaning unless the contexts show clearly that they are used in a different sense.

ISRAEL, NOT THE CHURCH.

The Israelites were to be a company or MULTITUDE of NATIONS. Is the Church? See Gen. 17:4 and 35:11. The Church is a holy NATION, not nations. Israel is God's battle-axe, and with it He smashes the nations. Does He use the Church to do this? Behold, I have made thee (Israel) to be a new sharp threshing instrument having teeth; thou shalt thresh the mountains (kingdoms), and beat them small, and shalt make the hills (powers) as chaff. Is. 41:15; see also Jer. 51:20. This is the literal seed of Jacob, not the Church, and does not refer to the Israelites driving the Canaanites out of Palestine as it was spoken long afterwards.

A MULTITUDE OF NATIONS.

God said Abraham would be a father of the multitude of nations. (Gen. 17:1-6). The same promise was given to Jacob.

When Abraham offered Isaac upon Mount Moriah, God promised him blessings, and that his seed should be as the stars and sand of the sea-shore, and that his seed should possess the GATE of his enemies. (Gen. 22:15-18.) Where is this nation, COMPANY of NATIONS? Can you point it out? Has God's word failed? Can you expect to convert the infidel unless you can show him that God has and is fulfilling His holy truth?

There is only one nation in the world which is a company of Nations, and that, as everyone mostly knows, is Great Britain.

If you have not studied this question before, I will not ask you at the present time to accept that Great Britain and the U. S. are the fleshly seed of Jacob, and Israelites; but if you will follow carefully these articles we shall prove to you from scripture and history, beyond any question, that such is the case.

JEWS, ONLY A PART.

Many preachers and teachers have ever been preaching that all the Israelites or Hebrews there are in the world are the Jews, and hence the Jews are all the seed of Abraham left in the world.

Are the Jews a nation? They have been no nation since 606 B. C., nor have they had a king or been a kingdom. Are they as the stars or sands? They NEVER have been. There are about 15,000,000 Jews in the world. The Jews ALONE, then, have never fulfilled the promise God made to Abraham. Never!

Do you know that many Bible teachers have never learned that ONLY two tribes of the Israelites are, or ever were known as Jews—this shall be dealt with fully later on.

God's promise to Abraham and Jacob has never been fulfilled in the Jews alone. Then there are other Israelites beside the Jews or God's word has failed.

H. A. ROGERS.

(To be Continued.)

 OUR CONTRIBUTORS

WHY I AM A MEMBER WITH CHURCHES OF CHRIST.

1. I am a member of the Church of Christ because it is *called* the CHURCH OF CHRIST, and *not* known by any other name—because *in* its name it gives to *Christ* *pride of place*, and *the full glory*, which is *His due*, and through Him to the Heavenly Father.

2. I am a member of the Church of Christ because it ONLY *admits into fellowship* those WHO HAVE CONFESSED THEIR FAITH IN CHRIST and OBEYED HIM in the waters of IMMERSION.

3. I am a member of the Church of Christ because *as a Church* it meets *on the first day of the week* for the purpose of BREAKING BREAD, PRAYERS, FELLOWSHIP, and TEACHING OF GOD'S WORD in accordance with the New Testament precedent.

4. I am a member of the Church of Christ because WITHOUT ADDITION, and WITHOUT OMISSIONS, it preaches the SIM-

PLE and DEFINITE GOSPEL of the New Testament (as explained in perfect harmony by CHRIST, and the apostle-evangelists, PAUL, and PETER) with a view to the honouring and glorifying of God through the Lord Jesus Christ, and for the redemption of the sinful.

5. I am a member of the Church of Christ because it endeavours "*to speak where the Bible speaks, and to be silent where the Bible is silent*" on ALL MATTERS OF PRINCIPLE, and does not enforce matters of expediency and opinion upon my individual conscience.

6. I am a member of the Church of Christ because it is *essentially* EVANGELISTIC, according to the spirit of the Church standardized for our example in the New Testament.

7. I am a member of the Church of Christ because IT DOES NOT APPEAL TO THE GENERAL PUBLIC FOR FINANCIAL ASSISTANCE. It acts on the principle of *the Lord's people doing the Lord's work*, and looks upon and practices GIVING AS AN ACT OF WORSHIP, and a *privilege of Church membership*.

8. I am a member of the Church of Christ because ITS CREED *is the only and all sufficient creed known to the apostles*: "I BELIEVE JESUS IS THE CHRIST, THE SON OF THE LIVING GOD."

9. I am a member of the Church of Christ because

- (a) it is *a baptist church* in that it practices and preaches immersion;
- (b) it is *a methodist church* following the methods of the New Testament church;
- (c) it is *a presbyterian church*, for it is governed by a presbytery, or board of officers;
- (d) it is *a congregational church*, since its government is DEMOCRATIC, and the members of the church elect their own officers;
- (e) it is *episcopalian*, in the sense that bishops (or elders) exercise spiritual authority.
- (f) its members are *an army of salvationists*;
- (g) it is *catholic*, being *truly universal, unsectarian, and liberal in its vision*;
- (h) its plea is "That all lovers of Christ should be one," and on the seven-planked platform of ONE BODY, ONE SPIRIT, ONE HOPE, ONE LORD, ONE FAITH, ONE

BAPTISM, and ONE GOD AND FATHER OF ALL, is a firm foundation for *practicable, complete Christian Unity* for the purpose for which Christ desired it.

F. D. POLLARD.

(Adapted from the *Australian Christian*.)

WHY I BELIEVE IN THE BIBLE.

(By *Marie McConnell*.)

Much has been said in the last few years by "higher critics," so-called, concerning the Bible. It seems fitting, therefore, that those who accept the Bible should set forth their reasons for this faith, inasmuch as the Book commands: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." (I Peter 3:15.) Therefore, it is up to us to prove that the Bible is true, if we would have others believe that our hope is not a delusion. If asked why I believe the Bible to be true, and, consequently, the word of God, I would give the following reasons:

1. I believe the Bible is true because of its enduring qualities—because *it lives*. It is the oldest book in the world. It was begun by Moses and completed, sixteen centuries later, by John. It treats of things from the "beginning" of the world and reaches into the hereafter. Man-made books become obsolete, but the Bible endureth forever. It is so full of life and vitality that it imparts life to other books. Most literature which has survived any considerable length of time is based upon the Bible. "Paradise Lost" and "The Pilgrim's Progress" are examples of the books which live because they draw their inspiration from the Bible, which is the only book that never becomes dull from re-reading. Truth never dies—the Bible lives always. This is strong proof of its veracity.

2. I believe the Bible is true because of *its influence* upon those with whom it comes in contact. It is well adapted to human nature. It uplifts, civilizes, and sanctifies man. It has placed its imprint upon our literature and our laws. Even our calendars point back to the year of the birth of the Bible's foremost character. Where the Bible is unknown, ignorance and superstition prevail. Without the Bible, we know neither our origin nor our destiny. Could a falsehood enlighten mankind as the Bible has? If so, our moral ideas are mistaken ones, and falsehoods are the greatest and most worth-

while things in the world. But no! That is absurd, and we know that the Bible is true.

3. Despite the fact that the Bible was written by different men at different places in different ages, it contains *no contradictions*. This is marvelous, but true. There have been some *seeming* contradictions, but, under examination, they have been harmonized. The men who wrote the books of the Bible were in a position to know whether they were inspired or not. These men believed that what they wrote was true so strongly as to suffer persecution rather than not write it. They were so confident that what they wrote was true that they did not even try to harmonize it with other portions of the Bible. This is evidence that there is no imposture about the Bible.

4. If God is *the author* of the Bible, it is true, because his word is true. Good men, bad men, Satan, angels, or God are the authors of the Bible. Good men or angels are not its authors, because, if they had been, they would not have ascribed it to God, thereby telling a lie. Bad men or Satan are not its authors, because they would not have condemned sin and upheld righteousness. In fact, the sublime thoughts of the Bible could not have originated in evil, or even human, minds. Therefore, by eliminating all other possible authors, we perceive that God is the author of the Bible; hence, it is true.

5. If we are to take the testimony of the really great men of the ages, as we do on other subjects, we will have to admit that the Bible is true, because all our great scholars have expressed their belief in the Bible.

6. The Bible has been repudiated by infidels through all the ages, but no evidence of its falseness has been produced. It has stood firm through all tests. Surely, if the Bible were not true, the world would have discovered it by this time. For every effect there must be an adequate cause. Then, why has the Bible continued to be regarded as true? It must be *because it is true*.

7. I believe the Bible is true because all of its prophecies have been, or are being, fulfilled. The prophecies regarding the desolation of Babylon, the outcast state of the Jews, the papal claims, and the "waxing worse and worse of evil men" are being fulfilled before our very eyes. This proves the Bible is true.

8. I feel fully assured that the Bible is true; but if it were not, those who believe it are happier in this life and just as safe in death as the infidel. If it is true, as I have proved, the infidel is lost, while we are saved. So, either way, those who believe the Bible are on the safe side.—*Gospel Advocate*.

THE VOICE OF NATURE NOT ENOUGH.

But let us always remember that grandeur and the beauties, the witchery of nature's excellencies, though God himself is there and is speaking, can never bring a sinful, needy, lost man to that reconciliation with God which he must have to be saved. No man, by going out into the wilderness or the fields, and by any mere "natural" experience, can ever know God as he must be known. The whole message of the word of God is, not that we can find God fully in nature, but that we can find God only in Christ. Every Old Testament character who found God in nature was supernaturally granted by God a manifestation of himself that went utterly beyond the voices of nature. God revealed himself to Moses and Elijah and David as a God of grace as well as of law. Paul and John were shown, by revealments of the Holy Spirit, such inexpressible and inexhaustible riches of grace through the Lord Jesus Christ as the myriad voices of God's natural world could never have taught them in a lifetime.

No, nature alone cannot teach us of grace. "The heavens declare the glory of God, and the firmament sheweth his handiwork;" but it took the Son of God, incarnated, humbling himself, becoming obedient unto death, even the death of the cross, pouring out his life-blood, to consummate the work of grace whereby we may be saved. The blood of Christ as a means of atonement is fundamental in the Christian religion, but nature cannot tell us the story of the blood. That saving revelation of God's love is given in God's inspired word. The book of nature can never supplant God's superior Book.—*Jas. E. Chessor*, Feb. 1924.

NEWS AND CORRESPONDENCE

Beamsville, Ont., June 15, 1925.

Mr. D. MacDougall,
West Gore, N. S.

DEAR BRO. MACDOUGALL:

I am enclosing a report of the June meeting. It may be that

Bro. Petch will also send a report, in which case you may use his instead of mine.

Bro. W. D. Campbell, of Detroit, remained over with us a week resulting in thirteen additions by primary obedience and one restored to fellowship. Enclosed \$1.00 for the Review.

Fraternally yours,

Box 16

C. B. CLIFTON.

* * * * *

Glencoe, Ont., June 15th, 1925.

DEAR BRO. MACDOUGALL:

I have been having a most enjoyable time since I arrived in Ontario. Preached for the brethren at home five or six times. Attended the June meeting at Beamsville, which was a good feast of good things. I went from there to Selkirk via Niagara Falls, preached at Selkirk twice and from there to Woodgreen (where Bro. Whitfield lives.) We started a meeting here yesterday, June 14th. Bro. Whitfield went to Forest to preach yesterday afternoon.

Yours in Christ,

J. C. BAILEY.

* * * * *

Meaford, Ont., Can., June 13, 1925.

DEAR BRO. MACDOUGALL:

We made the change from Ala. to Can. so quickly; the distance we came, and the change in climate, people and conditions, all combine to make it a great change. It's hard to realize it, but its true. We are getting comfortably settled, and think we are going to like it here. The church owns a good brick, substantial, roomy, well-furnished home for its preachers, which we appreciate. The meeting house is well located, and is built of brick. Is furnace heated, well seated, with extra class rooms and the baptistry. Is surrounded with a grassy lawn and a hedge. Has also shed for the horses and cars. The meetings are well attended. We have a good prayer-meeting, but we hope to improve it. In the absence of a preacher the brethren keep up the regular services, for we have here several who are both willing and able to speak well. There seems to be a good spirit in the meetings and they are reverent and devoted. As to the amount given to missions, I'm not informed. But the church is helping some locally, where it is needed. I don't know of anything at present that is disturbing the peace. They tell me the membership is about 125. I came here with the intention of being an evangelist, and not the

"Pastor," and told them I was not going to do their work, but to work with them in the Lord's work, and as best I could do my share of it. Tonight I am starting a Boys' Class for Bible study and development. We are planning also to start a children's class in connection with the prayer meeting. We had a children's class at Bridgeport; the results were gratifying. I miss the children at prayer meeting. Am also endeavoring to get a Ladies' Bible Class started, to be held some week day, for the purpose of having a Bible lesson, and after dismissal to visit in the town and advertise the meetings and keep in touch with the needs of a charitable nature.

I have preached once at Cape Rich since coming. Good attendance. Also once at Griersville. Tomorrow I begin a revival at Griersville. We are planning also to help Collingwood, about 20 miles south on the shore, also Thornberry about midway. But haven't got to these places yet. The church here (in town) had no revival on its program for this year; but we are now planning to have about a week's meeting the first of July. Bro. Geo. Klingman, of Toronto, is coming up to preach through the week. After I begin on Sunday. We regret to say that Bro. K. is leaving Canada. We need good preachers here. But we hope and pray he does a good work in his new field with Thorp Spring, Christian College, in Texas.

I don't know how many take the C. M. R., but have seen a few. Will do what I can to circulate it. However, it seems I've never been very good at getting subscriptions.

The church here has had numbers of good preachers, and the relationship of church and preacher has been pleasant as far as I've learned. The last preacher, Brother Gordon McPhee, was no exception. He is esteemed highly.

It was my pleasant privilege to attend the June meeting at Beamsville. I suppose some brother conversant with "June Meetings" will give a report.

I saw Edith and Elsie, which seemed like old times. We are looking for Elsie up before she goes away.

I close with kindest regards, and success to the C. M. R.

Brotherly,

E. GASTON COLLINS.

* * * * *

Sipri Bazar, Jhansi, India, 25th May, 1925.

DEAR BROTHER:

I am glad to inform you that my son James comes out success-

ful in the B. A. exams. this year, and he wishes to take up some missionary work of the Church of Christ. Nowadays also he is doing the same work.

Would you be kind enough to publish his name in Christian Monthly Review, Nova Scotia for some missionary work.

With all true love and good wishes to you,

Yours in the Christ,

G. RAM.

* * * * *

JUNE MEETING.

The June meeting of the Churches in Ontario was held in Beamsville, June 6, 7 and 8. Representative brethren from all over the Province, numbering some five hundred were in attendance, as well as a sprinkling of visitors from the States.

The meetings on Lord's Day were held in Community Hall, a new and commodious auditorium with a seating capacity of nearly eight hundred.

On Saturday evening at the meeting house Bro. C. W. Petch delivered a fine discourse. Bro. E. H. Hoover, of Chattanooga, Tenn., presided at the table Lord's Day morning.

Bros. George A. Klingman, W. D. Campbell and C. G. Vincent, delivered stirring addresses during the day.

Three open sessions were held during the meeting, and a large number of brethren gave short helpful talks, together with reports from the different churches represented. Lunch was served at the hall after the morning meeting, and was followed by more than an hour of cordial handshakes, renewing of old friendships and making new ones. A splendid spirit was manifest throughout the gathering.

A very strong missionary spirit was in evidence among the brethren, which came to a fitting climax at the last session held at the meeting house Monday morning, when the Committee of the Ontario Churches co-operating with the British Committee, made their report of the Foreign Missionary activities of the Churches of Christ, and a concerted effort was made to interest all the Churches in Ontario in this great work.

This is the first June meeting it has been the writer's privilege to attend, and permit me to say in closing that the fine spirit shown, and the sweet fellowship had now for the first time with so many of my Canadian brethren is sincerely appreciated.

May God's richest blessings rest and abide with you all.

Fraternally,

C. B. CLIFTON.

Havre, Mont., June 10th, 1925.

Christian Monthly Review,
West Gore, N. S.

DEAR BRO. MACDOUGALL:

Inclosed please find one dollar (\$1.00) for the renewal of my subscription to the C. M. R. for another year. I like the little paper very much.

Your Sister in Christ,
EDNA NELSON,
Box 1572, Havre, Mnot.

* * * * *

Praying God's blessings upon you in your worthy work. I remain

Sincerely yours in Christ,
H. A. ROGERS.

P. S.—I feel sure that a host of our readers would like to see the Editor's likeness. Why not?

* * * * *

Meaford, Ont., Can., June 22, 1925.

DEAR BROTHER:

We closed a good meeting last night at Griersville, 5 miles out. Good attendance, with large crowd last night. The brethren will begin the Sunday Bible Classes. One addition during the meeting—a splendid young man baptized.

Brotherly,
E. GASTON COLLINS.

* * * * *

GREAT BRITAIN.

Additions reported: Birstall, 12; Glasgow, 4; Hucknall, 1; London, 3; Griffithstown, 1; Kilbernie, 2; Twynholm, 3; Netherfield, 12; Swindon, 1; Treharris, 7.

Nottingham Conference reports during year, 99.

Because of departures from New Testament Christianity, some churches are reported being withdrawn from by the faithful.

Your C. M. R. has done me much good, and I feel that I have a true friend and brother in you. We may never meet here, but in Heaven we shall know each other there. I am fighting on for victory over the world, the flesh, and the devil. Remember me in your prayers and I will remember you.—V. LIGHTHEART.

Mt. Olivet, Ky., June 18, 1925.

Mr. D. MacDougall,
West Gore, N. S.

DEAR BRO. MACDOUGALL:

It has been a long time since I have written you, or sent an article for the C. M. R., but I have been in close contact with the enemy of all truth in Ky. and Tenn., but as the smoke is clearing some I am writing you.

This country is full of denominationalism, including Degressiveness. My heart is made to ache when I see churches that once stood for the ancient order of things, given over to digression. They will go in with the Methodist and Baptist against "Us," but thank God the truth is winning its way into the hearts of some, and in ten years, if we keep on the firing line, there will be many true churches in these parts.

I am at this place, preaching in the Court House. Prospects, good.

Faternally,

J. L. HINES.

* * * * *

MORE MISSIONARIES.

Eight new missionaries are booked to sail Aug. 18, from San Francisco, for the Far East. Four of these are going from the Church at Morrilton, Ark., to China; two from the Church at Abilene, Texas, to India; and two from the Church at Waverley, Belmont, one of the forty Churches of Christ in the comparatively small city of Nashville, Tenn., to Japan. These missionaries are not subject to the dictation or control of any society, committee or board, such things being wholly unknown to apostolic teaching and practice. Their work will be simply sponsored by the churches from which they go.

* * * * *

Newmarket, R. 3, Ont., June 25th, 1925.

DEAR BRO. MACDOUGALL:

The work at Pine Orchard is continuing with fair interest. I baptized one young man a few weeks ago, and we look for others before long. There has been a good hearing at the Lord's Day evening meetings; and the seed of the kingdom is being sown by Bro. Lundy, Bro. Alex. Stewart and occasionally by myself.

I very much enjoyed the June meeting at Beamsville. The fellowship was of the best. The pleasure and joy in meeting again the

brethren, with whom I had worshipped and labored in days gone by, was very great, and like Paul, I "thanked God and took courage."

The call for greater interest in missionary work was heard at most every service, and good results are already seen, in that churches have contributed to the Foreign work, which had not done so heretofore. It would be well to publish the Foreign missionary report in the C. M. R. that other churches may know what has been done.

I was with the Church at Selkirk on June 21st, and spoke three times. I think the brethren there are feeling more the need of harmony and united effort to carry the cause of Christ forward. We will still "pray for the peace of Zion." I very much appreciated the love and fellowship shown to me by many of the brethren there.

Yours in Hope,

CHAS. W. PETCH.

OUR EXCHANGES.

DEBAUCHING YOUTH.

It is charged against the younger generation that it is lacking in restraint in manners and morals. Youth—the charge is repeated endlessly—is flippant in its attitude toward all the realities of life, and lives at such a pace that it is jaded and blase before ever the period of childhood has passed. Teachers, preachers, sociologists, writers, reiterate that "conventional morality" has been thrown to the winds by the young men and women of today, that the aim and object of their lives is summed up in the phrase, "a good time."

Possibly it is true. It would be strange if it were not, considering the diet, in the form of books, magazines, plays, moving pictures, and personal example that is laid before their unformed minds to digest—laid before them by an older generation, be it noted, and chiefly for gain.

Take a look at the newsstands. Tons of pornographic and salacious material placed on sale every month for boys and girls to buy and to read. An American writer, Hendrick W. Van Loon, characterizes it as "a putrid stream of the most despicable, the most iniqui-

tous, and on the whole, the most dangerous form of a degraded variety of literature, sold and publicly sent through the mails." It is plain filth masquerading as literature. It ranges all the way from "confessional" magazines to plain pornography, and there is no distinction whatever between any of them. Some sell as "art," some as "comic," some as "physical training," some as "romance." They are all literary garbage, just smut and eroticism.

Take a look at the bookshelves. Good books in thousands are being published, of course, but along with them another stream of filth. For mature minds they are harmless, possibly. For immature minds, they constitute a poisoned well. There is no reference here to the frankly sexual work, published for limited circulation. It does comparatively little harm. It is the "best sellers," the stream of novels that young people read. A few years ago almost any one of the popular novels of today would have been prohibited public sale or circulation. The moral they teach, if they can be said to have a moral, is that sin is gay and attractive, and brings no suffering in the tolerant and pleasant world of today. The moving picture industry will not be accused of being over-squeamish—but last year, according to Will H. Hays, more than a hundred successful novels were submitted to picture producers and refused because, in plain language, they were too dirty.

On the stage—what? New York is blase enough, but the stage productions of the past season in New York touched such depths of pornography that even New York protested and tried to apply an ineffectual censorship. The stage laughs at old-fashioned ideals of decency, and virtue, and truth, and right-living.

The motion picture industry is making a strenuous effort to keep itself clean, and it does as a matter of fact do better than the stage and better than the publishers of books and magazines. But not the most faithful adherent of the screen would claim for it that it does not frequently show vice attractive and virtue miserably unattractive. Nor are all the producers even trying for cleanliness. The prevalence of pictures with such title as "Flaming Passion" and "Unlawful Love" is evidence enough on this point.

From all these sources comes the food for the minds of the boys and girls. It is no cause for wonder if they think virtue old-fashioned and nastiness nice. It is almost a miracle if any of them attain ideals of right-living, honor, truth and cleanliness of mind. It is fashionable to sneer at reformers as white-collared hypocrites and

kill-joys, and no one sneers louder than those who are lining their purses with the proceeds of the filth they peddle. But it does not require the instinct of a reformer to deplore the morals and manners of the day, or the influence they have on the growing generation. Surely it is time for aggressive action against those who for pay are debauching the minds of our Canadian youth. At least responsible public authority can purge the newsstands, and bookshelves, the stage and the screen of some of the rottenness and disease they are spreading, and give the church and the school and the decent home some chance of shaping the character of boys and girls.—*Winnipeg Tribune.*

* * * * *

“In due season we shall reap, if we faint not.”

Regarding these communications, the Editor recommends the writers to get in touch with some of their friends who would arrange their letters in proper form for the press.

We do not object to denoting necessary space for the publication of these letters, but it is unfair to expect the Editor to re-arrange same, as in so-doing he may convey an entirely different view from that intended.

* * * * *

There's a preacher in Kansas who should have his salary raised for making this announcement from his pulpit recently: “Brethren, the janitor and I will hold our regular prayer meeting next Wednesday evening as usual.”

* * * * *

AT OUR BEST.

There are some men and some women in whose company we are always at our best. While with them we cannot think mean thoughts or speak ungenerous words. Their mere presence is elevation, purification, sanctity. All the best stops in our nature are drawn out by their intercourse, and we find a music in our souls that was never there before.

* * * * *

THE GOOD LIVES led by the early disciples were a powerful argument in favor of the religion of Jesus Christ. The disciples of every other system of theology and religion fall so far below the disciples of Jesus Christ as to make impossible any comparison whatsoever. No code of morals or ethics ever prompted such an improvement in human character as that contained in the sayings

and teachings of Christ. The good influence exerted by the lives of the early Christians, their abounding in good works, their exemplary conduct, and their rigid practice of soberness, righteousness, and godliness, gave great weight and influence to their preaching of the gospel. As the history of the past is open before us, let me ask what other religion ever known to the world had oracles who taught: "And let our people also learn to maintain good works for necessary uses, that they be not unfruitful." (Tit. 3:14.) "See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all." (1 Thess., 5:15.)

* * * * *

It is needless to say that Jesus wants the youthful worker as well as the aged saint in his service. He wants young men and young women to work in his harvest; laborers that can give their best years to advancing his kingdom; young lives that can the more easily be molded into exemplary Christian character. "Remember also thy Creator in the days of thy youth." "Let no man despise thy youth." To the unemployed youth Jesus is saying: "Why stand ye all the day idle?" To those willing to hire he is saying: "Go ye also into the vineyard, and whatsoever is right I will give you." Indolence, dissipation, wild-oats sowing are excluded; work is required. There are at least two good reasons why young people should enter the vineyard. The first is that they may be able to accomplish more for the Lord—do a full day's work. The second is that they may have time to tone down and develop a more perfect character. The earlier the young reaper enters the harvest, the more sheaves he shall be able to reap, bind, and garner; the more souls he may win for Christ. Then no one, however early he may enter the church, has any more time than he needs to work upon the gross bulk of his personal character. It is no child's play to buffet the body and bring it into subjection, to bring every thought and imagination into captivity to the obedience of Christ. Moreover, it is not best, nor is it safe, to burn out the candle of one's life in wayward living and then blow the ashes into the Almighty's face. It is the divine will that youth shall consecrate its exuberant life to the divine service—all its faculties, powers, aspirations, activities. Then when old age comes after a life of consecrated diligence, there will be no remorse, and in the hour of death there will be no need for death-bed repentance.—*J. E. Chessor, in G. A.*

Needs of the churches: A more efficient eldership; a more aggressive spirit in its work and worship; more of the real, genuine spirit of "I want to be a worker for the Lord;" more study of God's Holy Word; more prayerfulness and less prayerlessness; more consecration and less desecration; a fuller sense of realization and appreciation of the greatest work to which God has ever dedicated his people; more of the spirit to sacrifice unto the Lord; more honesty in trying to meet our obligations to our God.—*G. W. Farmer.*

* * * * *

"Better acquaintance through the growing nearness of all nations to each other, a quickening sense of human brotherhood, the intolerable burdens of armament taxations, the glowing study of the horrible economic waste, the deepening and broadening outcry of the Christian churches, the attitude of labor—all of these will force the politician, be he never so recalcitrant, sooner or later to join the alignment against war.

"The program will be a codification of international law, the constitution of a world court operating on the basis of such codified law, gaining authority and prestige in its fearless application, and along with this the definite and solemn agreement among the nations that, with a new supreme court in the world, war will no longer be recognized as a rival supreme court, and that nations which go into that court, that bad old court, are outlaw nations."

* * * * *

A man's ears are so placed that he may catch the things said to his face. It was never intended that he should hear the things that are said behind his back.

* * * * *

THE CHRISTIAN'S BUSINESS.

It is related of an eccentric old gentleman that on one occasion, having to wait in a railway station, he approached a fashionably attired lady, and without the formality of an introduction, he began to speak to her about her religious welfare. He spoke with great earnestness and force, and in a moment left her to her own reflection. When her friend returned, she told him what had happened, when he said angrily, "If I had been here I should have sent him about his business;" whereupon the lady replied, "If you had been here you would have thought he was about his business."

The most important thing in the world to a man is his salva-

tion; and the most important thing in the world to those who can influence him is to bring him to a decision for Christ. This is the business that should come first. "Seek ye first the kingdom and his righteousness," that is, first in order of time, first in order of importance. It was the great business of Christ, he thought nothing, he said nothing, he did nothing that did not bear directly upon his great work of saving the lost.

* * * * *

A country minister was driving a spirited horse through a village when he overtook the local doctor and offered him a lift.

Ten minutes later the horse bolted, upset the carriage, and spilled both men. The doctor rose to his feet and turned angrily toward the clergyman.

"What do you mean by inviting me to ride behind such an animal?" he demanded.

"Well," replied the minister, mildly, "it was lucky that this time there were no bones broken, and I always like to have a doctor with me when I drive that horse."

* * * * *

A cynical old bachelor says that marriage is an institution for the blind.

* * * * *

The woman who makes a man a good wife incidentally makes him a good husband.

* * * * *

"People insist on asking me to what denomination I belong. I tell them, simply and sincerely, that my father was a Quaker and my mother an Episcopalian; that they both became Plymouth Brethren; that I married a Congregationalist, who takes me to a Presbyterian church built by a Baptist, where we sing Catholic hymns and share a Jewish Bible," writes the New York correspondent of Truth.

* * * * *

OLD PROF'S TROUBLES.

"You look annoyed tonight, professor. What is troubling you?"

"Oh, it's my memory that's playing me tricks. There was something that I wanted to fret about and I've forgotten what it is."

* * * * *

Over the north door of a little church in a country town is carved the inscription: "This is the gate of heaven." A visitor to the vil-

lage last Sunday found the following notice nailed on the door itself:
"This entrance is closed during the winter months."

* * * * *

THIS SCIENTIST BELIEVES BIBLE STORY OF CREATION.

KNOWS OF NO MECHANISM THAT COULD CREATE HEAVEN AND EARTH

OTTAWA, May 20.—"We must contemplate in our philosophy now the absolute annihilation of matter," declared Dr. J. C. McLennan, F. R. S. C., of Toronto, in the course of his presidential address delivered last night to the Royal Society of Canada. Dr. McLennan's address was on "atoms and atomic energy."

He said that matter is a form of energy and it may disappear and turn into light and radiation.

We live in a world of atoms and in a world of energy changing," he said.

At the close of his address, Dr. McLennan remarked:

"It says in the old book: 'Let there be light,' and it looks as if the destiny of this universe is light. In the old book it tells: 'God created the heaven and the earth.' I believe he did. I know of no mechanism that could do it."

Dr. McLennan said he did not think any fears need be entertained of possible shortage of energy in the universe.

The sum total of the universe today was exactly the same as when created, said Dr. McLennan. What went on, he added, was nothing more than a change of energy.

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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