

Christian Monthly Review

WEST GORE, HANTS CO., N. S.

Vol. XI.

JANUARY, 1926.

No. 1.

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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. XI.

West Gore, N. S., January, 1926.

No. 1.

THE NEW YEAR.

Come, let us anew our journey pursue—
Roll round with the year,
And never stand still till the Master appear;
His adorable will let us gladly fulfil,
And our talents improve
By the patience of hope, and the labor of love.

Our life is a dream : our time, as a stream,
Glides swiftly away,
And the fugitive moment refuses to stay ;

The arrow is flown, the moment is gone,
The millennial year rushes on to our view,
And eternity's near.

O that each in the day of His coming, may say,
"I have fought my way through ;
I have finished the work Thou didst give me to do."
O that each from his Lord may receive the glad word,
"Well and faithfully done ;
Enter into my joy, and sit down on my throne."

NEW YEARS COME AND OLD YEARS GO.

We work away and the days grow cold,
The years go by and we're growing old,
The changes that come, oh well we know
As the new years come and the old years go.

We look on the fields and a bush we see,
It matters not how small it may be ;
For the time goes by and a tree will grow,
As the new years come and the old years go.

We work away till our task is done,
If we work for the right the victory's won,
It matters not how our task may grow,
As the new years come and the old years go.

We look in the east at the rising sun,
The hours go by and the day is done,
The world gains knowledge and science will grow,
As the new years come and the old years go.

The years steal on, some fair and bright,
Some give us sorrow, as darkness the night ;
Some hearts are glad, some sorrow know,
As the new years come and the old years go.

As time goes on life's shores are shifting,
And on life's stream afar we're drifting,
But it matters not if we reach that shore,
Where years will come and go no more.

West Gore.

ALBERT BURGESS.

EDITORIAL

NEGATIVE CHRISTIANITY.

Christianity does not consist in a proud priesthood, a costly church building, an imposing ritual, a fashionable throng, a pealing organ, voluptuous music, luxuriously cushioned pews, loud responses to the ritual, or profuse expressions of love.

Worship is not composed of oyster stews, artistic musical performances, the tickling of the ears, the gratification of the lust of the ears or of the eyes or the pride of life, amusement or entertainment by listening to fine pulpit effusions by foppish college dudes, with their hair parted in the middle. These things, so common in places which *ought* to be places of worship, are no part of the worship of God.

Piety is not the long drawn face, the high-lifted eyes, the croaking voice, the drawling or nasal twang or the groaning prayer. The pious man is not he who can assume the most sanctimonious appearance, put on the most solemn face, wear the broadest phylacteries, make the most effuse professions, the loudest shouting or the most sepulchral groaning. This is all negative, and negatives save no one. Let us try, in our next, to find the affirmatives, which *do* save.

Detroit, Mich., has eight or nine loyal congregations in the city and suburbs, including one or two colored.

All the corruptions and perversions of New Testament doctrine and practise have come through the introduction of so-called human expedients. I have come to believe that it is an impeachment of divine wisdom to use any of these so-called expedients. I believe that the simple New Testament doctrine and practise, if faithfully adhered to, will bring greater and more rapid progress to the church of Christ than can come to it in any other way.

Christianity is a matter of faith (2 Cor. 5: 7), and faith comes by hearing the word of God (Rom. 10:17), and whatsoever is not of faith is sin (Rom. 14:23). Neither humanly organized missionary societies nor instruments of music in the worship of God is a matter of faith, therefore their use in the worship and service of God is sinful.—H. L. Calhoun.

Remark: As faith comes by hearing, and hearing by the Word of God, we can do by faith in the service of God, whatever the Word of God teaches us to do. To do anything not so taught is therefore sin; for "whatsoever is not of faith is sin." To do anything which the Word of God has not authorized and taught us to do as worship and service to Him, is not only sin, but a most presumptuous sin.—[Ed.]

PROF. HALL L. CALHOUN.

Prof. Calhoun, who recently resigned his professorship in Bethany College, and severed his affiliation with the digressives, into whose control it has fallen, located later in Henderson, Tennessee, and in September last began work with the Church of Christ and with Freed-Hardeman College in that city. After having been working with the church there a little over a month, seventy-five additions to the congregation were reported, and the remarkable statement, that "He has baptized every girl in the dormitory of Freed-Hardeman College over which he and Sister Calhoun preside, that was not already a member of the church."

There are still a few other good men who should follow the noble example of Hall L. Calhoun, and sever their affiliation with transgressives without further delay. Elsewhere in this issue will be found—and we are glad to give wider circulation to, a most excellent article by this godly and gifted brother.

OUR ASSOCIATE EDITORS

PARAGRAPHS.

H. M. EVANS.

We cannot expect to get out of any enterprise what we do not put in. Don't expect a hen to lay every day and have to scratch all day for one grain of corn. Don't expect a cow to give you milk rich in butter-fat if you feed her on straw. Don't expect an acre of land to return you 100 bushels of wheat out of a peck of seed. Don't expect the God of Heaven to give you eternal life and a crown of glory for an hour's service and a nickle a week. If you want big dividends make big investments. Don't be a pig and expect something for nothing.

"Honor Jehovah with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy vats shall overflow with new wine" (Prov., 3:9,10). "There is that scattereth and increaseth yet more; and there is that withholdeth more than is meet and it tendeth only to want. The liberal soul shall be made fat; and he that watereth shall be watered also himself (Prov., 11:24,25)." Remember the C. M. R.; remember the gospel preachers and missionaries.

* * * * *

The Israelites in the wilderness were not to make it a land of love; they were not to inaugurate "Municipal Reforms" nor make flower, nor vegetable gardens; they were not to enjoy entertainment, nor amusement; they were not to engage in worldly pursuits, nor to hold "Union Meetings" with the Moabites nor Amelekites. Jehovah's purpose was to get them through the wilderness to enjoy the fruits of Canaan as soon as possible, but it was their unbelief and rebellion that kept them out for forty years. The statesmen and preachers of today are clamoring for people to make this old world a more desirable place to live in, while God, in His love and mercy, wishes to give us "an inheritance incorruptible and that fades not away. Men art trying to make the "dunghill" a respectable place to live in while it is God's desire to lift them out of it. See 1 Sam., 2:8.

To many people depend upon Self and boast of temporal riches, they forget that all they have belongs to God; like the devil of old they offer to God a little of what already belongs to Him. Lacking the true riches they are wretched, miserable, poor, blind and naked. In hell, like the rich glutton, they will lift up their eyes in torment, and like the Pharisees of old they will have discovered that they "*have had*" their reward on earth. Their treasure was laid up on earth and perished, so that in eternity they are eternal paupers.

* * * * *

It was indeed, refreshing to see young brother, Roy Whitfield, coming to the front, as a writer for the press in the last issue of the Monthly. We want our readers to watch Bro. Roy grow, for he certainly will. According to reports he is going to help fill up those depleted ranks of our fallen heroes and we predict that, some day he will occupy the sanctum-sanctorium and push an editor's quill.

Selkirk, Ont., Dec. 28, 1925.

ANGLO-ISRAEL, NO. 4.

Concluded No. 3 by showing that, by the Bible, the ten tribes of Israel never returned to Palestine after their captivity. We now give testimony of historians to support the Scriptures referred to.

We quote Josephus, who says, (Antiq. 11, 1:3) "The rulers of the two tribes (Judah and Benjamin), with the Levites and priests, went in haste to Jerusalem, yet did many of the people stay at Babylon, as not willing to leave their possessions." The *ten tribes did not* return to Palestine, only two tribes served the Romans after Palestine became a Roman province.

Again, Works of Josephus, p. 336: "When Ezra read the letter of Zeryes to the Jews at Babylon, he also sent copy to his brethren (the ten tribes) that were in Media and many of them brought their effects and came to Jerusalem; but the entire body of Israel (ten tribes, writer) remained in that country, wherefore there were but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond the Euphrates *till now*, and are an immense multitude."

Jerome says, "The ten tribes inhabit, to this day, the cities and mountains of the Medes."

Kitto states, "After the captivity we hear very little of the territories of the tribes, for ten of them never returned."

Dr. Smith, in his *Old Testament History*, p. 566, says, "The ten tribes never returned to their land as a distinct people. None of the *tribes* appear as such among the returned tribes." (Poole.)

Dr. Adam Clark, says, (quoting Jer. 3:18), "In those days the house of Judah shall walk with (to, marginal) the house of Israel, and they shall come together out of the land of the north to the land that I gave for an inheritance unto your fathers." This prophecy must refer to the latter times, for the *ten* tribes *did not* return with the Jews, at the termination of the seventy years' captivity. It refers to the latter days, when the Jews shall be brought in with the fulness of the Gentiles'."

Dr. Clarke again says, "Though some of those (ten) tribes did rejoin themselves to Judah, yet no whole tribe *ever* returned to that kingdom." (Poole.)

Henstenburg says, "The great body of the Israelites were still in exile, in Zechariah's day, though a small portion of them had re-joined Judah on their return from Babylon."

Since the Bible is as silent as the grave re the ten tribes or House of Israel having returned to Palestine and such historians testify negatively, what further need of seeking proof? It has been *traditions of men* which have led to the belief that the ten tribes returned with the Jews in 536 B. C. There is no proof for it, but the Bible and history disprove such, clearly.

TWO CLASSES OF JEWS.

We have shown clearly that the House of Israel (ten tribes) have never united with the House of Judah (Jews) since their separation which took place about 940 B. C.

For the moment, we shall now set the House of Israel to one side and consider some things God said about the Jews.

Some of the Jews that were taken into captivity to Babylon never returned to Palestine, and very many of them, too.

Jeremiah had a vision, and saw two baskets of figs. The one was *very* good, and the other *very* bad. Jer. 24:5-7, "Thus saith Jehovah, the God of Israel: like these good figs, so will I regard the *captives* of Judah, whom I have *sent out of this place* into the land of the Chaldeans, *for good*. For I will set mine eyes upon them *for good*, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them

up. And I will give them a heart to know me, that I am Jehovah; and they shall be my people, and I will be their God; for they shall return unto me with their whole heart.

Were these scriptures fulfilled in the history of the Jews who returned from Babylon? Never! Their difficulties grew and multiplied until the Jews lost out, until they were forced to leave home.

BAD FIGS.

What did God say would be the fate of the residue of Jerusalem and Judeah? (Jer., 24:8-10.)

I will give them (that class of Jews, as bad figs) up to be tossed to and fro among all kingdoms for evil; to be a *reproach* and a *proverb*, a *taunt* and a *curse* in all places whither I shall drive them. . . . till they be consumed from off the land, that I gave unto them and to their fathers.

Now, how could these bad figs (Jews) be taunted unless they would be known? How is it that a bad fig (Jew) is known by all peoples, and scoffed at? Is., 3:9, "The *show* of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not." You know him by looks.

God said He would give up Zedekiah and his princes (sons) to be bad figs and those that remain, etc. The king's daughter (*Princess*) did not remain in Judea nor was she included as bad figs. No, Zedekiah's daughter Tephî, went with Jeremiah into Egypt, and afterward to Spain, and later into Ireland. Jer. 1:10: "See, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down and to destroy and to overthrow, to build and to plant."

"Thus said the Lord Jehovah: I will also take of the lofty top of the cedar, and will see it; I will crop off from the topmost of its young twigs a *tender* one, and I will *plant* it upon a high and *lofty* mountains) in the mountain of the height of Israel will I plant it; and it shall *bring forth boughs*, and bear fruit, and be a goodly cedar. Ez., 17:22-24) Dr. Adam Clark says, "This branch is another *monarchy* which shall come up in the line of David", "and the *remnant* that is *escaped* of the "House of Judah" shall *again* take root downward and bear fruit upward. For out of Jerusalem shall go forth a *remnant*, and out of Mount Zion they that shall escape. (Is. 37:31, 32.)

In Ez. 31:1-9 as in ch. 17, and many other scriptures, we understand that the word *tree* is used figuratively for *nations*. Then

the topmost of the young twigs (Tephi) was carried and planted in a city of merchants. (Ez., 17:4.)

He also took of the seed of the land, and planted it in a fruitful soil; He planted it beside *many waters*; (Atlantic Ocean) He set it as a *willow tree* Ez., 17:23, 24, all trees (nations of the world) would find protection under the tree God would plant.

What tree (nation) other than the Anglo-Saxon race has been a mother or shield to all nations of earth?

Ez., 17:4, God planted the young *twig* in a *city of merchants*. What nation under the canopy of heaven could be meant, other than "Great Britain?" Is she not the city of merchants? Leaving out U. S. and the Scandinavian race, what is the wealth of Great Britain? Think of her large family of children! (Colonies) Of her annual income, of her power in the banking system, navigation on the waters of the world, of her enormous affects on the markets of the world, and last, but not least, of her territory around the globe on which the sun *never* sets. Surely all nations (trees) have found blessing under the shade or branches of this mighty nation, (company of nations) planted beside many waters.

Now, add her (Britain) sister (U. S.) and all the Anglo-Saxons to her, and what a nation! Are they not fulfilling God's word, viz., filling the earth, possessing the nations?

Brethren, this is a BIG question. Don't get impatient.

Will begin No. 5 by taking up the ceasing of the "House of Israel," their being lost, divorced, and their being found again.

H. A. R.



 OUR CONTRIBUTORS

MERCY AND TRUTH.

To the Lord our God belongeth mercy and forgiveness. Though we have rebelled against him we sometimes speak of men as merciful and I believe they are such men. But, the mercy we show our fellow is small indeed when compared with the mercy of God. Day by day, and hour by hour His mercy spares us; and His blessings come down as the morning dew; refreshing and life giving, rich in lifting up the heart of men who look to God for help in the day of trouble. We sometimes forget God's mercy; but if it were taken away from us, even for a day, Satan might destroy man from off the earth. Some men say there is no devil. What then caused the fall of man? And who is the author of all the evil that is on the earth? John wrote, "The whole world lieth in wickedness." 1 John, 5:19. Is it not so? Yes! All believers will readily admit, it is so. But Paul says to believers, "Ye are not of the world." Yet we are in the world, even in this world of sin and death. We are not of the world—if we are in Christ. But Christ in the heart through faith brings the kingdom of heaven within us. Therefore, we are not of earth. True, we are in the flesh; and it appears that he lords it over the flesh through the fleshly mind. We must put off then the evil mind, banish the evil thought, subdue it. We are the children of God, by faith in Christ, (Gal. 3:26) and if Children of God we are heirs of God, heirs with Christ, our elder brother. How then should we live; how do we live; is it our good works? Let us ask our heart, have we any good works? The apostle tells us, that every good and perfect gift cometh down from the father of lights. (Jas., 1:17). Paul in Romans writes that none are good, no not one; they are all gone out of the way. We then are not really good. God alone is good; and if we are in Christ and His spirit in our hearts, then we are good; yet not us but Christ in us. And we manifest the good in doing the Will of God. Jesus said of himself, "I am the way and truth and the life. No man cometh unto the father but by me." Let us then come to Him in every time of trouble, casting our care on Him, for

He careth for us. To come to Christ, is to come as we are. Come in faith, and be ready to do as he has told us to do; not what we think, not what men say. He is the life, he is the truth and he is the way. And He is our righteousness. What then should we do? I learn from Romans 6: that to be buried with Him, to rise with Him, is to be like Him; and in so doing we put Him on—that is as I understand—to put on the Christ-like life. Gal., 3:27. And the Apostle says if ye be risen with Christ, set your affections on things above, not on things of earth; for we are dead, (the old life dead) and our life is hid with Christ in God. And when He comes again, He being our life, we also shall appear with Him in glory. Gal. 3:2-4. What do I learn then in these things? I learn that I am a sinner—that all men are sinners. I learn also that Christ died for me—that I died with Him, was buried with Him, (Rom., 6: rose with Him. Now I belong to Him and am not my own. I pray, that I, and every one in Christ, may think of these things, and not so much of ourselves. Remembering it is mercy that spares us, Jesus that saves us, and that He is our life. I am no better than others, not so good as some are; but Christ is my life, my hope, my God, my all. Let us then cast all our care on Him. Faith is the victory that overcomes the world, and faith is the gift of God. Obedience is required of all of us. Let us then obey Him.

CHRIST RECEIVING SINNERS, NO. 3.

BY ALBERT BURGESS.

What was the cause of their drawing near! It might have been the beautiful parable in the previous chapter. A certain man made a great supper, and bade many. And he sent his servant at supper time to say to them that were bidden, Come, for all things are now ready. In this remarkable parable Christ teaches all things are ready; everything is done, we have only to come and accept. We find some made excuses but the servant came and showed his Lord all these things. Then the Master of the house, being angry, said to his servant, go out quickly into the streets and lanes of the city and bring hither the poor and maimed, the halt and the blind. Now the publicans and sinners argued from the parable and right too. If the halt, maimed and hedgeway beggars may come to Jesus and receive the

blessing of the gospel, we are not worse than they, if Jesus will receive them, surely He will receive us. Let us next notice the place where our Lord spoke. From what we can gather from the previous chapter and from the parable to which I have already alluded. He was in the Pharisee's house, teaching all who would come to hear Him. It appears from the fifteenth chapter that He left the Pharisee's house for other parts, followed by a multitude, listening to His teaching—He taught from a fisherman's boat, in the Pharisee's house, on the mountain's brow, the highway side, and last from the cross.

The words of Jesus were simple, direct, pure and sublime, suitable for a child, yet food for a philosopher's mind. Our Lord was an example of the perfect believer as well as the perfect preacher. The preacher who will preach the gospel in simple language will not be without thirsty hearts and anxious souls to listen to Him. Let us notice the cavilling objection of the miserable fault-finding Scribes and Pharisees. This man receiveth sinners and eateth with them. Is it not strange that what is the very glory of the gospel should thus be quoted as the disproof that Jesus is the author and the great subject of it. He was the sinner's friend, but the Pharisees, wilfully or strangely ignorant of this, chagrined because He had the impiety to eat with unwashed hands, or to speak a word of consolation to some poor afflicted sinner, and they thought this neglect of tradition, this violation of rubrics and ceremonial, this losing sight of the claims of the church and the dignities of the order, was enough to condemn any man, and to show that Jesus was not what He claimed to be, the Messiah, the promised Saviour. If this man's preaching be true, all we have done, all the learning we have acquired, all the offices we have held, all the prayers we have offered go for nothing. They thought their self-righteousness, what they were and what they had done, entitled them to something better than what publicans and sinners deserved.

We regret to have to indorse the statement of Brother Hines that "the digressive brethren are our worst enemies." There is more congeniality between these erring brethren and the denominations than there is between them and us. Yet we stand exactly where they once stood and teach and practice as they once taught and practiced. No one can question that we stand on the same ground occupied by the leaders of the reformatory movement.

The great desideratum of the efforts of Campbell, Stone, Scott, and others was to lead the churches back to the things taught and practiced by inspired men in New Testament times and to restore the ancient order of things. This movement was based on the principle that nothing is to be received or practiced for which there is no scriptural authority, either by an express command or an approved precedent.

Any claim that there is either an express command for, or an approved example of, the use of the organ in Christian worship is absurd and wicked. It is wicked to pretend that "psallo" means "with or without" an organ. The use of a word can be determined by what was done when it was used. The apostles and early Christians did not use the organ, but taught and practiced congregational singing. The Pope of Rome introduced the first organ in the seventh century. It is wicked to pretend to prove by the Bible something that everybody knows the Pope started in the seventh century. The leaders of the reformation were emphatically opposed to the use of the organ in Christian worship. Mr. Campbell was so strongly opposed to the use of an organ that he would not even preach where one was used. He said an organ in Christian worship would be so out of place as to be like "a cowbell in a concert."

We deeply regret the horrible position our transgressive brethren are in. The organ is not their trouble. Their trouble is the spirit of the world in their hearts. They care nothing for the sacred bounds of the word of God. With impunity they introduce things for which they admit they can find no authority in the word of God. They "rush in where angels fear to tread." They want "liberty" to dethrone the God of heaven as Law giver and Ruler and to set up "whatsoever is right in their own eyes." They are in a worse condition than the denominations. The denominations are coming toward the truth. They were once in the truth and are now going the other way.

It is a pity that a man like Brother Book, whom we believe to be a great and good man, should give his life and influence to further the wickedness of such people. We hope he will come to himself before it is too late.—J. A. A.

NEWS AND CORRESPONDENCE

Dunnville, Dec. 23rd, 1925.

To the Christian Monthly Review,
West Gore, N. S.

DEAR BROTHER McDUGALL:

I see a notice in this issue the purple stamp. I thank you brother for waking me up, for we all want to love our neighbors as ourselves. I thought it must be overdue for some time. We live in a kind of an isolated place but that is no excuse. We like the Review and hope you will live long to sound out the truth of the Gospel. I see a good thing on the origin of Christmas. I think it high time people begin to get their eyes open.

Now brother, inclosed please find seven dollars, two dollars to apply on subscription, and five dollars for the spreading of the Gospel.

From Brother and Sister Swartz, in the Faith. Address Dunnville, Ont.

* * * * *

Meaford, December 25th, 1925.

Mr. D. McDougall.

DEAR BROTHER: I hope you may be long spared to send out a clean Gospel paper that will continually call us back to that faith once for all delivered to the saints. We need to be continually reminded that in the last times men shall depart therefrom, and that those who continue faithful to the end shall be saved.

Find enclosed \$2.00 to pay up arrears and kindly give credit for balance.

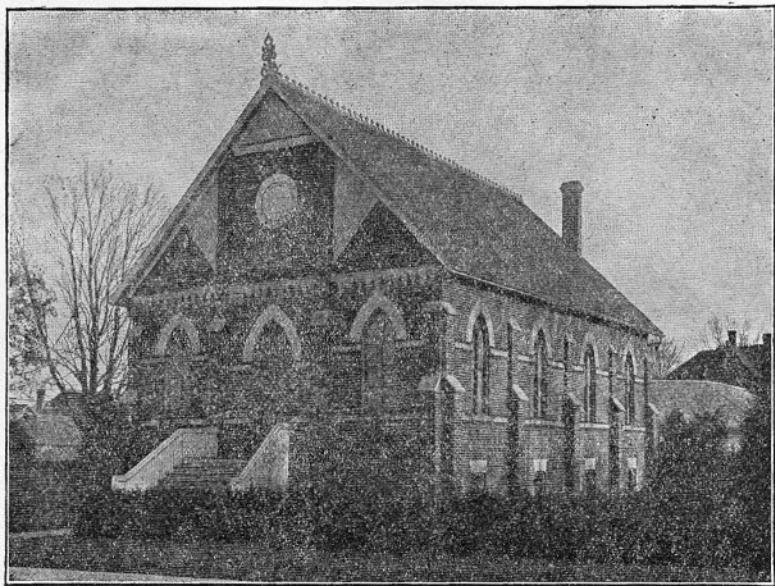
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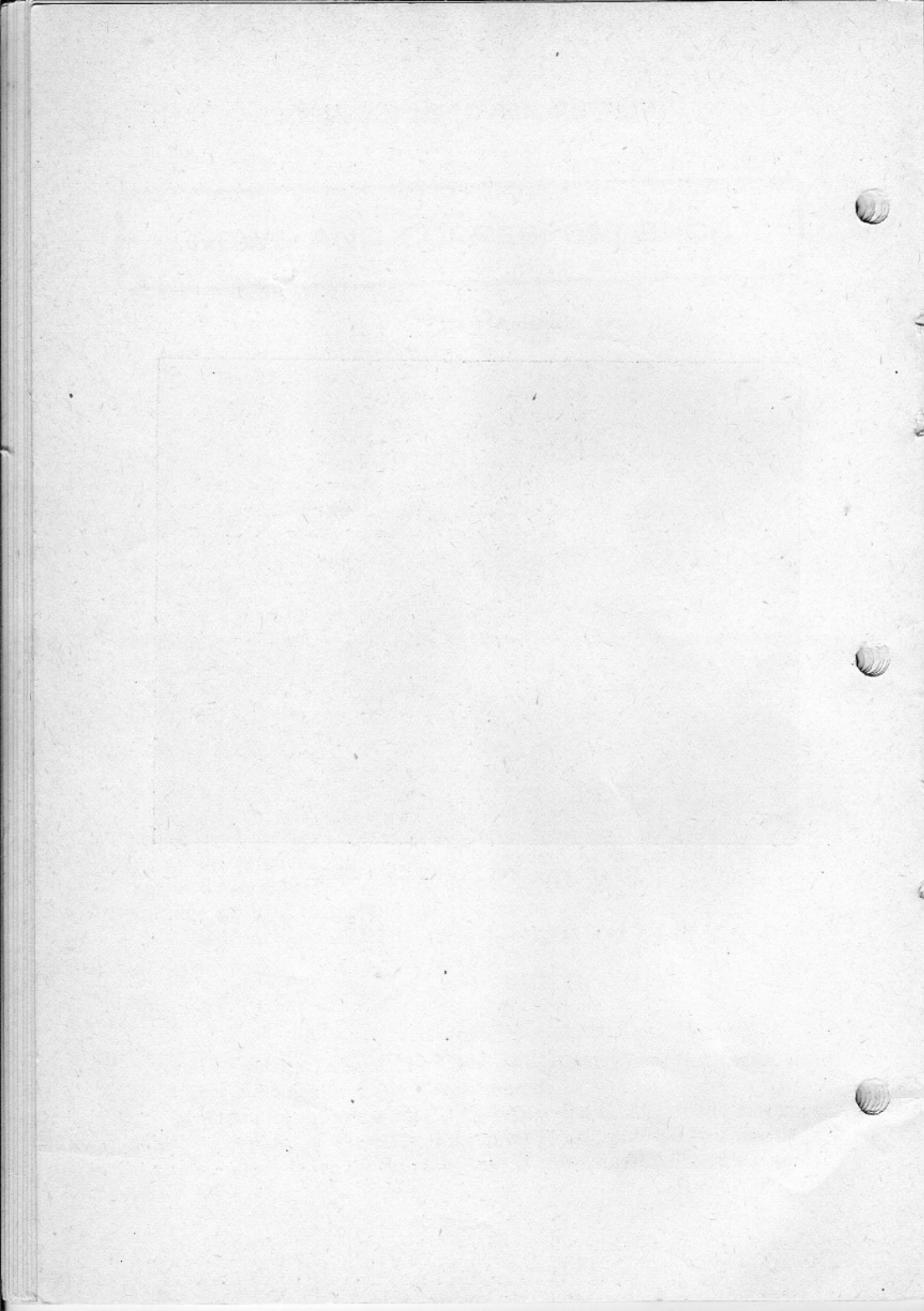
Kermit, N. Dakota, Dec. 31st, 1925.

Left Fairview, Mont., Tuesday, and arrived here last night. Begin a few meetings at Long Creek tonight.

Montana brethren are making a report for C. M., of the meetings held at Elmdale. I stayed at Fairview, Mont., and we had meetings Saturday night, twice on Sunday, and Monday night. There are some



MEAFORD (ONT.) CHURCH HOUSE.



fine brethren in Mont. It has been a very great pleasure to me to meet them, and tell them of some things I had learned from the Bible.

H. A. ROGERS.

* * * * *

DEAR BROTHER:—Please find within one dollar. Use as you may in the Master's work, and may the mercy of God and the grace of God abound. It is little indeed, but God will multiply it if used aright. And may God prosper your labour of love.

V. LIGHTHEART,

Box 874,

West Hamilton, Ont.

* * * * *

Elmdale, Mont., Dec. 7, 1925.

Began a series of meetings here in Goodwin Schoolhouse, Nov. 29th. So far this has been a fine meeting. The crowds have increased from night to night. At 11 a. m. yesterday, many had to stand. Last night, while the meeting was announced to begin at 7, the seats were all taken at 6, and when the writer reached the house it looked like no show of getting to the front. I had to work my passage right from the porch door to the stand.

The attention has been the finest from the first, and looks like some reaping may be done.

H. A. R.

* * * * *

Elmdale, Montana, Nov. 30, 1925.

Arrived here Saturday night. Had two good meetings here yesterday. House was crowded last night so that many had to stand all through the service.

Yours in Christ,

H. A. ROGERS.

* * * * *

7 Trafalgar Terrace,

Brighton, Sussex, Eng., Dec. 12, 1925.

DEAR BROTHER McDougall:

Enclosed you will find 5s. to pay for my subscription for the C. M. R. To those who desire to walk in the narrow path, and determined to know nothing among men, but Christ and Him crucified, the C. M. R. is a real stimulant. To keep in the old paths, the one book for all time, and all the world. But says the modernist, times have

changed. But the question is, have the wants of mankind changed? No! Then don't change your preaching.

Brother, we have never met in this world, but I am looking to the time when we shall meet yonder. I got in touch when in Canada with the C. M. R., and have continued to read it. Thanks to Bro. Albert Burgess for his poems—all good. The September C. M. R. "Home of my Childhood," and it, then a tear.

Hope God is blessing you with good health. I am thankful to report God's kindness to myself—80 and still going.

Yours in the one Hope,

JOHN CLYNICK.

* * * * *

Somers, Mont., Dec. 19, 1925.

Christian Monthly Review,
West Gore, N. S.

DEAR BROTHER McDOUGALL:

Please send my C. M. R. to the address below. I like the little paper so well that I don't like to miss any of them. There are so many good articles in every one, besides the good letters from different brethren.

Your Sister in Christ,

(EDNA NELSON).

Address Mrs. A. M. Kirk, Mont.

Congratulations.—Ed.

* * * * *

Batteau, R. M. D., Ont., Dec. 22, 1925.

TO BROTHER D. McDOUGALL:

Find enclosed (\$1.00) one dollar for my renewal to the C. M. R.

Wishing you every success,

MRS. WM. GILCHRIST,

Batteau, Ont.

* * * * *

Glencoe, Ont., Dec. 22nd, 1925.

DEAR BROTHER McDOUGALL:

We are ready for work in this part of the Master's vineyard. We have started Sunday night meetings here as well as the Bible Class work and morning meeting already carried on.

The work here looks promising despite the fact that Bro. Whitfield has passed over to other side; also Bro. D. L. Purcell who fell asleep in Jesus last Lord's Day morning.

Our deceased Bro. Whitfield needs no one to sing his praises for his works do follow after him. Bro. Purcell though perhaps not so widely known, was ever active in those things which were for the welfare of the church.

The outlook for church work is bright nevertheless, owing to the zeal of those who are left.

Bro. Fred and Roy Whitfield and their work has been mentioned in a recent issue. Bro. John Whitfield is preparing his first sermon.

Space forbids to tell of the work being carried on by other brethren. More anon.

J. C. BAILEY.

* * * * *

Elmdale, Mont., Dec. 17th, 1925.

DEAR BROTHER MCDUGALL:

I enclose No. 4. It is some longer than I meant it to me. It is hard to break off some times.

Our meetings have been fine in this place. The weather turned colder and hindered some, but today is like spring, almost, and we, no doubt, shall have large attendance again.

Meetings may close Sunday night, yet may continue, depending on weather.

The long distances which some have attended from, night after night, has attested to the interest.

We are on first principles now, and there must be action one way or the other.

H. A. ROGERS.

* * * * *

MEAFORD, Ontario, Can.

Dec. 23, 1925.

DEAR BRO. MCDUGALL.—

I "note the purple date stamp on this issue." Please find enclosed \$2.00 to cover arrearage and balance for another year. I regret that I got behind again. While notice may have been given of expiration, I don't now recall it. And I was just wondering if some means of forcibly calling our attention to this matter could be devised. It costs money to print a paper. And promptness in renewing helps pay this.

We would all like to see you "clean our slate for the New Year" too. With your permission I offer the following musings for

the benefit of all concerned, provided you see fit to publish this letter.

1. "New Year"—time is passing—"the King's business requires haste."

2. "Slate"—record; account.

3. "Clean"—to meet all bills—accounts. To free from obligation.

4. "Our"—belonging to us; common; mutual; the effort of two or more. We (readers), are interested in the C. M. R. We know the Editor is too. But he can't run the paper alone. We must help him. This is "our" work.

5. "Acknowledgments"—\$12.00 in the Dec. issue. As I muse I wonder how much it will take to "clean our slate." Brother Reader have you ever wondered too?

6. Complaints—I don't now recall any complaints from "our" Editor. If he has failed to "clean our slate" at the close of any year I can't recall that he has ever informed the readers. But I wonder if he has ever so failed. If he has, and has had to pay the bills out of his own pocket, uncomplainingly, he deserves praise, and should be assisted in this matter. Personally, I would prefer paying for my paper, and I think the balance of the readers feel as I do. And if we ever had even a hint, Mr. Editor, that you had to put your own money into the C. M. R., although you are willing to do so, to say nothing of your time and work free, we would be willing to share with you this burden. "Bear ye one another's burdens." All helping will lighten the burden.

We leave it to you, Mr. Editor, to say or not to say. Fellow Readers, if we get a hint, what shall we say? I'll join you in making an offering to the C. M. R. fund, if receipts are failing to meet running expenses. "*Clean Our Slate.*"

The Season's Greetings to all.

Brotherly,

E. GASTON COLLINS.

West Gore, Dec. 31, 1925.

Thank you, Brother Collins. It looks now as if that "slate" is going to get "wiped off" in the very young days of the New Year. Only a little corner—of one hundred dollars now remains uncleaned.

The publisher has never in any year had more than three hundred dollars of the printing bill to pay out of his own pocket; and our stock has this year risen to very near par value. Re "complaining:" Of course I am not complaining. I have happier employment; counting my blessings; revelling in my privileges and rejoicing in my prospects—the glory that shall be revealed.—Pub.

* * * * *

Dec. 29th, 1925.

DEAR EDITOR. —

When an Editor gives his time writing and publishing articles for a paper for which he receives but little, I think he should receive some thanks for it. Every number seems more interesting, the last number to my mind was one of the best.

Wishing you all the compliments of the Yule-tide, I remain,

Sincerely yours,

ALBERT BURGESS.

* * * * *

GLENCOE, Ontario,

Dec. 26, 1925.

Mr. D. McDougall,
West Gore, Nova Scotia.

DEAR BRO. MCDUGALL.—Feeling that my subscription must have expired long ago, I am herewith enclosing M. O. for \$3.00. \$2.00 for renewal and \$1.00 for the furthering of the cause you have so bravely undertaken. For my negligence I feel unworthy the name of a supporter.

Came here with Bro. J. C. Bailey to help along with the work he has undertaken here. Bro. Fred Whitfield took me to Sarnia and Blackwell last Lord's Day, while Bro. Bailey stayed here at Woodgreen. He is in Toronto for tomorrow while I stay here.

Am sending article, re the Church, for your consideration. Use it if you think it worth while; change it if you wish.

Please change the address of my C. M. R. from Estevan, Sask., to Glencoe.

Shall try to send you some more articles if this one is acceptable.

Wishing you every success in your worthy endeavors, I remain,

Yours faithfully in Christ,
WILFRED ORR.

MEAFORD, Ont.,

Dec. 28, 1925.

DEAR BRO.—I hasten to correct my last letter. I regret that I didn't remember your statement in the November issue. Was looking at it again yesterday. You had already stated how much you would need, \$200, to "clean our slate." That was more than a hint. I enclose \$1.00 to help on that—not for a year's subscription. Not much, but if 199 other readers will send that much the trick will be done. *Let's do it.* Two hundred of us could bear this burden easier than one.

Had cold weather here yesterday, but good crowds.

Brotherly,

E. GASTON COLLINS.

OUR EXCHANGES.

TOO EARLY.

"Are you the little girl who said she would be a perfect lady?"

"Yes, daddy, but it isn't time yet."

* * * * *

No man can be happy who does not do his duty. The duties of both sinner and saint are so plainly and clearly presented in God's word that any responsible person may easily comprehend them. No man who loves righteousness and desires to do right can rest at ease while ignoring and disregarding his duty. Those who love the Lord will gladly and happily obey his commandments.—*J. A. Allen.*

MANNERS MAKE THE WOMAN.

(BY HALL, L. CALHOUN.)

Manners mean customary mode of action, habit, or way of doing things. Good manners mean courteous behavior toward others and proper reverence for God. Besides Christianity and morality,

nothing contributes more to the making of beautiful characters than do gracious manners. Genuine courtesy is admired by all, even by those who themselves do not possess it. Indeed, Christianity and morality in their highest types are accompanied always by good manners. These three agree in one. A person who is both Christian and moral, but boorish and ill-mannered, may be respected, but never admired nor loved. By good manners is not meant the extreme finickiness or prudery practiced by some, nor the easy carelessness of the slouch, but that same deportment which renders to all their dues in a spirit of graciousness which adds to an act what the perfume adds to the flower.

In the Bible, courtesy is enjoined upon all. It cannot be neglected without serious loss to the one neglecting it. Good manners are the charm of lovely characters. They furnish the key that opens the door to success in almost all careers. Good manners, like charity, should begin at home. Proper self-respect holds one above the doing of those things which lower him in his own eyes. One who does not respect himself will not have respect for others. Proper self-respect keeps one from doing little spiteful or unbecoming things. It makes one cultivate a kindly and gracious spirit, looking for and appropriating only the good and noble. It keeps him from being, on the one hand, an egotist, or, on the other hand, a mere groveler.

In our conduct toward others, manners show themselves most plainly. Proper courtesy toward others will protect them from the coarse familiarity which breeds contempt, and also from the icy coldness that grows out of selfishness, or too great self-esteem. No young lady who makes herself common by allowing cheap liberties to young men will ever keep either her own or their respect. An air of sacredness forbidding familiarity goes along with every well-bred girl. There is no other quality or trait of character quite so much admired by men as that modest reserve which every well-trained young woman has. Nothing else cheapens a young woman quite so quickly as that careless looseness of putting herself down on equality with men and boys and allowing them to treat her in a cheap and familiar way. Her very person should be too sacred to allow common contact with any part of her body, even her hands. Men usually value a woman as she values herself. If she holds herself cheap, they will hold her so, too. It is a great privilege for a girl to be trained where ladylike deportment is the practice of all. In no other way can she acquire that air of womanliness which is her greatest charm. Much of the

ill manners one sees is caused by ignorance of what is really proper. Ignorant people like loud colors and noisy conduct. Cultured people are never flashy in dress nor loud in conduct. It is hard to estimate in money the value to a girl of associating with really cultured people until she herself becomes so habituated to that type of conduct that it becomes natural to her. Such a girl is worth more than her weight in gold, and she will be a thing of beauty and a joy forever to those about her. There is no finer work than that of training the future wives and mothers of our country to be moral, Christian, and courteous.

D. L. PURCELL.

The church at Woodgreen, Ontario, has suffered another great loss in the departure of brother Duncan L. Purcell, of Wardsville, who for over forty years has been a member of "The One Body." He was highly respected by the whole community and loved by his brethren. He is survived by a widow, four sons and one daughter. A large gathering assembled December 24th for funeral service, conducted by writer, assisted by Bro. Bailey, Jr.

ALEX. M. STEWART.

ACKNOWLEDGMENTS.

For Christian Monthly Review :

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STATE OF NEW YORK

IN SENATE

January 1, 1901.

REPORT

OF THE

COMMISSIONER OF THE LAND OFFICE

FOR THE YEAR 1900.

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J. B. LIPPINCOTT & CO., PRINTERS.

1901.

NEW YORK:

THE STATE OF NEW YORK.

OFFICE OF THE COMMISSIONER OF THE LAND OFFICE.

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.

ESTEVEAN, 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 422, Elder.

SEATTLE, WASHINGTON, U. S. A.—Church meets at 4073 First Avenue N. E. Lord's Day 10 a. m., Bible Study. 11 a. m., Breaking of Bread and Worship. 7.30 p. m., Gospel Service. Thursday at 8 p. m., Prayer and Bible Study. A. B. Gardner, Elder, 4132 Eastern Ave.

L. H. MARTELL, M. A., LL. B.

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