

Christian Monthly Review

WEST GORE, HANTS CO., N. S.

Vol. X.

NOVEMBER, 1925.

No. 11.

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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.

Church of Christ, 517-15th Ave., W. Calgary. Lord's Day meetings: Bible Study, 10 a. m.; Breaking of Bread, 11 a. m.; Preaching the Gospel, 7.30 p. m. Wednesday evening, 8 p. m., Bible Study and Prayer. Secretary, A. T. Wadlow.

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

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Vol. X.

West Gore, N. S., November, 1925.

No. 11.

EARTH'S LITTLE WHILE.

By ALBERT BURGESS.

A little while amid earth's cares and sorrow,

A little while earth's joys will pass away,

The smiles and tears must vanish with the years,

The joys of earth are fleeting as the day.

Swiftly we glide along life's river,

Buoyant with hope amid earth's bloom and smile,

By faith we grasp the bright forever,

And look beyond earth's little while.

A little while a patient watch we're keeping,
 A little while life's storms will soon be o'er,
 A little while we'll cease our weeping
 To join our loved ones on the other shore.

A little while amid earth's changes,
 Our faith in God brings many a smile;
 We see by faith the blessings promised,
 Which light the shadows of earth's little while.

O, Thou who art the gift and giver,
 Who suffered death through treachery and guile,
 Increase our faith to look forever
 Beyond the shadows of earth's little while.

West Gore, N. S.

EDITORIAL

STANDING.

Reading, Eph. 6. Text, "Stand Therefore."

Subject of Sermon at College Hill, West Gore, Lord's Day,
 Nov. 1, 1925.

Opening Hymn,

How firm a foundation,
 Ye Saints of the Lord,
 Is laid for your faith,
 In His excellent Word.

After Scripture reading and prayer, singing,

I'm pressing on my upward way,
 New heights I'm gaining every day;
 Still praying as I onward bound,
 "Lord plant my feet on higher ground."

Chorus :

Lord, lift me up and let me stand,
 By faith, on Heaven's table-land;

A higher plane than I have found,
 "Lord, plant my feet on higher ground."

I. What will Stand.

(1) *The Word of God.* "The grass withereth, the flower fadeth; but the Word of our God will *stand* forever." (Isa. 40: 8.)

"For all flesh is as grass, and all the glory of man as the flower of grass: the grass withereth; and the flower thereof falleth away; but the Word of the Lord endureth forever: and this is the word which by the Gospel is preached unto you." (1 Pet. 1:24, 25.)

(2) *God's Purposes and Council*—shall stand.

"Remember the former things of old; for I am God, and there is none else; I am God and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall *stand*, and I will do all my pleasure; calling a ravenous bird from the east, the man that executeth my counsel from a far country; yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (Isa. 46:9-11.)

We have, in our day, some shallow-minded smart Alocs, who think they can, with their newly discovered science, overthrow the Word and Counsel of God! God in His Word reveals the origin of man, and tells us that "we are His offspring." These would-be scientists make God a liar, and say they are the progeny of monkeys. But whoever saw monkeys evolving into man? We see the opposite, which, rather, is the common tendency—we see men *de*volving into and making monkeys of themselves. A gruesome example of this is seen in these newly-pledged monkeys, whose chattering of science is more idiotic than that of their hairy ancestor, for even it is not without some meaning. But God's Word and Counsel shall stand forever.

(3) *Christ's Kingdom.*

"In the days of these king's (the four universal kingdoms) shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. 2:44.) Christ's kingdom which was at hand in the days of John the Baptist, in the days of "these kings," and which was "set up" on the day of Pentecost in the days of "these kings," is *still standing*. This cannot be said of any other kingdom, and the ful-

filment of Daniel's prophecy in any other kingdom is a physical and utter impossibility.

(4) *The Foundation.*

As builders for eternity, we need a foundation. The Temple of God, "which temple ye are," must have a firm and sure foundation.

"Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." (Isa. 28:16).

"Nevertheless, the foundation of God *standeth sure.*"

II. *What Will Not Stand.*

(1) A house or kingdom divided against itself, (Matt. 12:25.)

There must be "no schism in the body," which is the church: "That there be no division among you."

(2) *A House Built Upon the Sand.*

The house (or character) which we build for eternity will not stand if built on any foundation other than the sayings of Christ, His truth, the Gospel, the Word of God. (Matt. 24:27.) "On what are you building, my brother?"

(3) *The Ungodly.*

"The ungodly shall not stand in judgment, nor sinners in the congregation of the righteous." (Ps. 1:5).

Ungodly men sometimes maintain a standing in high places. But they are approaching an occasion on which they will be unable to do so. Their pretensions and hypocrisies will be laid bare, and they will not be able to stand.

III. *Where Stand.*

(1) *On the Foundation.*

"Now therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the *foundation* of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto a holy temple in the Lord: in whom ye also are builded together, for a habitation of God through the Spirit." (Eph. 2:19-22.)

(2) *Not in the Wisdom of Men.*

"And I brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

For I determined not to know anything among you, save Jesus Christ, and Him crucified. And my speech and my preaching was not without enticing words of man's wisdom, but in demonstration of the spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2: 1-5). The wisdom of men is found in the isms and creeds and doctrines of men, that clutter and bewilder the religious world. No one of these is authoritative or safe. Our faith must not stand in these, "but in the power of God." The Gospel is the power of God—unto salvation, to everyone that believeth. Our faith must stand, then, not in the wisdom of men, but in the Gospel, which is the Word of God.

(3) *In the Grace of God.*

"Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access by faith into this *grace*, wherein we stand, and rejoice in hope of the glory of God." (Rom. 5:1-2).

Standing means maintaining a position. Having through our Lord Jesus Christ found access into God's favor, let us now and forever maintain our standing and position in His grace, rejoicing while here in hope of the glory of God.

(4) *In the Gospel.*

"Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and *wherein ye stand*, by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." (1 Cor. 15:1-2). The gospel is a system of revealed truth, concerning Christ and the salvation wrought out through Him for a lost world. It is called also "the Truth," for it is the testimony of God concerning His Son. It is also called "the Faith," for it is God's system of truth to be believed in order to salvation. There is much impious gush about having our faith not in any system of doctrine, but in a person—the person of Christ. Most of this is obviously by those who are not willing to "abide in the doctrine of Christ." The only way we can have faith in Christ is by believing His system of doctrine. Rejecting His word is rejecting Him.

(5) *Standing, Perfect and Complete.*

"Epaphras, who is one of you, a servant of Christ, saluteth you,

always laboring fervently for you in prayers, that ye may *stand* perfect and complete in all the will of God." (Col. 4:12) What an ideal! What a climax of achievement in the development of character and service! What a goal for our ambition; an attainment to employ our constant, highest, noblest powers!

(6) *Before the Judgment Seat.*

"For we shall all stand before the Judgment seat of Christ." (Rom. 14:10). "For we must all appear before the Judgment seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. 5:10.) The ungodly on that day shall "stand" just long enough to hear their sentence, "Depart from Me, ye cursed." But the righteous shall go into life eternal, and shall stand before the throne of God forever.

IV *How Stand.*

(1) "By *faith* ye stand" (2 Cor. 1:24.) "Above all, taking the shield of *faith*, wherewith ye shall be able to quench all the fiery darts of the wicked." (Eph. 6:16). The darts of infidelity fall harmlessly against the shield of faith. This is indeed the "victory that overcometh the world, even our faith." The darts are flying; don't lower the shield.

(2) *Watch and Pray.*

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to *stand* before the Son of Man." (Luke 2:36). "Watch ye; stand fast in the faith; quit you like men, be strong" 1 Cor. 16:13.

(3) *Keep out of Entanglements.*

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5:1. Skilfully devised entanglements have been used by our arch-enemy, to catch the unwary, long before the use of barbed wire in carnal warfare was ever thought of. Vigilant watching, and continuing instant in prayer, are the essentials for safety from these snares of the enemy.

(4) *In One Spirit.*

"Stand fast in one Spirit." Phil. 1:27.

And this is the spirit of Christ, without which we are none of His.

(5) "Stand fast in the Lord." Phil. 4:1.

It is one thing to be "baptized into Christ," and another thing to stand fast in Him. How many unsteadfast, fickle, unstable christians we have. How wobbly we often seem to be. There is a needed gravity, a weightiness of christian character, a groundedness and rootedness of heart, soul and life in God.

(6) *Stand in the traditions* or teachings of the apostles. "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or by our epistle." 2 Thes. 2:15. Holding fast the teachings of the apostles we will stand, and cannot fall. When we cease to hold their teaching fast, we have already fallen.

(7) *Doing these things.*

"And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. Wherefore, the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ." 2 Pet. 10:11.

CHURCHES DEVELOPING PREACHERS.

In another place in this issue our readers will find a letter from Bro. W. W. Scott, of Calgary, in reply to our letter, in which, after making some enquiries re the work therē, we stressed the duty of churches to develop and send out preachers. The most pleasing thing in Bro. Scott's reply, is his endorsement of the C. M. R. position in this most vital and important particular. Let us have more insistent teaching along this line.

Bro. Scott, before closing, makes one or two *suggestions*, which we are also pleased to note. One of these is in regard to "possible improvements" in the conduct of our home paper, and probably meaning, in the paper itself. Regarding this latter idea, of improvements in the paper itself, WE suggest that, while improvements are desirable, and still room for them, they are COSTLY. Improvements are

EXPENSIVE. Some improvements in the C. M. R. home premises are needed and desired. But the expense is prohibitive. There is not a paper, loyal to the Truth and equal in quality and size, in the wide world, as economically conducted as the Christian Monthly Review. Give us the income to cover cost, and we will soon show you the improvements. The problem seems to be involved in a curiously paradoxical puzzle. We cannot get the income without the improvements; and we cannot get the improvements without the income. And so, unless something almost miraculous happens, we remain without either. Indeed I think I could as easily make an axe to swim, as to start and build up successfully a loyal gospel paper in Canada, without capital.

But Bro. Scott suggests, further, that while church papers published by private enterprise, zeal and sacrifice, do much good, their good effects would be multiplied if one church should control such a paper, and with the assistance of other congregations produce a publication for free distribution and without the undesirable feature of paid advertisements. This suggestion opens up a wide scope for discussion, and which we leave open for other scribes; as we can merely mention it at this writing. We must, however, before passing, say that it is true that papers loyal to gospel truth, conducted by private enterprise, have done much good. And it might be pertinent to ask, who ever knew of any such paper, otherwise conducted, that did much good? Church ownership of papers and schools is at least very questionable. But there is no reasonable question about the propriety and duty of churches and individuals co-operating in every good work.

J. MADISON WRIGHT IN NEW ENGLAND AND THE PROVINCES.

Brother J. Madison Wright, unlike many others, has been seeking the hard and neglected fields. Instead of settling down in an easy "pastorate," with a strong church and good salary, he has, like Paul preaching the gospel all over Asia Minor and around about unto Illyricum, been preaching the same gospel all over the New England States, and even away "down East" through the Maritime Provinces. His evangelistic labor has been particularly fruitful in the State of Maine, where he is held in high esteem, and where there are now a number of little but growing loyal churches of Christ. Some of these,

which it is believed, have developed suitable material, have not yet, but should be fully "set in order."

One dark Saturday evening, three strangers came to our door. But they proved to be angels as really as any that ever visited Abram or Lot. They were J. Madison Wright, Bro. Dagget and a Bro. Pye, of Danforth, Maine. We kept the two angels, but some of the sisters in the neighborhood **TOOK THE PYE**. They were on a reconnoitering tour through the Maritime Provinces, noting conditions and opportunities. They were hastening homeward and tarried with us only over Lord's Day, Bro. Wright speaking once at College Hill and twice at the Grove; the digressive brethren consenting, and most of them being present at first service. (Note: These brethren do not like to be called digressives; but they **ARE** digressive. And we solemnly promise that when they stop **BEING** digressive, we will all quit **CALLING** them so.)

Bro. Wright has since responded to a call from down South.

OUR QUESTION BOX.

Can one be saved without water baptism? For instance, in Matt. 28:19, Christ said to his apostles, "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, and of the Son and of the Holy Ghost." Christ here was telling his apostles to baptize people into the name of the Father, Son and the Holy Ghost.

Question: If one can be saved without being baptized into the name of the Father, and of the Son and Holy Ghost, then Christ told his apostles to do something that had nothing to do with our salvation. Why did He do it?

In John 3:5 Jesus said, "Verily, verily I say unto thee, except a man be born of water and of the Spirit he cannot enter the Kingdom of God."

Question: Why did not the angel tell Cornelius what to do to be saved?

Answer: Because God had at the beginning of the New Dispensation committed the word of reconciliation to men, his apostles; and no angel or other heavenly messenger could thenceforth be permitted to preach it. Otherwise many would, as some even now do, ignore the apostolic announcement of the Gospel, and seek some more con-

genial communication through other mediums. Our Lord's message of Salvation to us must be received through His own authorized and accredited ambassadors. If any man, or angel from heaven, preach any other gospel, let him be accursed (Gal. 1:8).

 OUR CONTRIBUTORS

EXHORTATORY.

(By V. LIGHTHEART.)

Do you want knowledge? If you do, heed the Bible. Are you perplexed about questions—see what is written—get concordance, crudence is the best turn to the passage; read all of it, read it carefully, take time to consider it. Ask God to guide you, and not man. Consider who is speaking, what he is speaking about, and who he is speaking to. Ponder well the message, it is from God. The state of society and the church, is the outcome of not understanding what is written in the Book of God, wicked people have been, since the fall of our first parents. Yet, ignorance will excuse none, especially those who turn from the Gospel of Christ. The world lieth in wickedness. Our teachers and our preachers, it seems, have learned many things: social welfare, moral reform, science, higher criticism, and many other things, but have little real knowledge of the Word of God. The heart is void, the mind barren, the senses impaired with the dictines of men, whose minds are in a state of chaos, in regard to the trinity, and there is confusion on every hand; disputes, wrangling, law-suits, and that among professed children of God. This ought not to be. Our boys and our girls also read trash, bobbed hair and beauty starch, detective tales, and dime novels have a pull on the young mind. It allures from studies at school, from parental control, and from God. And the mind is filled with scenes and events that never happened, only in the minds of the writers of such stuff. And the law-breaker becomes a hero to the young mind. Men may scorn the message from God, but time will unravel the mystery. God is, and His word is true; His promise as sure as the everlasting hills, and His message is, come back, come back to God. Jesus died to save. The day will

come when the scorn of men will be turned into tears and bitter wailing. The message is true. God loves the sinner. Jesus came bearing a message of Love—the babe in the manger, the cattle in the stall, the wise men, the star, and the angel message of son, seems distant to our ears. We hear so much, men try to add lustre to the worship of God, using instruments of music, large choirs, solos and anthems; the latest thing in music, and in song. God never told us to do so. Vain is the help of man. Artificial flowers, that have no life, why entwine them with the petals of the rose. The folly of man! Who can adorn the handy work of God? Is it not time to retrench, turn back to God, and the things of God, and preach the living word, adapt the order of the early church, and worship as they worshipped. Be both in principle and in practice New Testament christians, put aside your idols and your gowns. Come as men. Come as sinners to the Christ that saves; come in faith, learn obedience, be saved in God's way, not in man's way, which is vain—like artificial flowers that have no life—and you, ye priests, that are ordained by men, put off your gowns and your folly; come to Christ as men; come to the greater high priest, Jesus Christ, and his word, and learn that you have been lording it over God's heritage. Christians are priests, holy, and ordained of God, to offer up spiritual sacrifices in Jesus Christ. Learn to worship God in the way that He has appointed. Learn to sing the songs of Zion without mechanical ingenuity; sing with the spirit and with the understanding. Get alive to God's methods of work. Why stand ye idle. And you, my brother, are you doing for God—the war is on; Satan is near; his hosts are around you. Gird on your armor; take the shield of faith and the sword of the spirit—the Word of God. Take also the helmet of salvation, have your feet shod with the preparation of the Gospel of peace. Stand therefore, having done all to stand; your loins girt about with truth. Hear the battle cry of Satan in the blasphemy on the streets, in the workshops and den of infamy. Learn to wield the sword of the spirit. What have you done to send the Gospel to the perishing? Paul said, woe is me if I preach not Christ. Learn to be valiant, a soldier of Christ ought not to sleep at his post. Are you sleeping? Awake; up and be doing for Christ and his Church. Death may overtake you, and your work not done. What will you say to your God? Pray for the peace of Zion; and pray for me also, the unworthy one. Time is moving on and soon you and I will be as numbered with the dead, our spirit be with God who gave it. Will it be an humble, living

and obedient spirit, or will it be a spirit rebellious and vile? Oh Christ, look in pity on thy children here, in this vile world of sin. The hand that made us is divine, and that hand saves.

DEALING WITH THE DISORDERLY.

There are two, and only two, classes of members in the church. In the light of the subject of this article, they are the orderly class and the disorderly class. The orderly class walks by the Spirit. The disorderly class walks by the flesh. Obedience to the gospel makes a new creature of a person and starts him on an orderly way to the land of everlasting joy. Just as long as he is controlled by the gospel he walks orderly. But when he fails to live as the truth of God directs, he then breaks the line of march and walks out of order; he is then a disorderly walker. Unless he is brought to order or the ones walking orderly withdraw themselves from him, the whole line or membership will be in disorder. It is very necessary, then, that the disorderly member be restored to the orderly way, or be withdrawn from by the other members. The apostle Paul, guided by the Spirit, wrote to the church in Thessalonica, saying: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received from us." (2 Thess. 3:6.) This language is too plain to be misunderstood. It does not make any difference who the brother is, when he walks disorderly, all the members, in obeying the command, "in the name of our Lord Jesus," must withdraw from him. Whenever it becomes necessary for one member to withdraw himself from a brother who walks disorderly, it is then necessary for every member to withdraw himself from that brother. That member who does not withdraw himself from him becomes a partaker of his disorderly walk and should be withdrawn from in obedience to the Lord's command.

Remember, God does not place any restrictions or modifications around the brother who walks disorderly, but simply says, "every brother who walks disorderly." Hence, it matters not who he is, a preacher or what the world calls a "layman," a relative of any kind, rich or poor, if he walks disorderly, we are to withdraw ourselves from him. This must be done to keep the church—the body of Christ—pure, and to keep the members, individually, from being par-

takers of the wrong. Just as certain as we do not warn the disorderly brother of his sin, just that certain do we partake of his sin, and of his blood God will hold us guilty in the judgment. The final and an effective way to warn the disorderly is to obey the Lord's command to withdraw ourselves from him.

Finally, in the light of the foregoing, it is evident that there are two, and only two, ways to deal with the disorderly. One way is to warn him, withdraw yourself from him, and thus be free from his sins and pure from his blood. The other way is to let him alone, say nothing to him, go with him, associate with him, uphold him, and thus become partaker of his sins and guilty of his blood. Which of these ways are you doing, my brother?—J. T. Smithson.

CHRIST RECEIVING SINNERS.

ALBERT BURGESS.

It is said they drew near to Jesus. They drew near physically, and we may say geographically. The christian draws near also, but spiritually and morally, but who does not know that neither the best nor the worst of mankind can draw nigh to God until the attractive influence of the Gospel of Christ is made known to them. "Search the scriptures, for in them ye think ye have eternal life and they are they that testify of me" John 5:39; when it is stated they drew near to Jesus in order to hear Him and it is added they all did so, we do not find that He said one single individual was present who should not have been there.

Now this is remarkable. There were hypocrites whom Jesus knew to be so. There were publicans and sinners the most depraved and abandoned in the land, but He did not say those who came to hear me must be a select circle or that they must have some other qualifications. He makes no objections whatever. He felt there was a message to be delivered wherever there was an ear to hear. No matter what the circumstances might have been that brought them to listen to Him.

The gospel of Jesus Christ is a message to the whole world. What a glorious message it is. It shows man as God made him, as sin has left him, and as grace can restore him. It is specially stated they drew near to Jesus. What they did physically every creature on earth is called upon to do morally and spiritually. Draw nigh to "God and

he will draw nigh to you." It is an instructive fact that when Jesus was crucified there was a thief upon His right hand and another upon His left, as if to lead the sinners's eye to look neither to the right nor to the left, but to fix it upon the crucified Lamb that hung between. Whatever there may be in the minister's sermon or whatever in the rights and ceremonies of the church so draws your attention that it keeps you there and prevents you rising higher, is the very essence of all anti-christian superstition, as if the splendor of the language of the minister's sermon should so captivate you that you lose the great and penetrating thoughts they were designed to convey. It may be an eloquent address but it is a very worthless sermon.

It is the beauty of a proposition in euclid that helps every step you take towards the conclusion and it is the highest evidence of all true architecture, all poetry, and all painting, that everything in it and about it has a tendency to contribute to one great point for which the painting or building was designed. So in all church service, in all preaching, in all prayer, and praise we ought to be carried directly to Him who is and ought to be the alpha and omega of all. They drew near to hear Him. What they did we also may do. What is our object of assembling? Is it to hear an eloquent sermon? Of all things the most pitiable is when a man preaches to please himself and when an audience listens in order to be pleased with the minister. The best sermon is that when the minister's preaching and the people's hearing lead to this conclusion—not how well the minister spoke to-day, but how glorious is that Saviour who gave His life so freely for us all, and how solemn our obligations and weighty our responsibilities in the prospect of eternity and a judgment to come. We may always judge of what has been the sermon, or what has been the mood in which it was listened to by the first remark we hear as we retire. When people go home criticizing the words of the discourse instead of dwelling on and speaking of the glories of the subject, there is something wrong in the people's hearing or the minister's preaching. May God grant the day will come that all that ministers preach and all that people hear may lead them to lift their hearts far beyond the earth, and to lead them nowhere except where our hearts and our treasure should be beside the throne of the Lord Jesus.

West Gore, N. S.

NEWS AND CORRESPONDENCE

508 Walker Ave., Winnipeg, Oct. 22nd, 1925.

DEAR BROTHER MACDOUGALL:

Enclosed please find P. O. Order for \$2.00 to cover my Sub. to the C. M. R. for 1925-26. Many thanks for continuing to send paper, although in arrears through carelessness on my part. I enjoy paper very much as a whole, although the article on "Bobbed Hair and Dandruff" does not inspire one very much to pass paper along.

Wishing you every success and again many thanks,

Yours in His Service,

H. L. ROGERS.

Remarks—One old squint-eyed bachelor said something about how the sisters ought to behave, and many of them have never liked him since.—Ed.

* * * * *

Carman, Oct. 5th, 1925.

DEAR BROTHER MACDOUGALL:

Enclosed find Post Office Order for twenty dollars, wishing you the best of success with the best work we can for the Master.

We remain,

SOME BRETHREN IN CARMAN.

* * * * *

323 32nd Ave. N. E., Calgary, Oct. 26th, 1925.

DEAR BROTHER MACDOUGALL:

I thank you for your pleasant letter of the 18th instant.

Replying to your inquiry as to whether we have any evangelist these times, the answer is in the negative. Bro. Rogers kindly assisted us in that capacity one or two weeks last year, since when no one devoting their whole time and talent to that work has visited us. In that connection, I note your belief that it is not well to depend always on imported articles as we cannot always get them when we need them. You apparently refer to international boundaries. I do not recognize such.

With your suggestion that the annual production of Gospel preachers should be at the rate of one per fifty members, I am much

in sympathy; that is, public speakers competent to instruct correctly on all matters pertaining to God's word, whose lives are in harmony with their profession and who shun not to declare the whole counsel of God. And with you, I consider that churches not accomplishing that are in either a dead or dying condition.

Undoubtedly, there is a dearth of such workers in Canada; and as long as the present methods of supporting them are retained, I fear that dearth will continue and would continue however high the rate of production. The prevailing system is for preachers to sell their services to the highest bidder. Providentially many are superior to the system, but sooner or later they starve in consequence. The brethren expect the Lord to support the preacher in some mysteriously indescribable manner, and forgot that they themselves are the church by which the Lord has ordained that the truth should be supported and spread. While human wisdom favors the "call," the Holy Spirit asks, "How shall they preach except they be SENT?" Is it possible that the Lord requires churches to order certain members to forsake family dependents and former means of livelihood, and to use all their time in preaching, without any responsibility for the maintenance of that preacher and his dependents devolving upon the church that sends him? Quite conceivably, a congregation financially incapable of supporting one man, might have several eager and competent preachers whose family responsibilities keep them at home; but it is equally conceivable that somewhere another church financially able to support several has no one competent for the work, or at least has more money than available preachers. Intelligent, earnest, faithful co-operation by such churches would result in one supplying the labourers, and the other the support. It is certainly not conducive to highest efficiency, for those who will, to go whether sent or not, and to solicit support from individuals indiscriminately. When Christians learn the Lord's will about giving and submit to it, the churches will send and support more preachers.

I must answer one other question you have asked, namely, "Who knows of any better kind of missionary work?" than putting one's "home paper" into every family of its membership and also into four times as many other families.

Far be it from me to disparage any good work, but would it not be permissible to suggest possible improvements? Church papers published by private enterprise, zeal and sacrifice, do much good; but their good effects would be multiplied if one church should control such a paper, and with the financial and other assistance of other

congregations produce a publication for free distribution and without the undesirable feature of paid advertisements. Commercialism and Christianity are opposites, and when yoked together must be as obnoxious to God as was mixing wool and linen under the law, at least.

Before becoming a Christian, I was a Canadian at heart. Now my allegiance is transferred from Canada to Christ. Now, all Christians are my brethren; they are neither Jew nor Greek, bond nor free, male nor female, black nor white, Canadian nor American, German nor Chinaman; but all members of the holy nation.

"We've no abiding city here;
Sad truth, were this to be our home;
But need not cost the saint a tear,
Who seeks a City yet to come."

The Church in Calgary is separate from the world. Over a year ago we separated from, and delivered over to Satan for the destruction of the flesh, those whose love of the things of the world proclaimed them enemies of God. They have shown resentment rather than repentance, and advertise in your paper, as the Church. Whether Christ acknowledges them as His, will ultimately be revealed.

Yours in Christian Love,

WALTER W. SCOTT.

P. S.—Enclosed is postal note for \$1.00, paying for C. M. R. to May, 1926. Please note change of address—323 32nd Ave. N. E., Calgary.

* * * * *

Meaford, Ont., Oct. 19th, 1925.

BRETHREN:

Yesterday was a fine day for us here. It was the day for our All-Day Meeting, for which we had planned and worked about three weeks. The weather was ideal, and we had great audiences. A good spirit of devotion was manifest. Good will and mutual helpfulness were present in goodly measure. The contribution was good. The missionary note was sounded. My subject at the morning meeting was "Home Missions." Bro. C. W. Petch had charge of afternoon meeting. Short speeches were made by Brethren Will Ellis, Tom Beecroft, Ted Robinson, Alex Johnston, W. A. Whitfield and John Hammond. Bro. Petch summing up, Bro. W. F. Cox delivered a fine discourse at the evening meeting. Brethren were present from Collingwood, Thornbury, Griersville and Cape Rich. A bounteous

dinner and supper was served on the tables in the basement. All enjoyed the day and many expressed desires for more meetings of this kind.

I want the name and address of any member in Grand Rapids, Mich.

E. GASTON COLLINS,

* * * * *

Vancouver, B. C.

"So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper, in the thing whereto I sent it."

On Lord's Day, Oct. 11th, we had the glory of seeing the fulfillment of the above when we witnessed the confession of six (6) more for the Kingdom of God; Frank and Doris Whitfield, son and daughter of Bro. and Sis. Whitfield; Marion, daughter of Sis. Shelby; Edith, daughter of Bro. and Sis. Clissold; Clarabell, daughter of Bro. and Sis. Ward, and a Mr. Snowden. On the 14th of Oct. they were immersed by Bro. S. Wilson. On the next Lord's Day Mrs. Snowden, wife of our now Bro. Snowden (being a baptized believer) also took her membership with the Saints of God. We thank God for seasons of rejoicing, and pray the Lord will bless these with a steadfast faith to the glory of His kingdom.

Now we, blest Saviour, would to thee

Our grateful voices raise;

Washed in the fountain of thy Blood,

Our lives shall be thy praise.

F. E. LUCAS, Sec.

* * * * *

OBITUARY.

Vancouver, B. C.

The Lord, in His Providence, has taken from her family and from us, our sister, Mrs. Emily (Milly) Spence, at the age of 52 years. For 38 years she has been a steadfast, consistent follower of her Lord—"In all her ways she acknowledged Him and He directed her paths." She will long be remembered by all that she left, for her cheerful disposition and kindly nature. Her body was laid to rest at Ocean View Burial Park. Bro. G. Weston taking the service, the greater part of the Church following.

Our sympathy is extended to the family in their bereavement, and

we pray that they will find comfort and consolation in the companionship of our Lord, and look beyond this cloud of sorrow to the time of blessed reunion in the better land.

Servant of God, well done!

Rest from thy loved employ;

The battle fought, the victory won,

Enter thy Master's joy.

F. E. LUCAS, Sec.

* * * * *

Meaford, Ont., 11-3-'25.

DEAR BROS—Sunday was a good day for us here. A splendid attendance and meeting at Collingwood, and at Thornbury, with one confession at Thornbury. Baptism after evening meeting at Meaford. A large crowd at Meaford at night, and a good one reported for the morning meeting.

Brotherly,

E. GASTON COLLINS.

* * * * *

Meaford, Ont., 10-20-'25.

DEAR BROTHER MACDOUGALL:

I am enclosing a report of our All-Day Meeting here. Also a short article. You may use them if you can.

The work here is right encouraging. We have a well-attended music class on Tuesday evenings, a good prayer-meeting and children's class, a good class for boys on Friday evenings, meetings on Lord's Days are fine and seem to be increasing in interest; I preach monthly at Collingwood, Thornbury, and Cape Rich and twice a month at Griersville. With that I'm here at Meaford two Sunday mornings and every Sunday night in the month. Held a meeting at Griersville and the Cape is talking of having one. As a result of our meeting last Lord's Day there is a desire to increase the offerings so we can do some work aside from our local work; and one young man, whom several think should engage actively in the work, expressed himself as being "almost persuaded." We hope and pray he may be altogether persuaded.

Brotherly,

E. GASTON COLLINS.

FIRST THESSALONIANS, TWO.

(Our Prayer Meeting here at Meaford is well attended, there being from forty to sixty present. We are going consecutively through the epistles, by chapters; different ones speaking. I conclude the meeting with a ten or fifteen minute speech. One hour is consumed in the meeting. In addition to the prayer-meeting we have what we call the children's class, it being composed of boys and girls in age from 6 to 14. This class uses the basement, is conducted by a lady, and has a lesson adapted to them. Takes its place after songs, reading and prayer, and returns to our meeting, quietly, just in time for closing exhortation and dismissal. Reasons for having this class, 1st, Few children were coming to prayer-meeting; 2nd, Those who came didn't appear interested; 3rd, Our lesson usually went over their heads (possibly over our own at times); 4th, By this means we can do double duty. While not as many children attend as we'd like, yet more come than formerly. Last Thursday night, 15th, eight men took part. I give below the substance of my speech on that occasion, in 1 Thess., 2, our lesson that night.

This is a wonderful chapter. It is a good one for preachers. I get a deal of help and encouragement here. First, we get an insight into Paul's character and behaviour, and some of his views on preaching.

Negative—1, Had much conflict; 2, preached not of error; 3, nor uncleanness; 4, nor deceit (guile); 5, nor pleasing men; 6, nor words of flattery; 7, nor cloak of covetousness; 8, nor seeking glory of men; 9, claimed no authority—not burdensome; 10, not word of men.

Positive—1, Bold in God; 2, approved of God; 3, Intrusted with the Gospel; 4, pleasing God; 5, gentle as a nurse; 6, affectionately desirous of them; 7, could impart own soul to them; 8, in labor and travail—working; 9, behaved holily, righteously, and unblamably; 10, Dealt with them as a father; 11, word of message, word of God.

Paul had nothing in view but to promote the glory of God, and the salvation of men.

II.—“And Satan hindered us,” v. 18. Paul was hindered many times—Rom. 1:13; 15:22. This Satan is the devil—Matt. 4:10. Is the adversary. The devil was against Jesus—but angels were for him. The devil is against us—1 Pet. 5:8—but angels are for us—Heb. 1:14. Christ is Lord—angels are servants. The devil has angels—2 Cor., 11:15.

III.—“Will there be any stars in my crown?” v. 19-20. Also 2 Cor., 1:14; Phil., 4:1; 2 Tim., 4:6-8. There seems to be reference here to some special reward or honor. “And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever”—Dan., 12:3. Bro. McCaleb can say of the Japanese brethren, “Ye are my joy, and crown, and glory.” Bro. Sheriff and others can say the same. “Will there be any stars in our crowns?”

Here is a good point also regarding our knowing each other in heaven. Paul would evidently know his converts “in the day of our Lord Jesus.”

E. GASTON COLLINS.

Meaford, Ont., Oct. 19th, 1925.

OUR EXCHANGES.

READS THE BIBLE EVERY DAY.

LONDON, Oct. 15.—King George has let it be known that he reads a chapter of the Bible every day of his life, Rear Admiral A. R. Elmden said today in a speech at a Bible and Empire demonstration held at Wembley under the auspices of the World Evangelical Alliance. Admiral Elmden's speech was a condemnation of Bolshevism on account of its rejection of the Bible.

“There never was found in any age of the world, either religion or law that did so highly exalt the public good as the Bible.”—*Bacon*.

* * * * *

Nothing can be more consistent with reason than that the work of God should glorify its Author. We are not our own, we are the property of the Lord, by the right of creation and redemption; and it would be as unreasonable as it would be wicked not to live to his glory, in strict obedience to his will.

* * * * *

The gospel of Christ is for the whole world, and for every person in the world. The gospel is unique in its adaptations to various peoples, and different circumstances. It is like the air we breathe and

the sunshine in which we live. The gospel of Christ meets the needs of man in every part of the world, and in all circumstances, and in every age. Neither is there any substitute for the gospel—no more than there is for air and sunshine. The entire world needs the gospel more than it needs anything else, and it is obligatory upon the church to carry the gospel everywhere. It would be a sin, if it were possible, for men to corner all the air and sunshine. But it is a greater sin for Christians to keep the gospel for themselves, and not offer it to others.

* * * * *

WHAT THE SEEDSMAN SELLS.

He sells far more than little seeds
Close huddled in a packet's hold,
He sells the summer's witchery—
Azure, soft flame, and gold.

He sells long dreams that will come true;
For every lifted flower face,
Showing its beauty to the sun,
Makes earth a fairer place.

The wonder in the lily's cup,
The rapture in the bird's glad tune,
Are in the little seeds named "Rose,"
Where beats the heart of June.

Let those who will seek richer wares,
There is no lovelier boon than this:
To watch the sweet, sure blossoming
Of happy promises.

—Imogen Clark.

* * * * *

"But we have several strong religious papers preaching the truth," it may be urged. I thank God for that. But did it never occur to you that BRETHREN ONLY are the ones who are preached through the religious paper? Few exceptions to this rule can be found. Now THE BRETHREN NEED our strong religious papers, but still the problems arises, WHAT ABOUT THE GREAT, UN-CONVERTED WORLD? Will OUR reading of good literature REACH and SAVE THEM? THE FREE TRACT PRESS is the only means of solving this problem; and it is EFFECTIVE means,

for see what zeal the sectarians, after years of experience, today manifest in their tract work. RUSSELLISM, MORMONISM, ADVENTISM, SPIRITUALISM, and practically ALL ISMS, are annually putting MORE FORCE behind their TRACT PRESSES,—the while WE DO NOTHING! Brother, does not your heart burn within you?

* * * * *

"My dear," remarked Jinks, who had just finished reading a book on "The Wonders of Nature," "this is a remarkable work. Nature is marvellous! Stupendous! When I read a book like this it makes me think how puerile, how insignificant is man."

"Huh!" said his wife. "A woman doesn't have to wade through four hundred pages to discover that."

* * * * *

THE PRIMITIVE WAY.

Lifelessness and indifference in churches grow out of one or a few doing all the work of preaching, teaching, visiting the sick and relieving the needy. Enlist all in the work, enlarge the borders, and extend the boundaries of the labors of every church until the Christian religion, as a leaven, spreads throughout the length and breadth of the land. The idea of a preacher, teacher, or church of Christians confining their labor to one community and building itself up alone is contrary to all the precepts and examples of the Bible. As an active, working leaven, the kingdom of God should be continually spreading itself abroad. Every member should be a worker in his contact with men, whether in private or public, both by precept and example. The members, by their pure and godly lives, should constrain their neighbors by their good works to glorify God. If the members were taught and required to live honest and pure lives and withal to help the poor, the widow, the fatherless, and their lives were relied on to commend the religion of Christ to the world, it would greatly improve the condition of the church and the world and would obviate the necessity of so much preaching and coaxing of people to become Christians. Regular set speaking was not the order of the primitive church, but instruction as the work demanded. Lectures on machinery, with no practical work by the hearers to make or run machinery, would not be a profitable way of teaching mechanics. Practical lessons in carrying out Christianity are the instructions needed by the church and Christians.

There ought to be good, practical teachers of the Christian religion in every church who will teach the Christian religion by example as well as by precept.

On the subject of evangelists and preachers to go out to devote themselves to teaching the gospel to the world, I often doubt if there is such a class distinct from other Christians. In apostolic times the evangelists mentioned were gifted persons. Gifts were bestowed until that which is perfect was come. But all the church at Jerusalem was scattered abroad, both men and women, and they went everywhere evangelizing, the original says. While evangelizing they were evangelists; they were made so by the work they did. Every one has the divine right and is under obligation to preach the gospel as he is able. So no one should be regarded as a preacher or evangelist, save as he does the work of an evangelist, and that work can be done more effectually by private appeal than by public oration.

When the work to be done is properly understood, there can be no doubt but that a good teacher or preacher, or more than one, is desirable in every church and town and neighborhood. The more qualified teachers, the better. We come up to the perfect model when every Christian, man and woman, would become qualified to teach others the religion of Christ. Every Christian then would be an evangelist.

While it is desirable that all should teach and preach the gospel, it is a mistake for those who do preach to all collect in one place and leave other places destitute. A number of brethren have moved to Nashville as a center, whence they could get out in different directions to evangelize, or preach, and the counties and towns around are left with no active teachers. I am sure this is a mistake, and always advise against it when consulted. When a preacher moves to a city to preach in the country around, he buries his personal and direct influence; and this is, or should be, the best and most effective influence. A man ought to be in the center of his labor, and so live that he will exert a continually growing and extending influence of a personal nature for good. If he is not in the field of his labor, he loses this best influence. A preacher ought not to seek places already permeated by Christian truth and Christian influences as his field of labor. The degree of destitution should measure the strength of the appeal.

A country and a people destitute of the gospel is the divine call

to a preacher to go to that community and live among them; and all Christians are preachers. When a Christian finds himself or herself in a community ignorant of the gospel, this should be interpreted as a divine call to him or her to go to work to teach them the way of life and save them. It is not right to move out of a wicked neighborhood to give your children Christian training. The best Christian training children can have is the training given by Christian parents in trying to save from sin those lost and condemned. Preachers ought not to advertise for churches needing meetings, but for places where there are no Christians in which the people are willing to hear the gospel. This was the primitive spirit and work of the gospel, and it must be restored before we can restore primitive Christianity. Every Christian is to feel he is his brother's keeper in teaching him the gospel of Christ and he is responsible for his condemnation in so far as he fails to teach him the truth of the Bible. If this true spirit of the gospel is cherished, and preachers will be found seeking places where they can save sinners, and every christian will realize he is a preacher and is responsible before God for the death of those he neglects to teach, all these questions of order as to the elders and preachers will adjust themselves. Without this spirit permeating and leading the body of Christ, no order or forms can save the church itself from apostasy and ruin. While this is true, it is not meant to say the divine order is to be neglected; but the divine order cannot be maintained without the divine spirit in that body.—
D. Lipscombe.

PUBLISHER'S DESK.

We take this occasion to thank the friends of Christ who have loyally helped in the dissemination of His truth, through the Christian Monthly Review. Your Home Paper has become a power for good through your co-operation. Keep the good work going. "Increasing" is a New Testament word. Let us exemplify it. Right now, before the closing of the year, is the time to begin. See that we get the 1925 slate clean—before we come to the time for the good New Year resolutions. Let us see to it that our ARREARS are paid up—and our consciences all clear, before that time. Just a little effort in these closing weeks, will clean our C. M. R. slate for 1925. A trifle less than \$200 will do it. Thank you, and God bless you all.

ACKNOWLEDGMENTS.

For H. A. Rogers, Great West Missions:	
By College Hill Church, West Gore	\$10.00
For Christian Monthly Review:	
W. W. Porter	1.00
For Sub. of D. S. Black, deceased, per Mrs. W. Black ...	2.00
Carman Brethren, per F. W. Elliott	20.00
W. A. Kirby, for Tracts	1.50
Mrs. Emma Waugh, per V. Lightheart	1.00
H. L. Rogers	2.00
W. W. Scott	1.00
George DeWolf	1.00
Vancouver Church Ad., per F. E. Lucas	1.00

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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