

Christian Monthly Review

WEST GORE, HANTS CO., N. S.

Vol. X.

OCTOBER, 1925.

No. 10.

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OUR DIRECTORY

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

CALGARY.—221 Eighth Avenue East (Wright Block) is the meeting place of the Church of Christ, in Calgary. The Lord's Day—Breaking Bread, 11 a. m.; Preaching the Gospel, 7.30 p. m. Friday, 8 p. m.—Bible Study. Secretary, W. W. Scott, 2214 Fourth Street, N. E.

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.

(Continued on Page 29.)

Christian Monthly Review

Organ of the Churches of Christ in Canada.

A Magazine of Religious News and General Religious Intelligence, Published Monthly for the Promotion of Christian Unity, Truth and Righteousness at

WEST GORE, - - - NOVA SCOTIA.

\$1.00 PER YEAR IN ADVANCE.

32 PAGES

D. McDOUGALL, Editor and Publisher.

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JOHN M. BRUCE,

J. L. HINES,

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DR O. H. TALLMAN,

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All communications and remittances to be addressed to Christian Monthly Review, West Gore, N. S.

REMITTANCES made by Postal Note, P. O. Order or Registered Letter, are safe and desired. Cheques not acceptable. Sums of One or Two Dollars may, without much risk, be sent folded in paper and enclosed in good envelope. It does not pay the sender to practice registering small sums, as the cost is more than the risk.

RENEWALS should be made at or before expiration of time paid for.

DISCONTINUANCE requests must be accompanied with payment to date. Till then, subscribers are still subscribers and their papers will be continued.

RATES OF ADVERTISING: One quarter page, one insertion, \$1.00; one year, \$5.00. Church Directory Ad., one inch and under, one year, \$1.00.

Vol. X.

West Gore, N. S., October, 1925.

No. 10.

A SMILE.

The thing that goes so far toward making life worth while,
That costs the least and does the most, is just a pleasant smile.
The smile that bubbles from the heart, that loves its fellowmen,
Will drive away the clouds of gloom and coax the sun again.
It's full of worth and goodness, too, with manly kindness blent;
It's worth a million dollars, and it doesn't cost a cent.

There is no room for sadness when we see a cheery smile;
It always has the same good look; it's never out of style;
It nerves us on to try again when failure makes us blue;

The dimples of encouragement are good for me and you.
It pays the highest interest—for it is merely lent;
It's worth a million dollars, and it doesn't cost a cent.

A smile comes very easy—you can wrinkle up with cheer
A hundred times before you can squeeze out a salty tear;
It ripples, out, moreover, to the heart-strings that will tug,
And always leaves an echo that is very like a hug.
So, smile away! Folks understand what by a smile is meant;
It's worth a million dollars, and it doesn't cost a cent.

EDITORIAL

THE ISSUE JOINED.

And the fight is on! "The Truth is mighty, and must prevail."
Bro. Price Billingsley, one of the staunchest Gospel Advocate writers,
is gladly given some of our own space in this issue for his excellent
article below.—Ed.

THE BIBLE INERRANT.

(By Price Billingsley)

Today the country is verily at grips with infidelity, which is one of the big and vital issues of the hour. Satan turns a new trick filling pulpits and college chairs with those who exalt the guesses of scientists over the Bible and asperse the sacred record and bring it into general disesteem. They profess that they know God, but in works verily they reject him and set at naught the divine way. They are infidels, in spite of no matter what they profess or believe themselves to be, deceivers of the most dangerous type. Yet the uproar over evolution is not an unmixed evil. It is well that those who in these things give rein to the flesh and feed human pride should be known for exactly what they are, and in every denomination there is such war over the issue as to force new cleavages and realignments, which Jehovah can overrule, so that they who will to do his will shall have their eyes opened and error's shackles struck off. If only amidst

these upheavals the churches of Christ are awake and prepared to take full advantage of their unrivaled strategic position!

Let the issue be squarely joined. The first of truths to be maintained is the inerrancy of the Bible. If Jehovah wrote it, it is infallible. It is inerrant or not divine. If he is not its Author, it is a deception. But if we accede to its divine authorship, there is no course left us but to accept unreservedly every word of it as infallible. If we may edit and discard parts of it, we disown it as divine, unless, indeed, God blunders, in which case he is not God at all. There is no middle course; the entire Book stands or falls together. But let it be affirmed with all assurance that God himself is the Author of the Bible. Holy men of God wrote and spoke it at his immediate incidence, whereby was revealed, not their own thoughts or will, but the mind and will of the Creator. Their own frailties and limitations of the flesh were insured against by inspiration. They did not originate; as fit instruments, they only transmitted the truth from God; and nothing in this Book has ever been disproved, though for ages the most powerful of sinister forces have waged relentless warfare upon it, with the inevitable result that those who affected to criticize and correct it were forced finally to admit themselves in error. Then let the fiercest light be turned on, the fullest and freest investigation be courted. Let Christians explore anew the grounds of the faith within them and know that the foundation of God standeth sure. Let us take the fight to the scoffers.

Shall the Creator be brought to count by our rule of thumb? What saith Jehovah? There is no wisdom nor counsel nor understanding against the Lord. (Prov., 21:3.) Who is man to reply against God? (Rom., 9:20.) A wild ass's colt. (Job 11:12.) Wise men by searching cannot find God out. (Job 11:7-11; Eccles., 3:11; 8:17; Rom., 11:33.) Man must not be exercised in matters too high for him. (Ps., 131:1; 139:6.) Great things doeth Jehovah which we cannot comprehend. (Job 37:5.) There is no searching of his understanding. (Isa., 40:28.) His judgments are a great deep (Ps., 36:6) which no man can approach unto (1 Tim., 6:15, 16). Nothing is too hard for him. (Matt., 19:26; Luke, 1:37.) Then, what if some things in the Bible should appear unreasonable or impossible to us? Does this prove it uninspired? We accept nature in spite of difficulties encountered, waiting for more light, and it is arrant egotism to do otherwise with the word of the Lord, for it is utterly beyond the creature to pass upon the Creator. Not that his ways are unreasonable, though this is no lawful question to raise with

those who profess to believe and be subject to him; we have no right to bring the realm of faith and the things of God to the test of human philosophy and reason. What God says and does is true and right forevermore, regardless of our puny minds and purblind vision, and these the heart of faith accepts without reserve or question.

But let a kindly word of caution be added. I understand the parental ambition to see children get up in the world and advance, the commendable willingness to endure hardships and practice rigid self-denial therefor. However, here lurks a deadly peril; so that wise parents will have a care when their children go away in quest of a finished education that they do not return with a finished Christianity. For in almost every center of learning in the land are polished and winsome professors who under innocent-looking guises are ready to insinuate into tender hearts the infidel blight that the Bible is not infallible. I am persuaded that many noble souls have been snared and ruined through this pitfall which Satan knows so well how to spread for unsuspecting feet. I have seen young Christians back from college, devotees to apostate science and human reason, no longer really interested in the Bible and the church, though pure and consecrated when they went away. Youth must be made aware of these dangers. Let your boy and girl be first grounded and settled in the truth; to understand that God is true, though every man a liar. Make them know that in all the world nothing is important compared to accepting the Bible as from God and its every word as true. It is the polestar by which the whole life is to be reckoned, else one is lost irretrievably. This is why I want my children educated where the word of the Lord is the ruling textbook.

BROTHER WHITFIELD.

Our dear and highly esteemed brother, associate and co-worker, S. Whitfield, has in the Providence of God, very unexpectedly by us, been called home to his reward. We knew of his serious illness some time back, when his good articles for the C. M. R. were written while in bed, but believed that he had measurably recovered, and was hoping for his long continuance with us as a staunch pillar and supporter of the truth. His demise, at the zenith of his usefulness, is a sore loss to our needy Brotherhood, and to the cause of truth and righteousness, and is keenly felt by us as a personal bereavement. Belov-

ed for the truth's sake, to which he was eminently faithful, steadfast and true, a prompt and never failing fellow-helper to the truth, our loss seems irreparable. But "God moves in a mysterious way his wonders to perform." When he wanted Christianity spread over the world, he allowed its chief proclaimer to be carried a prisoner to the Heathen rulers and his head cut off. Human wisdom would regard this as a blunder in the management of the initial affairs of the new kingdom. But God, who brings good out of evil, and makes the wrath of man to praise him, by this means planted Christianity in the metropolis of the world, from whence it permeated and leavened the whole Roman Empire. In the shortness of our vision, and the weakness of our faith, we cannot see how our present loss can be repaired, let us remember that God lives, and that his arm is not shortened that it cannot save.

Our departed brother has left five sons to follow in his footsteps. Is it not possible, and may we not hope that three or more of these may become imitators of their good example, by devoting their lives to the noble and blessed work of preaching the Gospel and saving the lost.

Brother Whitfield is the first of the Christian Monthly Review Staff to rest from his labors. We know his work will follow him. Always prompt, regular and on time with his articles, which were always lovable, scriptural and good, WE shall miss him, and cannot yet see how our loss can be repaired. May we hope that those who remain will do MORE and thus help to fill the gap.

To Sister Whitfield and the bereaved family the loss is irreparable, God grant the grace to bear it.

D. McDOUGALL.

OUR ASSOCIATE EDITORS

PARAGRAPHS.

(H. M. EVANS.)

FAITH—Num., 13:17-33.

Faith sees fruit, unbelief is barren.—v. 26, 27

Faith looks up, unbelief looks around.—v. 29.

Faith says we are able, unbelief says we are not able.—v. 30, 31.

Faith magnifies God, unbelief magnifies difficulties.—v. 28-31.

Faith sees God, unbelief sees giants and cannibals.—v. 30-32.

Faith takes us into Canaan, unbelief shuts us out.—Heb. 3:19;
4:3.

Faith sees Christ, unbelief sees waves and wind.—Matt., 14:28.

We see doubts and fears, Jesus success in faithfulness.—Matt.,
14:28-31.

Disciples saw failure, Jesus saw fish.—Luke 5:5-7.

Gideon thought he was alone, God saw 32,000 warriors.—Judges
6:15; 7:3.

Elijah thought he was alone, God saw 7000 faithful ones.—1
Kings, 19:10, 18.

Elisha's servant saw enemies, Elisha saw God's army.—II Kings
6:14-17.

Saul looked for donkies, God saw a king.—I Sam., 11:15-21.
Selkirk, Ont., Sept. 16, 1925.

* * * * *

Box 66, Porter, Wash., Sept. 1st, 1925.

Home address for Mail:

738 Oronds Ave., Wenatchee, Wash.

DEAR BROTHER MACDOUGALL:

Enclosed find my subscription to C. M. R.

At present I am engaged in a protracted meeting at above place. I am making my home at Bro. John McMaster's, 83 years of age, one of your own countrymen. He is a wonderful man for his age, eyesight and hearing good and can use the axe with great dexterity. He left Nova Scotia about the year 1862 and went to Ohio, then to Wisconsin, where he engaged in lumbering for a long period. When he saw the C. M. R. he became quite enthusiastic and insisted that I get busy and write an article, he is going to subscribe for paper. I have written on the subject of the New Birth, and will forward it in time for next issue. I am almost getting impatient for Bro. Roger's proof that Jeremiah fled with a daughter of Zedekiah. Poor Jeremiah was blamed for enough evil when alive, and is often referred to as the weeping prophet but never as the fleeing prophet. If history contradicts scripture, I prefer the sacred text. In Jeremiah chap. 39:11-14, also 40:1-12, we have the record of his treatment, and retirement in 43:8; 44:28-30. Chap. 28:23, we have the prophecy concerning Zedekiah's daughter, not much hope in that verse of a trip to Ireland, but perhaps Bro. Rogers can explain it.

Yours in Love and Hope,

JOHN M. BRUCE.

OBITUARY.

Bro. Samuel Whitfield was born near Meaford, Ont., in 1870, and died at Woodgreen, Ont., on Sept. 17th, 1925. He was baptized by Bro. Roberts while in his teens, and soon after decided to give himself to the work of preaching the gospel. After attending the High School at Meaford he spent three years at the Nashville Bible School and did evangelistic work during the summer months.

When he returned to Ontario he preached at Beamsville and other places for awhile, and then took up the work at Walnut Bottom in Pennsylvania for a few years. From there he moved to Woodgreen, Ont., where he lived until his death, the result of Bright's disease.

Bro. Whitfield leaves five sons from his first wife, who are all workers in the church, and three daughters from his second wife, who is left to mourn her loss. The lives of his family bear testimony to the godly life he lived, as also the good impression he left in the community in which he lived for twenty-two years, and among the churches for which he labored. All who knew him can testify to his honesty, sincerity and purity of life. He was true to the Word of God, and careful not to depart from its teachings and authority. His faith and trust in God was strong. He was liberal in giving to the support of the Master's cause. The last year of his life was one of his best, as he felt his end was near he strove the harder to do all he could for the church which was ever near to his heart.

We will miss his labor and the encouragement of his example, but we would not call him back. "He lived for Christ." "His death was gain." It is our hope to see him rise with those who sleep in Jesus, when our Lord shall appear.

The funeral services were conducted by the writer, assisted by Bro. E. G. Collins, a co-laborer in the kingdom.

CHAS. W. PETCH.

 OUR CONTRIBUTORS

I LOVE THE OLD HOME BEST.

When the day is drawing to a close you step out of your door
To take a stroll far down the street to purchase at the store;
You feel so lost among the crowd as you mingle with the throng,
And soon the time will all be gone while you listen for the gong.

But soon you're home; turn on the light; and turn the key in the door
And gather in the front room, a little group of four,
We're happy when together and thankful for our lot,
Since the fall has come upon us and the days are not so hot.

There's lots of pretty houses here with plots so very green,
And lots of maple trees and flowers pretty as ever seen;
But my thoughts come all the faster as I pass each scene so gay,
And I think of many pretty spots in the home so far away.

There are women here that rule the house and think they're mighty
smart;

I'd rather have the rule of some sweet little lassie's heart;
There may be some sweet lassie now walking in the gloam,
Whispering to herself, I wish the old man would come home.

When I hear the gong at last and the evening shadow's creep,
And I wind the old alarm clock, so I will not oversleep,
My thoughts go back across the sea to friends I left behind,
Though there's many here that love me and all are good and kind.

So farewell to Nova Scotia, my home down by the sea,
Though many blessings here I have, my heart still longs for thee;
There's lots of things that are pleasing, I have no zeal or zest,
For all that I have seen here, I love the old home best.

BLUENOSE.

2 Wallis Court, Lexington, Mass.

HOLY SPIRIT.

Let us speak the name reverently, for reverence is due to God; and Holy Spirit of God is the third person of the Trinity. Some deny this. No matter, some even deny that there is a God; yet He is to be seen in all his works. Look into the heavens, see the starry vault, note their order, their movements, and ask thine heart, who made all these? Go consider the tiniest flower; what hand made it and gave it life, to grow and bloom? Reason must admit that God made them all. God made the world and all things that are in the world; and he made man also to live upon the earth; gave him life and power to think and move and construct, according to the will of the Spirit within him. Made in the image of God; but, alas! Sin came in and man became a rebel to his maker and God. Communion with God ceased as the result, and man became a wanderer, spiritually dead. Ah, that English word, dead, carries but one meaning. To be dead means absence from life, or without life; dead to thought, to active movement, and only fitted for the grave. It means separated—body and spirit separated, gone apart, the spirit to its God, the body to its grave. So man when he rebelled against God became separated from his God. Now he must die and go to the grave, return to the ground and to dust. O what awful calamity to man! and all because of sin. And still we all sin, and are even in a state of enmity toward God. Why is it so? Satan in Eden rode triumphant over the flesh. He is still working on men through the carnal mind; and men have gone out of the way of life, their works an abomination, and their hearts have become deceitful, treacherous. Whose mouths are full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their path, and the way of peace have they not known. There is no fear of God before their eyes. (Rom., 3:10-18)

But God loves his creature, man, whom he has made, and provides a way whereby rebel sinners may come back. No jewels of earth can compare with the price of man's redemption from eternal death and entrance into eternal life again. The Son of God became as a babe to earth, took on himself our nature, our life, and became one of us. He suffered—and died, as we die. Was rejected of men, but chosen of God and precious. His life for our life, his blood for our blood. The life is in the blood. But His blood is precious, and it can make the heart clean, through faith in His name, and obedience

to his word; and this is his word which by the Gospel is preached unto you. Now this Jesus came to save sinners. And after he arose from the dead, having tarried for forty days with his disciples, when he was about to ascend to heaven, gave them commandment and said unto them, Go into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (Mark, 16:15, 16) Matthew, Luke and John are in accord. They were to tarry at Jerusalem until power from on high were given them (Luke, 24:49). We learn that they did this (Acts, 1:12-14) and on the day of Pentecost the Holy Spirit came upon them in a miraculous way, with a sound as of a rushing mighty wind. Cloven tongues as of fire sat upon them, and they speaking with tongues, and as the Spirit gave them utterance, (they were filled with the Holy Spirit, Acts 2:1-4) they preached Christ crucified and slain, but raised up from the dead, and that God had made him Lord and Christ. Many on hearing and seeing these things believed, and were commanded to repent and be baptized for the remission of sins. Now some write and speak boldly of baptism of the Holy Spirit. They even try to disprove that Christian baptism is essential to salvation, and to the receiving of the Holy Spirit (Acts, 2:38). They profess many things, claim many promises of God to the obedient children of God; yet they in their blindness turn from the Holy Commandment of God. See Matt., 28:19.

I believe in the Holy Spirit—the Word teaches it. Moses was commanded to make all things after the pattern shown him in the mount (Heb., 8:5). Shall we then alter one jot or tittle of Gospel? No, no. The Gospel is for man to believe and to obey, not to trifle with. The Word of God is sure. Let us then take a wide view of what is written. Let it be as wide as God's Book—but no wider. We are sometimes called narrow. Let us then be as narrow as the Book. Add not to, nor take from. It is the Word of God; and I fail to see where the Holy Spirit varies from the written word, either in doctrine or in practice. For those who are indeed guided by the Spirit, God's word is or should be the end of all controversy: Jesus said, It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you they are spirit and they are life (John, 6:63). Our works do not save us. Faith does; but only when we believe and obey from the heart the form of doctrine once delivered (Rom., 6:17). Many doctrines are in the world today, from Mrs. Eddy, Christian Science, so-called, the followers of Russell, Joseph Smith, and many others; all differ. All teach forms of doctrine not in har-

mony with apostolic doctrines. Well, someone says they teach some of them. In answer I refer to 1 Tim., 4:1: In latter days some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.

In conclusion, "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers; having itching ears, they shall turn away their ears from the truth, and shall be turned into fables (2 Tim., 4:1-4). Are we in these latter days? Surely we are in them. And the customs, usages and doctrines of the sectarian world are not—cannot be guided by the Word of God, nor by the Spirit of God. Imagine, in one church a preacher preaching one code of doctrines; another almost or quite another. Yet they say they are in accord with the word and guided by the Spirit. I say not that God may not use them. I dare not; but why all this confusion? God is one. And his people are one. And his Gospel remains the same. And his Spirit is the same. Away with the (infidel) doctrines of science! Away with man made creeds and doctrines! Let us have the words of God from pulpit and from the pew; from men in the street and from men of God, wherever they may be. And let us never forget to humble ourselves under the mighty name of God, and say, not my will Father, but thy will be done.

There is a line, we know not where,

It crosseth every path;

A hidden border-line between

God's patience and his wrath.

V. LIGHTHEART.

NEWS AND CORRESPONDENCE

MacRorie, Sask., Sept. 13, 1925.

DEAR BROTHER MACDOUGALL:

I am gathering in the sheaves—wheat sheaves just now. However, it shall not be long till I shall be back in the harvest field again. I am intending locating in Ontario this winter, D. V., and I trust that the brethren with whom I am to labor shall continue to pray that our labors may be blessed.

In His Service,

J. C. BAILEY.

P. S.—Subscription enclosed.

* * * * *

LOUISVILLE, Ky., Sept. 7.—Three baptized at Highlands yesterday; one from Portland last Lords Day. D. H. Friend is in a meeting at Waterford; M. L. Moore at Sellersburg; G. A. Klingman has closed at New Albany and goes to Texas after a meeting tonight at Portland Ave.; D. H. Jackson did good work at Buechel; Skiles and helpers had 9 additions in a school house mission where there were none last year; Longfiled Ave. aimed to roof new house today; Lafollette has begun another mission in the city; Portland Ave. has remodelled a cottage and made another school room (35x35 ft.) for their day school which opens with 4 teachers next week.

DON CARLOS JANES.

* * * * *

Hanna, Alta., Sept. 11th, 1925.

DEAR BROTHER MACDOUGALL:

I regret that I have been so long answering your kind letter. Just about the time I received it I went to Calgary for a week and I intended writing you as soon as I got back, but work had piled up in my absence and hence the delay.

While in Calgary I spent one Lord's Day with the brethren there which I greatly enjoyed, it being the first Lord's Day I have been able to join with the saints. I do not meet with the Digressives here—I cannot consistently do so. You ask me why they shun the same truths they formerly enjoyed, and that is something I cannot under-

stand, the only thing I can say is that they put their hands to the plow and now are looking backward. They hold practically open communion, accept contributions from the world, hold public church bazaars, cake sales, etc., and of course use the Organ. So brother I cannot meet with them, or uphold them in what I know to be wrong.

How brethren who have professed to love and serve the Master can do these things against His wishes is beyond my comprehension.

Your excellent criticism of O. E. Payne's book must have hit them pretty hard. Brother and Sister Livingstone ceased to meet with them for sometime before leaving Hanna, and both denounced and remonstrated with them. I believe myself that O. E. Payne started them in digression. The Livingstones went to California four years ago and took up land near Fresno, and which they lost, and it is over two years since we heard from them. Bro. R. Unsworth is still here on his farm and I will try and persuade him to take the C. M. He and the Livingstones and myself took up homesteads near each other and we used to break bread together each Lord's Day until we got scattered.

Well, Brother, this is rather a long letter and I must close, wishing you and yours and the C. M. prosperity, and may you not grow weary in well doing, is my prayer.

Your for Christ,

ROLAND PETERS.

* * * * *

E. S. Jelley, Birmingham, Ala., September 17: "In addition to a number of baptisms, I was glad to learn that on August 23 an entire congregation of Baptists in India gave up the Baptist name and began to worship 'as it is written.' Most of the male members have an English education. I started this mission in 1923, and Brother Vandanam has brought it to fruition."

* * * * *

Charles P. Poole, David Lipscomb College, Nashville, Tenn., August 3: "I want some brother to locate with the church in Cambridge, Mass. There are about twenty members who meet in Phillips Brooks House, Harvard University. This church was organized about four years ago, and progress has been noticeable since the beginning. This would be a great opportunity for some one who really loves the truth and also desires to take advantage of this opportunity to attend Harvard. If there is any one who feels that he would like to take up this work, let him write me at the above address, and I shall do what I can for him financially."

ADDITIONS REPORTED.

The Gospel Advocate reports additions to the churches: Sept. 3, 1704; Sept. 10, 846; Sept. 17, 1264; Sept. 24, 1013; Oct. 1, 960; total five weeks, 5887.

* * * * *

RETURNING DIGRESSIVES.

I closed a good meeting at Ball Hill Church, near Carlyle, Ky., on Aug. 12. Five were baptized. This church was rescued from digression four years ago, but has had a hard struggle because of the unsettled in her ranks, but I believe the future is brighter.—*J. L. Hines.*

* * * * *

Fifth St., Nashville, Tenn., one reported from the digressives.

* * * * *

The meeting at Saltills with about sixteen hundred present, three were baptized and thirty-two came out from the digressives.—Reported by Charles Nichols.

* * * * *

C. W. Thompson, Dumas, Miss., reports a man and his wife and six others having taken the loyal side and now happy in their salvation from transgressive errors.

* * * * *

W. D. Bills, San Antonio, Texas, reports 18 added and one from the digressives.

* * * * *

S. H. Hall reports one from the Vine St. Christian Church (digressive.)

* * * * *

C. A. Ashlock, Celina, Tenn., reports four added at the Chestnut Grove Church, and that the brethren have taken the organ out of the church, and say they do not want anything that the Bible does not authorize.

* * * * *

C. E. Woolridge reports one from the "Christian Church" (digressive.)

* * * * *

Alonzo Jones reports fourteen from the digressives, taking their stand for the New Testament order of worship.

* * * * *

Louisville, Ky., Sept. 30, Hazelwood mission begun eight

months ago, means to build this fall. The Longfield brethren have been meeting a year and a half and are now in their new place. Highlands church opened a new mission in Ormsby Ave. on Monday night with every seat filled and some standing. Ten churches were represented; eighteen preachers were on hand and several spoke; a quartette sang; and a general good time was enjoyed. A Catholic lady made the confession last night in the meeting Bro. Friend is continuing.

DON CARLOS JANES.

CONDENSED REPORT

Of mission funds handled first half of 1925. Received for Bixler, \$51.87; for Sister Cypert, \$23.50; Harry Fox, \$780; Herman Fox, \$744.16; Sister Kennedy, \$23.10; Langpaap, \$15.00; Lawyer, \$127; McCaleb, \$114.97; Rhodes, \$5.00; Short, \$211.87; miscellaneous, \$202.35; my free literature work, \$65.04½; for "Real N. T. Mis. Work" (tract), \$34.79; Sister Kennedy's typewriter, \$20.50; Bixler's house account, \$327.45; Harry Fox's house, \$248.54; Herman Fox's house, \$315.78; Rhodes' house, \$307; China Travel, \$190.15; Missionary Homes Bldg. Fund, \$500; Religious Literature Fund, \$115; from sale of "Where Christ Has Not Gone," \$11.25. Total receipts, \$4,424.32½. All funds expended except \$31.16 for Herman Fox; \$3.35 to buy a present for Geo. Benson; for free literature, \$21.18; "Real N.T.", \$20.61; China Travel, \$115; Relig. Lit. Fund, 30c. Mission Homes B. F. was closed and the \$500 divided equally as credits on the houses of Bixler, Fox, Fox and Rhodes. Present urgent needs: completion of China Travel Fund; \$95 to meet a street assessment for Langpaap; and funds for reprinting my free literature. 2229 Dearing Ct., Louisville, Ky.

DON CARLOS JANES.

 OUR EXCHANGES.

FOR BETTER SPEECH.

He who has a thankful heart will ever find cause for rejoicing; he who has the seeing eye will find beauty everywhere; he who has the hearing will be entranced with sweet sounds, and he who has the understanding mind will know life, and man, and God, as no others can. To know anybody, some great thinker has said, it to love him, and to love one's fellows is to speak well of them, think well of them, do well by them.

That means not only happiness for those we love, but greater happiness and higher development for ourselves. And if this be so, in right relations with men, how much more true is it of a right relation with God. The thankful heart towards the Source of all Life and Power would make for greater happiness for everybody, and teach that quality, too sadly lacking today—reverence. The special effort being made to induce men to pledge themselves not to swear, or use profane language, is taking one step towards having a thankful heart, and is a proof that man wants to know God.

Swearing is a debasing habit, for it breaks down one's respect for that which is holy and high. Profanity, someone has said, is an evidence of a limited vocabulary. It is the refuge of the inarticulate, or of him whose thought is muddled and disordered. It expresses nothing that either the speaker or the hearer is better for, and to thousands to whom the name of God is sacred it brings real distress of mind. A campaign for better speech must always demand not only correct grammatical construction, but also the elimination of profanity. How many are for clean speech, and respect for that Name which even the angels count holy?

* * * * *

FAMOUS BOYS.

A woman fell off the dock in Italy. She was fat and frightened. No one of the men dared to jump in after her; but a boy struck the water almost as soon as she, and managed to keep her up until

stronger arms got hold of her. Everybody said the boy was very daring, very quick, but also very reckless, for he might have been drowned. The boy was Garibaldi; if you will read his life you will find these were just his traits all through—that he was so alert that nobody could tell when he would make an attack with his red-shirted soldiers; so indiscreet sometimes as to make his fellow patriots wish he were in Guinea, but also so brave and magnanimous that all the world, except tyrants, loved to hear and talk about him. An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said: "That boy will beat me some day." So he did, for he was Michael Angelo. A boy used to crush the flowers to get their color and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist, Titian.

A Swedish boy fell out of a window and was severely hurt, but with clenched lips he kept back the cry of pain. King Gustavus Adolphus, who saw the fall, prophesied that that boy would make a man for an emergency; and so he did, for he became the famous General Bauer.

THREE IMPORTANT QUESTIONS

ANSWERED IN THE LIGHT OF BIBLE TEACHING.

QUESTION ONE:

What is the Church, the Church of God, or the Church of Christ?

ANSWER

It is that religious institution which *comes not with observation* (Luke 17:20). It comes not with observation, in that its boundaries cannot be defined and the extent of its fellowship ascertained by men; in that it is "within" men, or in their hearts (Luke 17:21), and extends just as far as the reign of Christ extends over the hearts of men (which extent is beyond human observation), and in that the complete record of its members is not kept in human church books, but their names are "enrolled in heaven"—(Heb. 12:23).

It is that religious institution which *embraces in its fellowship all the 'saved ones'* (Acts 2: 47), all the Christians in the world, or all the people of God.

It is that religious institution whose *only bond of union and test of fellowship* is a mutual faith in Christ as the Son of God (Matt. 16:18), and a mutual purpose of heart to cleave unto the Lord (Acts 11:23).

It is that religious institution whose *interests are advanced* by simply preaching the Word of God, nothing more, nothing less (Act 6:7; 17:11, 12), and *whose membership is increased* just to the extent that men believe and obey the Gospel (1 John 5:1).

QUESTION TWO

What is a religious sect or denomination?

ANSWER

It is a religious institution which *does* come with "observation," whose boundaries and lines *can* be measured by men, which exists *not* in the hearts of men, but depends for its existence upon outward unscriptural forms and ceremonies and an earthly ecclesiastical establishment, headquarters and head; it is an institution all the names of whose members *are* written in some human church record, but *may* not be written in heaven; an institution which *noes not* enroll in its membership, or embrace in its fellowship and communion, *all* the people of God—an institution whose bond of union and test of fellowship is *human names and creeds and confessions of faith*, and whose denominational interests are advanced, and denominational membership increased *not* by the simple preaching and acceptance of the Word, but *by the promulgation and acceptance of doctrines and commands of men*.

QUESTION THREE

Why should the Church of God in Christ be preferred to a denomination?

ANSWER

Because the Church was built by Christ, but the denomination is the work of men; because the Church is a spiritual institution, but the denomination is a "kingdom of this world"; because membership in the Church brings one into full fellowship and communion with all the people of God, but the denomination brings into full fellowship with only a very small part of the people of God; because, in order to membership in the Church, one is required simply to confess faith in Christ and submit to his authority, but, in order to membership in a denomination, one must confess faith in a human creed or statement of doctrine and submit to the authority of men; be-

cause *every* Christian belongs to the Church, but every Christian does not belong, and in fact the most sincere christian cannot belong to any sect in Christendom, because the most sincere Christians cannot consent to any doctrine or submit to any authority but the doctrine and authority of Christ. Further, the Church is to be preferred because it is the *one body*, of which Christ is the Head; but denominations make a schism in the body, divide the people of God, sow discord among brethren (Prov. 6:19), thwart the Savior's prayer for unity (John 17:20-26), disregard Paul's admonitions against divisions (I Cor., 1:10-13), hinder the conversion of unbelievers and the perfection of believers (John 17:23), violate the law of love (Rom. 14:1-4), put a stumbling-stone in a brother's way (Rom. 14:13), are a work of the flesh, and *keep men out of the kingdom of God*. Read Gal. 5:19-21.

SCRIPTURE QUOTATIONS.

"He that believeth on the Son hath eternal life; but he that *obeyeth not* the Son shall not see life, but the wrath of God abideth on him." (John 3:36, R. V.)

For *neither is there any other name* under heaven, that is given among men, wherein we must be saved," except the name of Christ. (Acts 4:12, R. V.)

"Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3:5, R. V.)

"And Philip * * * preached unto him Jesus. And as they went on their way, they came unto a certain water. And the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, if thou believest with all thine 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 went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing." (Acts 8:35-39.)

"Now, the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, *factions, divisions, parties*, envying, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that *they who practice such things shall not inherit the kingdom of God*." (Gal. 5:19-21.)

"Neither for these only do I pray, but for them also that believe

on me through their word; *that they may all be one*; even as thou, Father, art in me, and I in thee, that they also may be one in us, *that the world may believe that thou didst send me*. That they may be one, even as we are one; I in them, and thou in me, *that they may be perfected into one*; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me." (John 17:20, 23.)

* * * * *

"Fear not to build thine eyrie in the heights
Where golden splendors lay;
And trust thyself unto thine inmost soul,
In simple faith alway;
And God will make divinely real,
The highest forms of thine ideal."

* * * * *

MUSIC FIRST.

"How is it Katie, that I never see you at Sunday School?" asked the minister's wife.

"Oh, please, ma'am, I'm having music lessons. Mother doesn't want me to take up religion till later."

* * * * *

GOLD DUST.

Do not look for wrong or evil—
You will find them if you do,
As you measure for your neighbor
He will measure back for you;
Look for goodness, look for gladness—
You will meet them all the while;
If you bring a smiling visage
To the glass you meet a smile.

* * * * *

—When we come to the time that shall bring the knowledge that we must pass into eternity, what thoughts shall give us joy and peace? Will it be the thoughts of our amusements and sense-pleasure? Will it be the selfish things we have achieved?

Many whose lives have hovered doubtfully round the border-line make answer. In one of his essays, Mr. Arthur C. Benson tells of a serious illness he once had. He had fallen from a tree, and for two weeks his life was despaired of by himself and others. When the

crisis was past and he began regaining his health, he jotted down the thoughts that possessed him during that critical period. "I cared not," he says, "for my personal successes, nothing for what little position I had gained, nothing for the books I had written. What alone concerned me was the thought that I had helped some poor pilgrim and made his way easier and straighter and smoother." The good we have done, the fight for the faith we have made, and the love we have shown—these are matters of cardinal concern that will make the last pillow soft, and the last night light with joy and peace. C. R. RICE, in C. L.

OBITUARY.

Sister Alvina Anetta Elford, beloved wife of Bro. Geo. Hodgkinson, died on Sept. 18th, 1925, having suffered from Bright's disease and other ailments for some years. She leaves her sorrowing husband, five children, two brothers and three sisters, who will miss the love, parental care and sweetness of a wife, mother and sister.

Early in life she obeyed the gospel and walked so by its teachings that she could face death without fear. As she realized the end was near she bade all her loved ones farewell and said, "Lord, Jesus, open those pearly gates and let me enter in." She has passed on a little while before to join the company of the spirits of just men made perfect, and to await the coming of the loved ones left behind. Our sympathy goes out to the orphan children and the sorrowing husband, who will so much miss "the touch of a vanished hand and the sound of a voice that is still."

Bro. E. G. Collins, of Meaford, conducted the funeral services, assisted by Bro. Philip White.

CHAS. W. PETCH.

WRONG DIRECTIONS.

I was going west one time during the winter. The train had two engines ploughing along. There was a woman, with a little baby in her arms, who wanted to leave the train at a certain small station where they stop the train if you come from a certain distance. The brakeman came in and called the name of the station when we were getting near. The woman said, "Don't forget me," and he replied, "Sure." There was a man there who said, "Lady, I will see that the brakeman doesn't forget you—don't you worry." A while later he said, "Here's your station." She hopped out of the train into the storm. . . The train had gone on about three-quarters of an hour when the brakeman came in and said, "Where's that woman?" The travelling man said, "She got off." The brakeman said, "Then she's gone to her death; we only stopped the train yonder because there was something the matter with the engine." They called for volunteers and went back and looked for her. They searched for hours and finally found her out on the prairies, covered with a shroud of ice and snow woven about her by the pitiless storm, and with the little babe folded to her breast. She followed the man's directions, but they were wrong. She followed the wrong directions, and they led to her death and the death of her little one.—Prov. 14:12; Matt. 15:14.—Sel.

THESE DIRECTIONS

Briefly but correctly point the way to salvation from past sins and to eternal rest in heaven :

Believe on the Lord Jesus—Acts 16:30-34;

Repent ye—Acts 2:37-42; Luke 13:1-5;

Confess Jesus as Lord—Rom. 10:8-10;

Be baptized and wash away thy sins—Acts 22:16.

Thus we are "born anew" "of water and the spirit," (John 3:3-5), having been "baptised into Christ" (Gal. 3:27) by "having been buried with Him in baptism" (Col. 2:12) "that . . . we also might walk in newness of life" (Rom. 6:4), the new life of a Christian.

Now it is ours to practise the addition of 2 Peter 1:1-11 and "run with patience the race that is set before us." (Heb. 12:1-2).

Having received the Holy Spirit (Acts 2:38; 5:32), it is now ours to manifest "the fruit of the spirit." (Gal. 5:22-26; Rom. 8:9-11. In general, read Acts on how to come to Christ and the Epistles for instruction in Christian living.

TELL YOURSELF THE ANSWER.

Dear Reader : There are two classes of people in the world—the righteous and the wicked. You belong to one of these two great classes. WHICH?

There are two great rulers in the world—God and Satan. You are serving under one of these two great rulers. WHICH?

There are two roads which lead through time to eternity—the broad and the narrow road. You are walking in one of these two roads. WHICH?

There are two ways of beginning the day—with prayer or without it. You begin the day in one of these two ways. WHICH?

There are two ways of spending the Lord's day—devoutly or undevoutly. You spend His day in one of these two ways. WHICH?

There are two deaths which people die—some "die in the Lord," others "die in their sins." You will die one of these two deaths. WHICH?

There are two places to which people go—heaven and hell. You will go to one of these two places. WHICH?—Selected.

If it is worth while to provide for our present temporal interests, is it not much more important to insure our future and eternal interests by conforming to the revealed will of God?

DISTRIBUTE TRACTS.

An invalid worked for God by letter writing and leaflet evangelization. One leaflet so aroused the person to whom it was sent that a tract society was formed and in a little over 18 years 9,000,000 leaflets had been published. We are told that a single tract was the means of converting a family of 14 in Virginia. Tracts free for the postage. Samples upon request. This is No. 2PI.

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ACKNOWLEDGMENTS.

For C. M. Review:

John M. Bruce	\$ 5.00
R. E. Johnson	1.50
Anthony Seabrooks	3.00
W. W. Scott	2.00
Winslow Richardson	1.00
Mrs. O. H. Arneson, per W. R.	3.00
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J. C. Hurley	3.00
Mrs. W. R. Brown	1.00
J. C. Bailey	1.00
John Kerr	1.00

For H. A. Rogers' Missions:

College Hill Church of Christ	10.00
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CHURCH DIRECTORY--Continued from Page 2.

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

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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