

Christian Monthly Review

WEST GORE, HANTS CO., N. S.

Vol. XI.

FEBRUARY, 1926.

No. 2.

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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. J. C. Bailey 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.

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Christian Monthly Review

Organ of the Churches of Christ in Canada.

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

WEST GORE, - - - NOVA SCOTIA.

\$1.00 PER YEAR IN ADVANCE.

32 PAGES

D. McDOUGALL, Editor and Publisher.

ASSOCIATE EDITORS:

DR. H. M. EVANS,
JOHN M. BRUCE,
J. L. HINES,

E. GASTON COLLINS,
DR. O. H. TALLMAN,
C. W. PETCH,

H. A. ROGERS.

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

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

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

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

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NOW—THEN.

Subject of College Hill Lord's Day morning sermon.

Opening Hymn:

Thou, my everlasting portion,
More than friend or life to me;
All along my pilgrim journey,
Saviour, let me walk with Thee.

Walking with the Saviour all along through the *now* of life's journey,
the hymn closes with the prayer—

Lead me through the vale of shadows,
 Bear me o'er life's fitful sea ;
Then the gate of life eternal,
 May I enter, Lord, with Thee.

Scripture Reading, 1 Peter 1.

Text, "For *now* we see through a glass darkly ; but then face to face : *now* I know in part, but *then* shall I know even as also I am known." 1 Cor. 13 : 12.

Hymn : Must Jesus bear the cross alone,
 And all the world go free ?
 No, there's a cross for every one,
 And there's a cross for me.

Now, The consecrated cross I'll bear,
 Till He shall set me free ;
 And *then* go home my crown to wear,
 For there's a crown for me.

Now the cross-bearing ; *then* the crown-wearing. No cross, no crown.

1. *Now* occupies the present and middle place between the two *thens*, the past and the future. We are interested in each of these tenses. We cannot and should not forget the past. We take interest and pleasure and profit in our study and remembrance of the history and experience of the past. And we have frequent admonitions to remembrance of the past.

"The works of the Lord are great, sought out of all them that have pleasure therein. His works are honorable and glorious ; and His righteousness endureth forever. He made His wonderful works to be remembered. The Lord is gracious and full of compassion." (Ps. 111 : 2-4.) "Seek the Lord and His strength ; seek His face evermore. Remember His marvellous works that He hath done, His wonders and the judgments of His mouth." (Ps. 105 : 4-5.) "*Then* began men to call upon the name of the Lord." (Gen. 4 : 24.) This was in the beginning of the patriarchal dispensation, and during the early part of the life of the "first man Adam." And men have ever since, in increasing millions, been calling on the name of the Lord. There is a lesson in the fact that men, both *now* and *then* have realized their need of God.

Coming down to the New Dispensation in which we live, we read: "*Then* they that gladly received His word were baptized, and there were added unto them (the 120) the same day about three thousand souls," (Acts 2: 41.) It is important for us to know, and remember what was done *then* on this, the first day of the New Dispensation, when the Kingdom of the *now* seated and crowned King was opened by His ambassadors who held the keys, and the law of admittance first announced to the world, (Acts 2: 38.) We might notice right *here* how promptly their obedience, and adding to the church followed their hearing of the Word: "The same day." Some of our religious neighbors seem to think that this was a little too fast, and that they should have been put on three months probation!

"What fruit had ye *then* in those things whereof ye are *now* ashamed? for the end of those things is death." "For when ye were the servants of sin, ye were free from righteousness; but *now* being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." (Rom. 6: 20-22.)

2. Now. "Behold, *now* is the accepted time; behold, *now* is the day of salvation." (2 Cor. 4: 2.) *Now*, the present moment only is ours. Before tomorrow the day of salvation may be past and the door of mercy closed.

"Remember *now* thy Creator in the days of thy youth." And "seek ye *first* the kingdom of God and His righteousness." "Return ye *now* every man from his evil way." (Jer. 35: 15.) "Come, for all things are *now* ready." (Luke 14: 17.) The Gospel Feast is *now* ready, and the gracious invitation is to all.

"The darkness is past and the true light *now* shineth." 1 John 2: 8, and "if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son, cleanseth us from all sin."

"But ye are a chosen generation, a royal priesthood, holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light; which in time past were not a people, but are NOW the people of God; which had not obtained mercy, but NOW have obtained mercy."

"Beloved, NOW are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear,

(THEN) we shall be like Him; for we shall see him as he is." "Behold what manner of love, the Father hath bestowed upon us;" to what royal dignities He has raised our heads, that we should be called the sons of God! And is there greater glory still to be revealed for us? "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also GLORIFIED TOGETHER; for I reckon that the sufferings of this present time (now), are not worthy to be compared with the GLORY which shall (then) be revealed in us."

"And NOW abideth Faith, Hope, Charity, these three, and the greatest of these is Charity." Faith and Hope are great things; but they belong only to life's little NOW. Love is ours NOW and FOREVER.

3.—*Then Future*.—"And *then* shall many be offended, and shall betray one another, and shall hate one another; and many false prophets shall rise, and shall deceive many; and because iniquity shall abound, the love of many shall wax cold." The *then* that is here pictured is surely upon us right *now*. But Hope still abides: "But he that endureth unto the end, the same shall be saved; and this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and *then* shall the end come." "For the Son of Man shall come in the gory of His Father, with his angels, and *then* shall he reward every man according to his works."

"For *now* we see through a glass darkly; but *then* face to face; *now* I know in part, but *then* shall I know even as also I am known."

Face to face with Christ my Saviour,
Face to face—what will it be,
When with rapture I behold Him,
Jesus Christ who died for me?

Only faintly *now* I see Him,
With the darkling veil between;
But a blessed day is coming,
When His glory shall be seen.

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us; much more, then, being *now* justified by His blood, we shall be saved from wrath through him." What infinite fulness of gospel truth and love find we bursting from this sentence! God's infinite love toward us, manifested in the gift of His Son, to die for us, while, in the *then* past we were yet sinners;

that being *now* justified by His blood, we might *then* (future) be eternally saved from wrath through Him.

"The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity. *Then* shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears, let him hear."

Well, that delightful day will come,
And I shall see his face—
A blest eternity I'll spend,
When my dear Lord will bring me home,
Then with my Saviour, Brother, Friend,
Triumphant in his grace.

GATHERING HOME.

Our hearts were made glad last Sunday (December 13) after the sermon by Brother Hoover. At the invitation, Brother J. A. Setliffe, who has been identified with the First Christian Church of this city for thirty years, came forward and took his stand with the church. He was in school in Lexington, Ky., and was a schoolmate of Brethren Calhoun and Klingman. Brother Setliffe, on leaving the university, became the preacher of the First Christian Church in Chattanooga. However, he was not in full accord with their ideas in many things. His statement to the church was clear and to the effect that he wants nothing foreign to the plain and simple New Testament way of work and worship. Splendid work is being done by all our congregations in the city, and good will and hearty co-operation prevail.—*L. S. Parker.*

The return from the company of the "digressives" of three such notable men as W. E. Morgan, Hall L. Calhoun, and J. A. Setliffe, is very encouraging to those who stand for New Testament faith and practice.

Brother V. Lightheart is agent for the C. M. R. in Hamilton, Ont., and vicinity.

* * *

Some of our good brethren are greatly alarmed for fear Christ is going to be unseated by "Anglo-Israel" from the "Throne of His Father David," on which he is believed to be now reigning. But do

not be scared. For "unto the Son He saith, Thy Throne, O God, is *forever and ever*; a sceptre of righteousness is the sceptre of thy kingdom."

No throne of David can ever exist among the ten tribes of Israel, whom God rent away from the house of David and gave to others (1 Kings, 14:8.)

OUR ASSOCIATE EDITORS

WHAT THE WORLD NEEDS.

BY J. L. HINES.

The world needs today just what it needed two thousand years ago. Jesus said to the Apostles: "Go ye into all the world, and preach the gospel to the whole creation," (Mrk. 16: 15.) Therefore the thing the world needed then was the gospel—and that is what it needs today, for the "gospel is the power of God unto salvation," (Rom. 1: 16.), it is the "seed of the kingdom"—it is full of life and power (Jno. 6: 63), and wherever it has gone we find christians, churches, orphan homes and other institutions of charity, but otherwise there is heathenism. The gospel mixed with human wants—creeds, confessions of faith, etc., produces confusion, laxity, indifference and a sleepiness of soul or spirituality.

Thousands of souls are groping about in darkness, perishing for want of the true bread of life. Their salvation depends upon the church of God, not upon denominationalism, for the denominationalists are determined to refuse to tell sinners what to do to be saved. They preach about God, Christ, Holy Spirit, love of God, and condemn drunkenness, card playing, cheating, stealing, etc., but never tell sinners what to do to be saved. Who ever heard a denominationalist tell sinners to "Repent ye, and be baptized everyone of you in the name of Jesus Christ, for the remission of your sins," (Acts 2: 38)? Peter preached this to the people on Pentecost—why won't present day preachers preach it? Ananias told penitent Saul

"And now why tarriest thou? Arise and be baptized, and wash away thy sins," (Acts 22:16). If the theologians of today were like Ananias they would teach as he taught. Peter said, baptism "saves" (1 Pet. 3:21), but the Baptist, Presbyterians, English churchmen and Methodists say: "not so Peter, baptism has nothing to do with saving anyone, my mother died without it and I know she is in heaven."

Jesus was baptized, the apostles were baptized and there was no one in the primitive church who had not been immersed and furthermore there is no one in the church of God to day who has not been immersed in the name of the Father, the Son and the Holy Spirit.

Billy Sunday, an Evangelist of national reputation, said: "I have never preached a sermon on baptism and never expect to." Well Billy is not the kind of preacher Peter was, for Peter preached on baptism as well as faith, repentance and christian living. Mr. Sunday conducted a "Revival" in Nashville, Tenn., last year, of about one month—preaching once and twice per day. He denounced both sin and sinners, cut monkey shines and acted the part of a circus clown, but he never told sinners what to do to be saved. He was promised the co-operation of about 30 churches of Nashville, if he would tell sinners what Peter, on Pentecost, told them to do to be saved, but Billy would not. Mr. Evans, another noted evangelist of international reputation, conducted a "Revival" in Nashville, in 1924, but he too was like Mr. Sunday, refused to tell sinners what Peter told them. Now the story of these two great (?) evangelists is the story of every denominationalist in the world; so if the world ever hears a full gospel, the Church of Christ will have to carry it hence. Sinner, if you believe in God and Christ and want to have your sins remitted, obey Acts 2:38; "Repent ye and be baptized," "He that believeth and is baptized shall be saved," (Mrk. 16:16), "why tarriest thou? Arise and be baptized, and wash away thy sins." (Acts 22:16.)

ANGLO-ISRAEL, NO. 5.

HEBREW.

The Hebrew language is that of the twelve tribes of Israel. The idea that all the Hebrews there are in the world are the Jews, is a mistake, very great. We have seen that only the bad figs can be *known* as being Jews; the good figs are not marked, and therefore are among the seed that cannot be counted for multitude. We, the ten tribes, are Hebrews as the Jews are Hebrews. Hebrew means, 1, "from Abram", 2, "from Abar", Crossed Over", applied by the Canaanites to Abraham upon his crossing the Euphrates. (Gen. 14:13). 3, "from beyond," Smith's Dict.

JEWS, LOST KINGDOM.

After the Jews returned from Babylon in 536 B. C., they never had a king, but served about fifty powers, however they were living in *expectation* that they would recover, and once again enjoy liberation from servitude. In Matthew 21:43, Jesus said "The kingdom of God shall be *taken away from you*, and shall be given to a *nation* bringing forth the fruits thereof." What nation was to be given the kingdom? Surely not a Gentile nation. No! Jeremiah was to *pluck up* and *plant a nation and kingdom*. (Jer. 1:10.) Did the Jews lose out? Altogether, as a kingdom.

HOUSE OF ISRAEL TO CEASE.

Will now take up the "House of Israel," and we shall learn that ALL REMEMBRANCE of the ten tribed kingdom, or "House of Israel" was to cease. Not that the people were to die out, but they were lost, put away, forsaken for a small moment; divorced from God their husband; and afterward to be found gathered together; become wife of God, and be called by ANOTHER NAME, and not the "House of Israel."

Now, to the Word of God we go.

And Jehovah said unto him, call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house Jehu, and will cause the KINGDOM of the "House of Israel" to cease. (Hos., 1:4) Also v. 6,—"for I will NO MORE have mercy upon the House of Israel, that I should in anywise pardon them." Now, read Jer. 3, and in v. 8 God gave Israel (not Judah) a BILL of DIVORCEMENT. God never gave Judah a bill of divorcement,

never! The Jew has ever been known as God's Hebrew people, but Israel was put away, divorced, and was the Prodigal Son who went after her lovers, wool, flax and oil, etc. Read the first two chapters of Hosea, and if you do not agree that the House of Israel is the Prodigal who went from his father's house, and foolishly lost all through her idolatry and sin in forsaking the feasts, new moons, and all God's appointments, I'll miss my guess. Judah was the elder son who remained at home and held to circumcision, the Sabbath, and all God's appointments, but rejected the feast (Christ) prepared by the father.

Israel is "backsliding Israel, divorced, put away and forsaken." Judah is "treacherous Judah," but never divorced—the son who stayed at home.

Thus saith Jehovah, "where is the bill of your MOTHER'S DIVORCEMENT", wherewith I HAVE put her away. (Is., 50:1.)

"For a small moment have I forsaken thee; but with great mercies will I GATHER thee. In overflowing wrath I hid my face from thee for a small MOMENT; but with the everlasting loving-kindness will I have mercy on thee." (Is., 54:7, 8) v. 6,—"Jehovah hath called thee as a WIFE forsaken and GRIEVED in spirit." v. 4,—"Thou shalt forget the shame of thy youth; and the reproach of thy WIDOWHOOD shalt thou REMEMBER NO MORE."

Please remember that Israel is not the Church. This was made clear in previous number. These blessings are those promised to Abraham's seed, and later pronounced upon Jacob's sons, and are temporal. Read once again Hos., chapters 1 and 2, and see how God said he would betroth unto Him, in loving-kindness, in mercies and in faithfulness, a people that once burned incense to Baalim, and that came UP out of the land of Egypt. Who once were NOT (divorced) His people (Jew, No!), but again are the people (fleshly) of the living God.

Listen to Paul, Rom., 9: 24-26: Even us whom He also called, not from the JEWS only, but also from the Gentiles; I will call that my people which WAS NOT my people; and her beloved that was not beloved. And it shall be, that in the place where it WAS SAID unto them, "ye are NOT my people, there shall they be called the sons (fleshly seed) of the living God."

Hosea is not speaking of, but, the gentilized divorced, forsaken House of Israel. The people who were to forget their shame while in widowhood. Readers, who are these people? They are not the Jews, because the Jews were never divorced; did never lose their

name—in ISAAC shall thy seed be CALLED. (Gen. 21:12) Prophecy not against Israel, and drop not thy word against the HOUSE of ISAAC. (Amos, 7:16).

When our forefathers came west to the British Isles they called themselves "Sons of Saac" and were so called by other people.

SAXONS.

The vowel "I" forms no part of the root of the name "Isaac." Leaving off the "I" we have "Saac." There were very many ways originally of spelling the word which designated the people now known as Saxons.

I have before me about forty different ways of spelling for Saxons. Dr. W. Holt Yates, says "The word "Saxon" comes from "Sons of Isaac," by dropping the prefix "I" and adding a x "ons." He gives us Saac, Saak, Saach, Saax, Sach-sen, Sak-sen and Saxson. Further, he shows that in most eastern languages "Sons of" is written "Sunnia." As in Scotland "Mac" means "Son of," MacDonald means "Son of Donald." In England "Fitz William," son of William. In Ireland O'Connell, and "Ehu" Arabian, "Bar" in Hebrew, "Ben" in Persian, "Ap" in Welsh, "Uon" in German and "Van" in Dutch. So in the East, "Saac-Sunnia" meant Sons of Saac, or Sons of Isaac. In Christ we are Christians; in Isaac we are Saxons.

Max Muller shows Sunnu is the Sanskrit and Sunna the Saxon for Son. (Chips from a German Workshop, vol. IV., p. 401.)

John Milton, in his history of Britain, thus speaks of the Saxons: "They were a people thought by good writers to be descended of the Sacae, a kind of Scythians (wanderers, writer) in the north of Asia, thence called Sacasons, or Sons of Sacae, who with a flood of other northern nations came into Europe toward the declining of the Roman Empire." (Milton's Prose Works, vol. V, p. 248.)

The kingdom of the House of Israel was to cease. It did cease. God took the kingdom from Judah and gave it to Israel (Matt., 21:43) Israel was lost, divorced and forsaken, and lost her name, viz., House of Israel.

Next number begins with further proof re origin of Saxons, and then we take up Bible re the regathering of Israelites.

H. A. R.

 OUR CONTRIBUTORS

EVOLUTION OR CHRIST.

Which? The story of the creation of the things that are, as recorded in the Book of God, is far more reasonable than the theories of men. And the fact that the whole hypothesis of evolution is built on theory makes it of no particular value compared with facts.

I take some of their own arguments. They see much significance in ancient mounds, altars, and shrines. So do I, and, if I read aright, these tombs, altars and shrines denote a people far beyond us in knowledge and skill, and their carving, statuary and paintings cause us to wonder that men could do such things. Some of this we speak of as a lost art. Carvings and statuary present features that denote an intellect beyond that of our day. And the older the finds, the more perfect they are. In every land it is so. The evolution, if any, seems to be in the opposite direction.

In the divine arrangement of things it pleased God to give to man such revelation as was for his best welfare. And He is the best judge. Much prophecy in the light of history fits in as stone to stone in the great structure of God. Ancient altars prove man a worshipful being, ever reaching out after someone greater than himself. The fetish of the African, the medicine of the American Indian, all seem to be a proof of a decline in worship, as well as in sacrifice. And ancient civilization proves it so.

Turning then to divine revelation, we find record of man made perfect, of his fall through violation of God's law, record of the curse and of the promised seed, of Noah and the flood, the call of Abraham, the going down into Egypt, the journeying in the wilderness, the crossing of the Jordan, and the giving of the Law of God at Mount Sinai, which is not only Jewish law, but is now used in civilized countries as the best guide to perfect law between man and man and between man and his God.

We also have the promise to Abraham, to David, to Israel, and to the world at large of a Messiah, of a coming King to rule in righteousness. Prophets foretold his coming, angels announced

Him, martyrs believed in Him, and mighty works declared Him the Son of God.

I notice also that these men make their fight, not against Jesus, the man, but Jesus, the Son of God. They deny the miraculous birth and the Trinity, and say He was a good man, or like the wise-acres of His day, "Can any good thing come out of Nazareth?" I believe their Christ is not the Christ of the Bible. But they will know on the great day of God, just who and what Jesus Christ is, who He was and what He ever will be—the mighty Son of God, and also their Judge.

Satan has many agents in this world. Do we not find some of them in pulpits, in public schools, and in centres of learning? To cast discredit on a man's birth, is to belittle the Man. To say He is not the Son of God when He said He was is to make Him a liar. And so they lay the axe at the root of the Christian faith. But their axe and their arms also will perish, and unless they find repentance, they will hear that dread sentence, "Depart, ye cursed."

The story of the Creation, the sayings of the prophets, the words of the angels, and history, all fit in to form one grand truth, sealed with His blood and that of martyrs.

Who are they that corrupt our men in office, that violate our laws, that rob and steal and murder men? Is it men who love the Law of Christ or men of God? I trow not. But men of Satan, agents of Satan and not of God. No matter whether in gown or cowl, an evil man is of the evil one.

The Law of Christ is a law of love, and Jesus said, "If ye love me, keep my commandments." Are you, my reader, a man of God? If you are, and see the evil, flee from it. Heed not the wisdom of men, but go to the Guide Book of Life, the written word of God, and not to man. His word will guide you safely. You are not under the Jewish law, but under the gospel. See that you obey it. If you would stand in the great day of God, and, if you are not a child of God, and wish to be such, go to the Book, and read therein what Jesus said to the men whom He sent forth to preach the gospel, Matt. 28:19-20, Mark 16:15-16, Acts 2:38, Roman 6:3-14. Do you want your sins pardoned and washed away? See how the Lord directed it to be. See Acts 22:16, Galations 3:26-27, Col. 2:12. Do you want to be safe? Read and do as is written in the Book of Life. See II Thes. 2:14-17. Do you question baptism, as not essential? Read John 3:3-5 and Eph. 4:1-8. And if you wish to know what to do after baptism coupled with faith and repentance, read

Col. 3:1-18. God is true. Jesus is God in flesh, and His word is safe, whether spoken of His apostles or His own lips.

"Faith is the victory that overcomes the world," I John 5:4." Who is he that overcometh the world but he that believeth that Jesus is the Son of God. Read I John 5:1-10. In conclusion, I would say, to all believers, study the Word of God, and do what it says to do. God will lend you help in every time of trouble. Christ is all in all to everyone who will believe and obey Him.

Fare you well,

V. LIGHTHEART.

"WHAT THINK YE OF CHRIST."

BY JAMES E. CHESSOR.

THE WORLD'S NEED OF A SAVIOUR.

"What think ye of Christ?" This is the question Jesus himself proposed to the men of His day. The greatest question mark of the centuries is Jesus Christ. About His name—the Name above every name—and personality the tides of interest and discussion have flowed down the ages. We have in this text a direct personal question which is all-important. It is vital to the deeper welfare of every soul who faces it. "And in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved."

As we answer this question, therefore, our eternal destiny is determined for weal or woe. I urge you, then, to consider the question about Jesus Christ as life's greatest question—and may you meditate with prayer and purpose of heart. The peculiar thing is that we have to think something about Him. We do not have to think about Plato, or Socrates, or Shakespeare; but Christ has so impressed Himself upon the race and He is so connected with the most ordinary interests and affairs of life that we cannot escape some opinion about Him. Even a skeptic has to acknowledge Him, for he cannot date a letter without writing "Anno Domini—in the year of our Lord." Jesus is indeed the central fact of all history.

I challenge your thought, therefore, to this great question: "What think ye of Christ?" What do you think of Him in the light of the world's need of a Savior? As we read the sordid story of human

history, with its record of lust and rapine, war and woe; as we contemplate the tragic and terrible in the condition of the world to-day, with its strife, its selfishness, and its sin; and as we turn our eyes within and see there the appalling condition of our own poor, sinful hearts, we cannot escape the conclusion that humanity needs a Savior. Nor can we escape the conclusion that this Savior must be able to impart a saving power to me—must be an almighty, everlasting, unchangeable Savior—or He is no Savior at all. Confucius taught truth to China, yet China still sleeps; Buddha proclaimed principles of righteousness and left behind a sublime example, yet India languishes in age-long iniquity; Mohammed left behind many correct ethical principles, yet “the unspeakable Turk” has become a by word to the human race. Socrates and Plato enunciated philosophical principles that reached the highest realms of thought, and they championed moral ideals that were sublime, yet the greatness of Greece departed from the Attic plains and the Aegean shores. All of these leaders were good advisers, but no saviors. What does it mean! It means that the world needs a Savior who can give power for the ethical and spiritual life which he demands of his followers. Jesus Christ is such a Savior.

IN THE LIGHT OF THE PROPHECIES.

Again I would ask, What think ye of Christ in the light of the prophecies? He is the supernatural fulfillment of all expectation. He did not break in upon the world suddenly and unannounced. He dawned upon it as the day brightens in the east, with many a prophetic gleam before its coming. Even amid the darkness of ruined Eden, light began to shine. God's voice was heard proclaiming the first great prophecy: “The seed of the woman shall bruise the serpent's head.”

The first prophecy was very general. Then, as we observe carefully, we will note that the stream of prophecy constantly narrows. First, it is simply “the seed of the woman.” Then comes the call of Abraham, and the promise and prophecy that through him “all the nations of the earth shall be blessed.” The stream is narrowed further still, and the promise is that a prophet “like unto Moses” is to arise. As Moses was a deliverer, leading his people out of bondage, so the promised Savior would bring spiritual freedom and salvation. Then the prophecies become so specific that they deal even with seemingly minor events, in order that there might be no room for doubt when the Savior finally came. It was prophesied

that He was to be born of a virgin (Isa. 7:14); that He was to be born in Bethlehem (Mic. 5:2); that in connection with His birth there would be a slaughter of the children (Jer. 31:15); that he would go into Egypt (Hos., 11:1); that he would be anointed with the Spirit (Isa., 11:2); that he would enter Jerusalem in triumph (Zech., 13:7); that he would be sold for thirty pieces of silver (Zech., 11:12); that the potter's field would be bought with this silver (Zech., 11:13); that he would be spit upon and scourged (Isa., 50:60); that not a bone of his would be broken (Ex., 12:46; Ps., 34:20); that he would be given gall and vinegar to drink (Ps., 69:21); that his hands and feet would be pierced, his garments parted, and lots cast upon his vesture (Ps., 22). Finally, in the fifty-third chapter of Isaiah we have, as it were, a full-length portrait of the Saviour who was to come.—*Jas. E. Chessor in G. A.*

THE CHURCH ESTABLISHED.

Much of the misconception in regard to the Church is due to misinformation. Modern use of the term "church" has almost blinded people to the original meaning given in Heb. 12:23. Here the term is used synonymously with "assembly." From assembly we understand a gathering or uniting of parts in order to attain a certain object. The units or members of this assembly are the souls of men and women, hence we see at once the necessity of a constitution to bind such together.

We will have to learn how, when and for what purpose this assembly was called together if we would know what kind of a body it is.

Jesus tells us how. "They shall all be taught of God; everyone that hath heard and hath learned of the Father cometh unto me," Jno. 6:45. Again He said, "Go and preach the Gospel to every creature; he that believeth and is baptized shall be saved," Mrk. 16:15, 16. Then we are told, "The Lord added to the Church those that were being saved," Acts 2:47. Paul confirms this by saying, "The Gospel is the power of God unto salvation to everyone that believeth," Rom. 1:16. We see that by the apostles, the Gospel is preached and men becoming obedient were "baptized into Christ," Gal. 3:27, thus forming an assembly or body.

This question is not much disputed, but to say when this assembly was called out primarily aroused a good measure of criticism. Let us consider the Scriptures then and see whether we can decide this question.

Jesus states, "Upon this rock (foundation) I will build my Church," Mt. 16: 18. This puts it in the future of that time in spite of the fact that some smart men claim that it was established by John the Baptist and in his day. Which source of evidence shall we accept, friends? It will be to our interest to know when the foundation was laid. Christ's wonderful life and notorious death did not conclusively prove Him to be the Son of God, but His resurrection declared it. Rom. 1:4. Paul also speaks of the foundation. "As a wise master-builder I laid a foundation and another buildeth thereon. Other foundation can no man lay than that which is laid which is Jesus Christ." 1 Cor. 3: 9, 10. And to the same people Paul says when he preached the Gospel he "declared first of all that Christ died, was buried and rose again." 1 Cor. 15: 3, 4. Peter laid the foundation on the day of Pentecost, when he said, "Whom God raised up." Act 2:24. Upon this he based his sermon. Paul tells us our hope is based on the resurrection of Christ for, "If we have only hope in Christ in this life we are of all men most pitiable." 1 Cor. 15: 9.

Again Paul in writing to this Church said, "Ye are all sons of God by faith in Jesus Christ" (Gal. 3: 26) and "If son, then an heir thru God." The Church would be heirs under the new Will of Jesus. It would be impossible to know who were to be the heirs (since they are "whosoever will" comply with conditions of the Will) until the executors made known those conditions. These were first made known by Peter upon the day of Pentecost, (Acts 2: 38) and after the death of the Testator. Heb. 9: 16.

We see also that the disciples, of which the Church was constituted, were called Christians which implies one Christlike or Christ's own, and Paul confirms it by saying the Church was bought by Christ's blood. Acts 20:28. He would not, then, have a Church until He entered into Heaven with His own blood to make propitiation.

From these pictures we must conclude that the Church was built between Jesus' ascension and the evening of the day of Pente-

cost for, "The Lord added to the Church those that were being saved." Acts 2:47. Members could not be added to something that was not in existence. Moreover the conditions of Salvation were not made known under Christ's Will until the day of Pentecost, hence they could not be saved by this Gospel until it was preached.

The purpose of the Church may not be easily understood unless we go back and look upon it as God must have seen it before the first advent of the Messiah. God, no doubt, foresaw that some would not desire to accept the redemption that is in Christ Jesus, so He must have some means of identifying those that are willing, some means of testing them. This He did by way of obedience. Let us read Rom. 8: 29, 30: "Whom He foreknew He also foreordained to be conformed to the image of His Son." (These, in prophecy were characters, not persons) "and whom He foreordained He also called," (this was done by Peter at Pentecost, Acts 2: 38), "and whom He called, them He also justified. ("There is no condemnation in Christ," Rom. 8: 1), "and whom He justified, them He also glorified." ("Ye shall receive a crown of glory that fadeth not away," 1 Pet. 5: 4.)

The Church was then provided by God as a means of distinguishing those who by their obedience to the Truth manifest a desire to reach the everlasting portals and bask in the favor of God throughout eternity. Friend, have you enrolled?

WILFRED ORR.

FIVE THOUSAND A YEAR, AND YET THE PEOPLE STARVE.

Who is the man of God that can give life to the hungry soul. Five thousand a year. To settle down in one place to teach and preach. We will call him B, for he is a real man. What he preaches or what he teaches I know not, I have not heard him. But he is in the ecclesia of the United Church of Canada. Well, what do we learn? First, that this people are somewhat in earnest, whatever their way or whatever their aim. I only wish to compare these people with ourselves. We battle and fight, as Jews of old, and are zealous of what is the law of Christ. But earnest men who have gone

to tell the glad news where the gospel is not heard, are permitted to provide for themselves or starve, while we who have the bible as our guide, calling ourselves disciples of Christ, believing in Him, and still suffer this to go on. I, as I look back to the years that are gone, can recall how I too, have forgotten or had not the will to do what I could. I am old now and I enjoy the blessing of God, although a cripple for life and in poverty as well. Yet the little I can do, shall with God's help be done.

To hear a man say that he has no use for a man who spends his whole time preaching the gospel, or that preaches for a living, well, he was only voicing the mind of many of us. We let the man starve and suffer hardship, and in so doing we fight against Christ. Just think, five thousand dollars to one man from one sectarian congregation, and 5cts. per head from members of the body of Christ, to advance the work in foreign fields. Just a back street, and a small dilapidated place to worship in. No preacher to visit and expound the gospel in the home of those who are in the city or in the wake of the stream, we call the theatre, the dance hall or the movies.

Think you, that God sees us not, our miserly ways? We battle and quarrel and back bite, and gossip, and have strife, the one with the other. These things ought not to be, where will our wealth be when we are in the grave, and where will we stand in the Judgment? God's mercy is now around and about us, hence we live. Had we our deserts, how different.

Now in conclusion, let me say the work is suffering for want of men to help those who preach glad tidings of love and tell of a Saviour who died. We may only do a little each, but if all do that, the amount will be considerable. To heap treasure here, and have no treasure in heaven, will be a poor excuse when we stand before our Judge. And forget not my brother, my sister, that however good you may think you are, you are, as I am, a sinner, saved by grace. Of what avail if we are buried with Him and rise not with Him and seek not after the things that are above? See Romans 6 : 1-12; Col. 3 : 1-14; James 4 : 8; Jos. 5 : 1-9, and as you read ponder 1 Cor. 9, and ask God to guide you into all truth.

V. LIGHTHEART.

PUBLIC RELIGIOUS DEBATE.

A Public Debate will be conducted in the Orange Hall, McRorie, Sask., on the evenings of February 15, 16, 17 and 18, 1926, commencing at 8 o'clock, between S. A. Ruskjer, President of the Seventh Day Adventists for Western Canada, and H. A. Rogers, Evangelist of the Church of Christ.

Proposition for two nights: "The first day of the week, commonly called Sunday, is the day on which all christians should meet to worship God." Affirms—H. A. Rogers. Denies—S. A. Ruskjer.

Proposition for two nights: "The seventh day of the week, commonly called Saturday, is the Sabbath of the Bible, and should be kept by all Christians today." Affirms—S. A. Ruskjer. Denies—H. A. Rogers. Come and hear.

A HOME WITHOUT LOVE.

BY ALBERT BURGESS.

A rich man dwelt in a palace grand,
Yet his eyes with tears were dim;
For the one he married when but a youth
Had lost her love for him.
There's little love when the heart grows cold,
And this has caused many a fall.
Oh sad is the home where love is gone out,
It is never a home at all.

The farmer goes to his cottage door,
The sun is far down in the west,
His wife and children have waited long,
To give him a loving caress.
For there's always love when the heart is right,
And few there be that fall.
Oh sad is the home where love's gone out.
It is never a home at all.

I would rather dwell in a cabin far,
With rough hewed logs for a wall,
Or in any home where love exists,
Be the dwelling great or small,
For life is short like the summer mists,
If we get the fruit ere the fall,
It must be in a home where love exists
Or it's never a home at all.

West Gore.

NEWS AND CORRESPONDENCE

Elmdale, Montana, Jan. 17th, 1926.

One of the best meetings ever held in this State was held at the Goodwin School House beginning Nov. 29th and ending Dec. 21st, 1925. Although there have been meetings with more visible results, we believe more people heard the Gospel in its simplicity than at any other time.

The weather was very pleasant and the roads in such good condition that people attended regularly who lived 23 miles away and others came occasionally who lived 50 miles away.

The preaching was done by Bro. H. A. Rogers, of Carmen, Man., Canada. To say it was done well is but to say what was said by perhaps the entire membership and by many among the Denominations and outsiders who previously had been prejudiced.

Throughout the series the very best of attention was shown and resulted in two baptisms and three restorations.

A Question Box was provided and all reasonable questions were ably answered.

Bro. Rogers preaches the Bible with no additions or subtractions and without respect of persons.

The congregations here are praying for an opportunity of hearing him again in the near future.

(Signed) I. B. GOLPHENEE
J. S. LEWIS

* * * * *

West Hamilton, Jan. 2nd, 1926.

DEAR BROTHER McDUGALL:

Please find within \$1.00 to pay original subscription. May the New Year bring peace and joy to you and yours. I have never met you but I seem to think of you as one well known to me as a friend.

The whole world lieth in wickedness, but Christ is all and in all.

Pray for the advance of the Gospel once delivered to the Saints. God be with you.

V. LIGHTHEART.

Bro. Stewart, of Toronto, was with us today, 17th inst. Good hearing. Hope for better things. God's love and God's spirit be with you and yours.

V. LIGHTHEART.

Box 874, West Hamilton, Ont.

* * * * *

I like the Paper just fine, and several of the Brethren read it here—expect to continue taking it.

Your Sister in Christ,

MRS. SARAH A. DAYTON,

Dore, N. D., U. S. A., Box 215.

* * * * *

Wishing you every success in your Editorial work.

Yours for the Master,

EDWIN FISHER.

* * * * *

Stouffville, Ont., Jan. 15th, 1926.

D. McDougall,
West Gore.

DEAR BRO.:—Pardon for delay in renewing my subscription for C. M. R. Please find enclosed one dollar (\$1.00) for renewal. I think it is improving. It has a better tone—not so much harsh criticism. It is the plain, simple truth that will reach deepest.

Wishing you success for the year we have just entered upon.

Yours very sincerely,

D. H. RUSNELL,

* * * * *

Box 422, Estevan, Sask., Jan. 14th, 1926.

Mr. D. McDougall.

DEAR BROTHER:

I am a little late with my sub., having overlooked it till now. Hope you will excuse me. Enclosed please find \$2.25, being amount for my sub. for one year, and also I want you to send the C. M. R. to Mr. F. A. Crist, 2631 W. Adams St., Chicago, Ill.

I wish you success with the good little paper this year, and hope you will be spared to carry on the work for many years to come.

Believe me, sincerely yours,

BRO. T. ORR.

P. S.—I am visiting in Wisconsin at present.

Work here is interesting and seems to be improving.

Brotherly,

E. GASTON COLLINS.

P. S.—We have a meeting of some description every day in the week but Saturday.

* * * * *

Box 3618 Clearwater, Florida, Feb. 1st, 1926.

Another splendid day in this land of flowers and sunshine—two good hearings yesterday and two more baptisms last night. The Clearwater Churchhouse is on the corner of South Harrison St. and Pine St. Brethren visiting this part of Florida will be welcome at every service. We have a splendid little band of Christians who have a mind to work and we are finding more brethren every week. If you have friends living here or near here who are interested in the Lord's work, send me their address and I will be glad to call upon them. Clearwater has caught the Florida boom—more than 1000 buildings went up last year.

O. H. TALLMAN.

* * * * *

Harptree, Sask., Jan. 25th, 1926.

Had intended to leave Estevan on Friday and stay at Weyburn over night, and visit Bro. and Sis. W. R. Brown. Friday afternoon Bro. C. Peterson came to Estevan seeking for me to go over to Long Creek, N. D., country and meet two lady preachers who thought I was out of the country, and were laboring to show that what Rogers was doing was wrong.

Well, I went along and a sister asked permission for me to have the floor after the ladies were through. Don't think these ladies will try such a second time.

Missed my stay at Weyburn as I had to come along to be here for yesterday. Had a good meeting here yesterday and continue this week.

H. A. R.

"Am dere anybody in de congregation what wishes prayer for their failin's?" asked the colored minister.

"Yassuh," responded Brother Jones. "Ah's a spend-thrif', an' Ah throws my money' round reckless ike."

"Ve'y well. We will join in prayer fo' Brother Jones—jes' after de collection plate have been passed."

ACKNOWLEDGMENTS

For Christian Monthly Review:

Gordon Watterworth	\$2.00
J. M. White, per H. A. Rogers	1.00
J. S. Lewis, per H. A. Rogers	1.00
Philip White	2.00
A. B. Gardner	2.00
Church of Christ, Seattle, Ad., per A. B. G.	1.00
Abram Watson	1.00
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Edwin Fisher	1.00
Mrs. F. E. Secord, per E. G. C.	2.00
Mrs. C. J. Ward, per Irene D. Ward	3.00

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. E. Gaston Collins, Evangelist.

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. 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.

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 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.

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