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Christian Quarterly

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VOL. 1

SELKIRK, ONT., CANADA, JANUARY, 1916

No. 1

Editorial

Our Bow

WITH the beginning of the New Year, 1916, the Christian Quarterly Magazine makes its bow to the brotherhood, wishing all its readers the compliments of the season and the very best blessings that our kind, All-wise, Almighty, and Benificent Creator can bestow upon His unworthy and sinful creatures.

Since the withdrawal of "The Gleaner" (formerly The Bible Student) from the arena of journalism the writer has seen the need of a medium of communication between the congregations of Christ throughout the Dominion. We will admit that an interval of three months between issues is a long time to wait for news, but our experience in journalism in Canada has taught us that a periodical appearing among us oftener than this is likely to follow in the wake of all its predecessors—death for want of support, hence we launch a quarterly at the

low subscription price of twenty-five cents per year. It will be an easy matter to enlarge to a monthly, or even a weekly if financial circumstances will warrant the change, so whether this magazine lives, thrives and grows, or follows all its predecessors into the region of oblivion depends largely upon the support it receives from the friends of the cause of Christ.

In each issue we expect to have something of interest to each member of the church. We hope to have several departments and short, spicy items, a page of "Church News" and a "Church Directory." Our correspondents in the congregations are requested to "boil down" their news to the very fewest possible number of words. We have no room for long sermons, flights of eloquence, or long obituary notices. The motto of each writer must be: "Multum in Parvo."

Factionists will not be permitted to ventilate their peculiarities and "isms" in the Quarterly. "Hobbyists" and "Hobbyisms" are all barred from these columns. All church, or personal troubles must seek ventilation elsewhere, or better, be smothered to

death where they originate. This is absolutely essential if this magazine is to circulate among all classes and be a credit to the Church of Christ and the great brotherhood which it is intended to represent.

It will cost about \$35.00 per issue to print and mail the Magazine, and we hereby appeal to our readers to bear this expense, while the editor and his associates do their work free of charge. This can be done by the co-operation of our readers in securing subscriptions at twenty-five cents each, and by each congregation sending us \$1.00 for each card inserted in the "Directory" column. Any individual, or congregation, can do good missionary work by sending \$1.00 for twelve copies to circulate free among their friends and neighbors.

If any brother, sister, or congregation finds it in their hearts to assist us with a free contribution of \$5.00, or \$10.00, or more to help pay our printers and postage, we promise all such that the money received shall be used exclusively for the purpose for which they send it. Especially do we need such help just now in meeting the expenses of the initial number in order to give us time during the intervening months to raise funds by subscriptions to the Magazine for the expense of each succeeding issue.

Trusting that our efforts in the present number will be appreciated by our readers and soliciting their kind assistance in every way possible, also begging their brotherly forbearance for all errors which may be found in this and succeeding numbers, and promising them our best efforts in the future we bid them adieu until we meet them again in our April issue.

The Church of Christ Identified

THE Church of Christ is a divine organization, free from all humanisms, and bears the following marks of identity:

1. The founder of the Church was born in Bethlehem, Judea (Mic. 5:2; Matt., 2:6). A person born any other place could not be the founder of the Church of Christ.

2. Jesus Christ was the founder of the Church (Matt., 16:18). Any other person attempting to found the Church is an impostor.

3. Jesus is the foundation of the Church (1 Cor., 3:11). An institution

built upon any other foundation is not the Church of Christ.

4. Jesus is the head of the Church (Col., 1:18). An institution having any other head is not the Church of Christ.

5. The Church of Christ is one body, each individual christian being a member of that body, and Christ its head (Eph., 4:4; Rom., 12:4, 5; Col., 1:18). Individual christians, and not sectarian churches, are members of the body. Each sectarian church is a body by itself. Christ is the head of only one body, or church—not a thousand.

6. Jerusalem is the place of beginning (Isa., 2:1-3; Luke, 24:47; Acts, 1:1-26; 2:1-47). An institution beginning at any other place is not the Church of Christ.

7. The Church of Christ has a well defined law of admission (John, 3:5; Matt., 28:19, 20; Mark, 16:16; Acts, 2:38). An institution admitting members in any other way is not the Church of Christ.

8. It has a creed that needs no revision (Matt., 16:16), and a "discipline" (2. Tim., 3:14-17) that nullifies all human "creeds," "disciplines," "confessions of faith," and "catechisms," and renders them worse than useless, and even condemns the man who manufactures them (Rev., 22:18, 19).

9. The followers of Christ are distinguished by a divinely given name (Isa., 62:2; Zech., 14: 9; Matt., 10:28; Acts, 11:26; 26:28; 1. Peter, 4:16). An institution wearing any other name than the name of Christ; whose members wear any other name than disciple of Christ, or christian, cannot be the Church of Christ. Human organizations wear human names.

10. The Church of Christ has one system of worship (Luke, 22:19, 20; Acts, 2:41, 42; 20:7; 1. Cor., 11:23-29; 16:1, 2; Heb., 10:25; Eph., 5:19-21). An institution that does not observe, adds to, takes from, or in any way changes this system, cannot be the Church of Christ.

11. The Church of Christ has one system of government—Elders and Deacons. There were a plurality in each congregation, and these had no jurisdiction outside their respective congregations (1. Tim., 3:1-13; Titus, 1:5-9; 1. Peter, 5:1-4). The centralization of power in the hands of such functionaries as popes, cardinals, arch-

bishops, presiding elders, reverends, etc., or in such assemblies as synods, presbyteries, conferences, conventions, provincial, or state boards were unknown in apostolic times, as well as the functionaries and assemblies themselves.

All societies such as Ladies' Aids, Y. P. S. C. E., etc., church fairs and festivals, organs and choirs, etc., were unknown in primitive times, and are foreign to the Word of God. All these innovations were introduced centuries after the Church was established and the New Testament canon closed. The Word of God contains sufficient instructions to guide us in the worship, and in the work of the Church (2. Tim., 3:14-17; 2. Peter, 1:3; Jude, 3); it condemns all who go beyond, and abide not in its teachings (I. Cor., 4:6; 2. John, 9-11, A. R. V.); it pronounces a curse upon the man, or angel who preaches another gospel (Gal., 1:8, 9), and threatens with plagues, and exclusion from eternal life all those who add to, or take from the things written therein (Rev., 22:18, 19).

"In the Beginning"—"Waste and Void"

AS to when this earth was "created" Moses just informs us that it was "in the beginning." (Gen., 1:1). As to when this "beginning" was it is useless to speculate. The history of the pre-Adamic earth is locked up in the two first verses of the first chapter of Genesis. Between the statement, "in the beginning God created," and the statement that "the Spirit of God moved upon the face of the waters," possibly millions of years are passed over in silence. As to how many times this earth had been destroyed and remodeled since that "beginning" we are left in ignorance. Suffice it to know that at the time God began to prepare it for the habitation of man it was "waste and void." It is from the time that "the Spirit of God" began to "move upon" (or "brood upon"), this mass of "waste and void" matter that the seven days (actual 24 hour days), occupied in preparing it for the habitation of man is counted, and all chronology dates from the appearance of man upon the earth.

In Isa., 34:11 the words "confusion" and "emptiness" is translated from

the same original as "waste and void" in Gen., 1:2. In Jer., 4:23 the words "waste and void" also occur, translated from the same original. These expressions found in Isaiah and Jeremiah are used in connection with destruction caused by God's judgments on account of sin. May it not be on account of the sin of a former race of beings that the earth became "waste and void"? thus rendering it necessary for God to remodel the earth and prepared it for a new race? Sodom and Gomorrah were destroyed by fire, and this earth, in the days of Noah, was destroyed by water on account of sin. Peter informs us that this earth is yet to be destroyed by fire on account of ungodliness (II Peter, 3:7-12). Yea, this earth, is once more to be rendered "waste and void" on account of sin, and to be remodeled by the same God who created it "in the beginning," and "according to His promise, we look for a new heaven and a new earth wherein dwelleth righteousness." (II. Peter, 3:13).

As to the race of beings who may have inhabited this earth prior to its "waste and void" condition recorded in Gen., 1:2 little, if anything, is known. The book of Job, however, referring to the "beginning," when the foundation of the earth was laid, says, that at that time "the morning stars sang together and all the sons of God shouted for joy" (Job, 38:4-7), but when Moses lifts the veil between us and the pre-Adamic earth in its "waste and void" condition the song of the stars is hushed and the joyful shout of the "sons of God" is unheard. What has happened in the interval between that "beginning" when the song of the stars and the shout of the "sons of God" are mingled in praise to their creator, and that awful silence, darkness, confusion and emptiness? What caused the change? Let history and prophecy answer: history tells us of a human pair who were created in the "likeness and image" of God, who, in the shady and fruitful bowers of Eden, that garden of delight, walked and communed with their creator. Prophecy informs us that that same God is to come in flaming fire to take vengeance on those who know not God, and that this earth is once more to be destroyed—become "waste and void." What is causing the change? There is but one answer to

both questions—sin. The author of sin is the devil and “the wages of sin is death.”

But Christ comes to this earth as the re-creator and re-generator of the human race, and upon conditions of faith in, and obedience to Him He has

promised to carry His faithful and obedient ones safely through the wreck of matter and crush of worlds and give them possessions in mansions. He has gone to prepare for them, possibly on that new earth wherein righteousness shall dwell.

By Our Associate Editors

Christian Unity

BY L. E. HUNTSMAN

GOD APPROVES IT

THAT unity among Christians has God's approval is evident, for Jesus prayed that all who believed in Him (Christians) might be one (John 17:21), and Paul besought the church at Corinth (Christians) to be perfected together in the same mind and in the same judgment (I. Cor., 1:10). Furthermore, Christians have no right to ignore that which is approved by God, much less to oppose it. When we consider then, in the light of the scriptures quoted, the divided condition of professing Christians to-day, we must conclude that the unity which is approved of God is largely ignored if not opposed.

DIVISIONS ARE ENEMIES OF GOD

We may even go much further and say that all who approve divisions or parties among Christians are the enemies of God. For Paul clearly teaches (I. Cor., 1:11-13; 3:1-5) that those who are not perfected together in the same mind and in the same judgment, but are divided, are carnal. And he further declares (Rom. 8:9) that the carnal mind is “enmity against God.” We see then that those who, in Paul's day, said, “I am of Paul,” “I am of Apollos,” and “I am of Cephas,” were carnal and therefore enemies of God. It follows, therefore, that those who to-day say, “I am a Baptist,” “I am a Methodist,” and “I am a Presbyterian,” are carnal and enemies of God. Sincerity or honesty will not save such from being the enemies of God. Paul persecuted the church to the death, in all good conscience, but he was fighting against God. Reader, are you of one of the

many religious parties of to-day? If so, you are an enemy of God, according to Paul's teaching—cultivating the mind of the flesh instead of the mind of the spirit, which leads to eternal death. Think of it!

AN INDIVIDUAL MATTER

Many professing Christians realize that religious parties are displeasing to God and say they know it ought not to be as it is, but at the same time they continue to work in and with one of the parties, excusing themselves by saying they cannot remedy the evil alone. All such condemn themselves and need not expect mercy in the day of judgment. The responsibility is upon each individual. A religious party being opposed to God, he who works in and with such a party makes himself an enemy of God. He is not obliged to continue with such a party. It is a matter of choice. “Come ye out from among them (enemies of God) and be ye separate” (2. Cor. 6:17).

CHURCH UNION

Efforts have been made and are still being made to unite three of the religious parties. This brings up the question: Is this a step in the right direction? That depends upon the motive which led to the movement and the manner in which the union may be carried out. If the promoters of the movement are simply looking for union as a means of greater strength at less expense, they are viewing the matter as one of expediency—it is better to have one strong party than three weaker ones. As we have seen from the scriptures, parties are the enemies of God. Therefore union would result in one strong enemy of God where there were formerly three weaker ones. Would that be a step in the

right direction? Never! The evil involved (parties or divisions) has not been considered. On the other hand, if the promoters of the movement realize that divisions are wrong and opposed to God, and are seeking to rid themselves of them, it is surely a step in the right direction.

BASIS OF UNION

If the object of union, then, is not to remove the evil of division, it is scarcely possible that the manner of uniting could be in the right direction. Outlaws, conspirators and plotters against a government are its enemies, and any union of them will be only a greater menace to the government, so long as they are still enemies—so long as they unite for greater strength IN THEIR FORMER WORK. Then, again, though the motive be right, the manner of uniting, the basis of union, MAY not be in the right direction. Three churches might agree to unite and work in harmony, and yet the union might not be CHRISTIAN unity. Jesus prayed, "that they may all be one;" even as thou, Father art in me, and I in thee, "that they also may be in us" (John 17:21). No basis of union framed by man will produce Christian unity. Jesus, the absolute king, formulated the only basis—each individual must be in Him and the Father, as He and the Father are in each other. Seeing then that it is an individual matter, of what use to vote upon and carry a resolution to unite? Christian unity is not a question of whether we agree to unite, but of whether we are in Christ and the Father.

The Bible and Science

BY O. H. TALLMAN

SHOULD we carefully read a standard work on agriculture, we would not only find much practical knowledge on this one important theme, but many references to other subjects such as chemistry, physics and geology. Even so the Bible does not profess to teach natural science, yet it is intensely interesting to note the many times these branches are referred to, and always in perfect accord with the latest scientific discoveries.

He who studies carefully the science of the Bible and sees how the writers

of this Sacred Volume understood these subjects hundreds of years before they were discovered by the wisdom of man, he must confess that the writer's hand was guided by Him who knows the end from the beginning.

CREATION: Man after hundreds of years of scientific research has learned that Moses was correct when, in the first chapter of Genesis, he stated the order of sequence in creation. (1) Matter, (2) light, (3) earth and atmosphere separated, (4) water and dry land separated, (5) vegetation, (6) marine animals, reptiles and birds, (7) beasts of the field, (8) man.

ROUND EARTH: Man is slow to learn. Only recently have we discovered the rotundity of the earth, and yet Isaiah, nearly three thousand years ago taught that "It is He that sitteth above the circle of the earth, and the inhabitants thereof are as grasshoppers." (Isaiah, 40:22). Just as we look at the moon and see its rotundity, and the hills and valleys look small, even so God looking down from His throne on high sees the "circle of the earth," and the objects on the earth look small. Solomon also tells us that in the creation God made the earth round: "Set a circle upon the face of the deep." (Prov., 8:27). Since man has not been able to discover, until recently, that which the Bible taught three thousand years ago, it is certain that the Bible is not the work of man.

GRAVITY: This is another subject that man knew nothing of until Newton made known his discovery, yet Job told us centuries ago that God "Stretcheth out the north over empty space, and hangeth the earth upon nothing." (Job, 26:7).

SURGERY: When we to-day witness a successful surgical operation in a modern, well equipped hospital are we not reminded of the surgical operation in Eden when "Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs, and closed up the flesh instead thereof." (Gen., 2:21).

PLASTERS: Dr. Isaiah prescribed one of figs nearly three centuries ago to draw out inflammation, and his patient, Hezekiah, recovered. Can we improve upon it to-day?

CHEMISTRY: Let the chemist of to-day read Isaiah, 40:12, and he will

find it in perfect harmony with all true knowledge of chemistry obtained by hundreds of years of experiments made by man.

MORAL SCIENCE: Under this heading let us consider "vicarious sacrifice." Is this principal of Christianity contrary to the highest ideals of the moral intuitions of the human race? Do you see that father rising early each morning, going to the wood, working hard all day, then returning to his home his horny hands cracked and bleeding, his feet sore and back aching while his faithful wife has been toiling equally hard at home? Why do they thus sacrifice for each other and their children? Ask them if this is not a hard life? "True," they say, "but by these hardships we enjoy a home where peace and love reign." Where is the mother or father who will not sacrifice anything in their power to save the life of their dying child? Money is no object. "Yes, farm and home can go," they say, "if you can only save our child."

We honor Tigranes, the Armenian Prince, who gave his life to save his young wife. We love to tell our children the story of Pythias, who was ready to die to save his friend, Damon. We love to talk about fathers and mothers who have died for their children. Why then should we find fault with God who "So loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," or why find fault with the Bible for saying "While we were yet sinners Christ died for us?" Yes, this willingness to die for others—vicarious sacrifice—is in perfect harmony with our moral natures. It is the chief attribute of heroes. It enabled Jesus Christ to become the world's Redeemer and by His influence He helps us to trust and obey until we reach our heavenly home.

Faith

BY S. WHITFIELD

NOW faith is the substance of things hoped for, the evidence of things not seen." (Heb., 11:1).

This verse tells us what faith is. We have never seen God or Christ, yet we believe in them. We believe that God is the God of all gods and that Jesus Christ is the Son of God. We

have never seen heaven, still we do believe that there is an eternal peace and rest in the everlasting kingdom of God. We believe that the scriptures are inspired; that they contain God's revelation to man; that they are perfect and complete in guiding man from earth to heaven. This is faith. Just take God at His word, and believe all that He says. If we would read all of this eleventh chapter of Hebrews we would see clearly what faith is.

"So then faith cometh by hearing, and hearing by the word of God." (Rom., 10:17). The word of God produces faith. It is the seed of the kingdom. Jesus sent the apostles into all the world to preach the gospel to every creature, so that people might believe on Him and obey Him. We hear the word of God preached or we read it, and we believe what it says. Then the word has caused us to believe. "And many of the Corinthians hearing believed, and were baptised." (Acts, 18:8). In the days of the apostles, people heard the word, believed it, and then obeyed it. This has always been God's order, and it still is. Noah, Abraham, and all others who pleased God, heard His word, believed it, and then obeyed it.

Since faith comes by hearing the word of God, where there is no word there can be no faith. Then just where the Bible stops we ought to stop. We should not try to change the truth, for when we do it becomes man's word, and not the word of God. We must accept it and leave it just as it is.

"But without faith it is impossible to please Him; for he that cometh to God must believe that he is, and that He is a rewarder of them that diligently seek Him." (Heb., 11:6).

Here we see the importance of faith. We cannot be saved without it. Jesus was always pleased when He found a person who had faith, whether it was Jew or Gentile. No person was ever turned away from God or Christ for having too much faith. It is impossible to have too much. We lack faith. We all need more of it. Unbelief is one of the great besetting sins of the world and also of the church. It is the sin that condemns mankind. A lack of faith is the great cause of higher criticism. Many of the children of Israel fell in the wilderness because they did not

believe in God. Let us all have more faith. Let us feed upon good spiritual food, then our faith will grow, and we may expect all to go well.

But do not understand me to teach that faith alone will save us. I have been speaking of faith as it is approved by the word of God. A living and active faith that will lead a person to walk in the steps of faithful Abraham. A faith that is perfected by works. Believing in God and Christ with all the heart, and then obeying from the heart all the commands of God.

"Nevertheless among the chief rulers also many believed on Him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; For they loved the praise of men more than the praise of God." (John, 12:42, 43).

These people had a dead faith which will not save or bless any person.

Reason and Revelation

BY D. MCDUGALL

REASON! What a grand and wonderful faculty it is. Yet there are limits which it cannot pass. There are depths which it cannot fathom, heights which, unaided, it can never scale. Human reason never could have found out the origin, nor learned the destiny of man. Whence came I? and whither do I go? are problems utterly beyond the reach of human reason. Where Reason fails, the province of Revelation begins. Revelation, superior to and above reason, must come to our aid, or we can never solve these problems. When once Revelation comes to us and tells us that a living, acting, wise and almighty Being created all things, and that "for His pleasure they are and were created," then Reason tells us that information is credible; that it is reasonable, infinitely more reasonable than any theory ever conceived by the imagination of man. When we look around us, and see all nature filled with design, with purpose, with plan; with order, with system and law; then Reason bids us accept as true the Revelation which tells us of a Designer, who purposed and planned and executes all. Reason forbids us to conclude that the blind, inanimate and dead matter of nature could wake itself into life and action, fill itself with evidences of purpose and plan, prescribe laws for

its own government, and conduct itself in the most orderly obedience to the same. But Revelation comes to our aid, and tells us this was and is done by an intelligent Being; one who has wisdom to plan and power to execute. Reason accepts this Revelation as the only credible explanation of the problem of existence. Thus the Bible reveals to us that which by our own reason we never could have discovered. As the stream cannot rise higher or be greater than the fountain from which it flows, so the Creator must be higher and greater than that which He has made. Revelation tells us that He is God alone; that we must worship and serve no other god. And since we are His workmanship, and the creatures of His care, reason tells us this is just and right. We are His servants by right of creation and of preservation. And since we have been disobedient to His will, since we have forfeited His favor by wicked works; since "we have all sinned and come short of the glory of God," the justice of God's character, as well as the dignity of His throne, demands the punishment of sin. "The wages of sin is death." But God has no pleasure in the death of the wicked. He loved us even when we were dead in sin. He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life. Herein is love, not that we loved God, but that He loved us, and gave His Son to be the propitiation for our sins; and not for ours only but for the sins of the whole world; that by the sacrifice of Himself He might become our substitute; might satisfy the demands of Divine Justice; might redeem us from death, restore us to the favor of God and make us heirs of eternal life and glory. "Wherefore God hath highly exalted Him, and given Him a name which is above every name! that at the name of JESUS every knee should bow, and every tongue confess that He is Lord, to the glory of God the Father. Having been made perfect, through suffering, He became the author of eternal salvation to all them that obey Him," and God can now be just and the justifier of him that believeth in Jesus.

An eminent man said: "The grand essentials of happiness are something to do, something to love, something to hope for."

Educated Preachers

O. E. T.

NOW when they.....had perceived that they (Peter and John) were unlearned and ignorant men they marvelled; and took knowledge of them, that they had been with Jesus. Acts, 4:13. This is the text upon which people who do not believe in education for preachers base their dogma. Yet the text can not be used with any great force by them if they consider the later clause, "they had been with Jesus." For they had spent at least two years and one-half with the greatest teacher the world ever knew, receiving instruction by precept and example, by parable and demonstration, by theory and practice.

Our text gives the valuation of the apostles by the enemies of Christ and can anyone but an enemy of His, say that the apostles were unlearned and ignorant, when Jesus was their intimate teacher for so long? And the Comforter.....He shall teach you all things, and bring to your remembrance all that I said unto you. (John, 14:26.)

It is noteworthy that the great bulk of the New Testament, as well as much of the Old, was written by highly educated men.

The Pentateuch by Moses—"Instructed in all the wisdom of the Egyptians," Acts, 7:22; Ecclesiastes and Songs of Solomon by Solomon the man of wisdom; and Daniel by Daniel, etc., and in the New Testament we have Matthew the tax collector, Matt., 9:9; Luke the doctor, Col., 4:14; Paul the lawyer, Acts, 22:3, who wrote seventeen of the twenty-seven books, containing 180 of the 260 chapters written for our teaching, reproof, correction and instruction in righteousness, 2 Tim., 3:16.

Also the command for preachers to be educated is a direct command from the Christ through the inspired apostle, "and the things which thou has learned of me among many witnesses the same commit thou to faithful men that they may teach others also." 2 Tim., 2:2.

Real friends are like the inside pockets of our vests. We may not often need them, but we know they're there.

Psalm II.

(New Translation)

BY D. MCDOWGALL

I in the Lord my trust repose;
Why to my soul ye say,
Like as a bird for safety goes,
Flee to your mount away.

For, lo, their bow the wicked bend,
They ready make their dart;
That they may secret arrows send
At the upright in heart.

If the foundations be cast down,
What can the righteous do?
God from His temple looks upon,
His eyes the people view.

His eyelids try the sons of men;
In heaven is His throne;
The righteous He will try again,
The violent disown.

Upon the wicked He shall rain
Brimstone, quick-burning fire;
While tempests horrible remain,
To fill their cup entire.

For God Himself, who righteous is,
With feature of delight,
The Lord who loveth righteousness,
Doth shine on the upright.

THE LAND OF GOSHEN

The Goshen of early Bible times was a lower Egyptian province lying on the eastern side of the Nile and extending (as is supposed) from what is now known as Lake Menzaleh on the north to the mountain range sixty miles southward. It has not been possible to definitely identify the boundaries of the ancient Goshen. It should not be confused with the other and later Goshen in Southern Palestine, which was probably so named in remembrance of Egypt. You will find the topography of Egypt in the time of the Exodus set forth in the maps contained in all teachers' Bibles, and fully described in any good Bible encyclopedia.

We who live now are confronted by tremendous problems, and have more need of faith in an overruling purpose for good than men have ever had before since the fall of Rome.—Sir Lewis Morris.



Church News



Notes from Western Ontario

We have worship on the first day of the week at Glencoe, Woodgreen, Clachan, Jura, Forest, and Blackwell.

There is Bible study each Lord's Day at Woodgreen and at the Clachan congregation. At the former place we are studying the gospel of John, and at the latter our studies are in the Old Testament. Recently we have studied the Tabernacle and now we are taking up the Temple.

Most of the time last summer I had meetings on Lord's Day afternoon, in a school house, about eight miles from here. The greater part of the time we had Bible studies. We took up the conversions in Acts. Then we gave two lessons on the design of baptism and one on its action. We had very good audiences and interest each Lord's day.

—S. Whitfield.

Two Humble Gatherings

Good news comes from Barrie Island, where a few faithful ones meet in the home of Bro. Vancise each Lord's Day for worship. A recent letter from a good brother in Simcoe County informs us that from three to five faithful disciples meet in a private house each Lord's Day in their locality. There is a blessing promised to the two or three who meet to remember their risen Lord. Are there any others thus meeting in a humble home each Lord's Day? Let us hear from you.—ED.

Hamilton, Ont.

About 25 members make up the family worshipping in the Y. M. C. A. Hall, Barton street east, of this city. Some have moved away, some have moved in and one baptism since I came, but we love one another and hope to have the new Gospel Quarterly in every home.

O. H. T.

Calgary, Alta.

We are pleased to report a fair attendance at meetings of the church, and also rejoice in the addition of four to the membership of the Body of Christ during the month of December.

Suspension of the Maritime Bible and Literary College of West Gore, Nova Scotia

The above institution opened on Oct. 25, 1909, obtained its charter Feb. 1914, but owing to adverse circumstances has been obliged to suspend work for the present session.

The annual meeting of the directors will be held on the first Monday of April, 1916. Notice of the meeting will be sent by the Secretary to each director, and to the members of the advisory board.

Any items of interest to be brought before the board should be in the hands of the Secretary before March 15, 1916.

Address the Secretary,

O. E. TALLMAN,

Smithville, Ont.

(The Correspondence School of Sacred Literature is affiliated with the Maritime Bible and Literary College, which holds a charter from the Nova Scotia Government, giving this College the power to issue diplomas and confer degrees.—Ed.)

EZEKIEL'S VISION

An Eastern traveller now announces in all seriousness that Ezekiel's vision of the wheels was probably inspired by a natural phenomenon, such as was seen about 1907 at sunset in Mesopotamia, by Dr. Hume Griffith. The appearance of bright concentric rings, spokes, and wings in the afterglow tallied exactly with the prophet's description, and the time of year was also that referred to by Ezekiel.



Miscellaneous



Our Publishing Company

Since this magazine was originally planned two or three brethren have suggested that a company be formed at \$10 per share. These brethren have promised their share, and their names and the names of all others who desire to take a share of \$10 in the work will be published in the April issue. There will be no dividends paid, but all the money received will go toward paying the printer, etc., and improving and enlarging the Magazine. This will be purely a missionary enterprise. Bro. E. G. Hoover, a prominent business man of Selkirk, Ont., has kindly consented to take the position of treasurer of the company, and he, along with all the writers and the editor will do their work free of charge. Each \$10 share may, if desired, be paid in installments of \$2.50 quarterly. Each shareholder will be considered a director of the company and will be consulted in any change proposed for the Magazine. Remit all monies for this fund to the treasurer.

Correspondence School of Sacred Literature

This school was organized and affiliated with the Maritime Bible and Literary College in July, 1915. Since that time it has enrolled students in Ontario, Mississippi, Indiana and Texas. There are hundreds of young men needing such courses of study as this school offers, to prepare them for the work of evangelists, as well as many older ones who should be thus preparing themselves for the work of elders in the congregations. There are many elders, also, who need just such a course as our Biblical Literature Course to further qualify and equip them for the responsible work of overseers and teachers of the churches. Send 3 cents in stamps to this office for catalogue.

THE CHURCH AT SARDIS

Some very interesting discoveries have been made by the archeological expeditions in Sardis, Asia Minor, that Prof. Howard Butler of the department of archeology at Princeton University directs. One of the most surprising discoveries was made during the excavation of the east end of the temple of Artemis, when a small and very early Christian church was unearthed. It seems to have been built when part of the temple was already buried.

The little structure, which is entirely of brick, is well preserved; it has lost little except its roof. The half dome of its apse is intact, and protects the primitive altar. The pavement is of marble, and in good order. The altar consists of a crudely cut block of sandstone set upon a short section of a column. The church was probably built some time in the reign of Constantine II. or Theodosius I., for bronze coins that bore the heads and dates of these rulers were found on the church floor.

In a splendid sarcophagus of marble, Professor Butler's party found the remains of a Lydian bride. She had been buried in a gorgeous bridal gown. It was only for a brief moment, however, that the perishable relic of past splendor remained visible; then it crumbled into dust.

Numerous heavy ornaments of gold and silver that had decorated the dress lay in the bottom of the casket. The skull and some of the vertebrae were sufficiently preserved to permit of their being lifted for a moment from their last repose. The physician who accompanied the expedition quickly examined them, and saw that he held in his hand the head of a woman not over seventeen years of age.

Her beautiful rings, with gems exquisitely carved, lay in the casket where her hand had rested, and a beautiful hand-mirror of bronze, encircled with jewels, had been placed beside her.



Condensed Lessons on Baptism



New Testament Baptism

WHAT IS BAPTISM

	Immersion	Sprinkling	Pouring
1 Element—Water	Yes	Yes	Yes
Acts 8:36; 10:47			
2 Much Water	Yes	No	No
John 3:23			
3 Going to the Water	Yes	No	No
Acts 8:36			
4 Going into Water	Yes	No	No
Acts 8:38			
5 Coming Out of Water..	Yes	No	No
Acts 8:39; Mark 1:9			
6 Buried in Baptism	Yes	No	No
Rom. 6:4; Col. 2:12			
7 Resurrection	Yes	No	No
Rom. 6:4, 5; Col. 2:12; 3:1			
8 Washing of Body	Yes	No	No
Heb. 10:22			

WHAT IS ITS DESIGN?

- 1 Fulfill all righteousness.
Matt. 3:15
- 2 Shall be saved.
Mark 16:16
- 3 For remission of sins.
Acts 2:38
- 4 Wash away thy sins.
Acts 22:16
- 5 Into name of the Father, Son and Holy Spirit.
Matt. 28:20
- 6 Into Christ.
Gal. 3:27; Rom. 6:3
- 7 Into His death.
Rom. 6:3
- 8 Baptism doth also now save us.
1 Pet. 3:21
- 9 Answer of a good conscience.
1 Pet. 3:21
- 10 Even so we also should walk in Newness of life.
Rom. 6:4

WHO SHOULD BE BAPTISED?

- 1 Those who "hear."
Acts 18:8
- 2 Those who "believe."
Mark 16:16; Acts 8:37, 18:8
- 3 Those who "repent."
Acts 2:38
- 4 Those who confess their faith.
Acts 8:37; Rom. 10:9-10

THE ACT OF BAPTISM

Presbyterian—Dr. Schaff: "As to the outward mode of administering baptism, immersion, and not sprinkling, was unquestionably the original normal form."

John Calvin: "Among the ancients, they immersed the whole body in water. It is certain that immersion was the practice of the ancient church."

Methodist—John Wesley: "'Buried with him,' alluding to the ancient practice of baptism by immersion." Rom. 6:4.

Adam Clarke: "As they received baptism as an emblem of death in voluntarily going under the water, so they received it as an emblem of the resurrection into eternal life in coming up out of the water." Comment on 1 Cor. 15:29.

THE DESIGN OF BAPTISM

Baptist—Wilmarth: "Suppose we force eis in Acts 2:38 to bear the unnatural and unauthorized meaning, 'on account of.' After all, we have gained nothing. Other passages there are which can not be explained away. Thus our Saviour said, just before he ascended the heavens: 'He that believeth and is baptized shall be saved.' We shall hardly dare to tamper with His royal word and make it run, 'He that believeth and is saved shall be baptized.'" Baptist and Remission, in Baptist Quarterly, July, 1877, p. 306.

WHO SHOULD BE BAPTISED?

Presbyterian—Witsius: "We readily acknowledge that there is no express and special command of God, or of Christ, concerning infant baptism." Economy of the Covenants, Vol. III, p. 385.

Calvin: "As Christ enjoins them to teach before baptizing, and desires that none but believers shall be admitted to baptism, it would appear that baptism is not properly administered unless preceded by faith."

Methodist—Beet: "It must be at once admitted that the New Testament contains no clear proof that in-

infants were baptized in the days of the Apostles." Christian Baptism, p. 28, 29.

Bledsoe: "It is an article of our faith that the 'baptism of young children (infants) is in any wise to be retained in the church, as most agreeable to the institution of Christ.' But yet, with all our searching, we have been unable to find in the New Testament a single express declaration or word in favor of infant baptism." Southern Review, Vol. 14, April, 1874, p. 334.

THE OLD YEAR

He had his virtues. This old year was impartial. No discrimination knew he between classes or conditions. He meted the same number of hours to the man in the hovel and the man on the throne. The hour-glass he turned the same number of times for him whose garments were plain and coarse and him who wore garments of costliest fabric. Like God Who sent him, this old year was no respecter of persons. He showed constant vigilance. No laggard, no loiterer, he. Having been sent to fill a space in time's calendar, he filled it to the full. Sent to mark off so many hours on time's dial, his hand was never slack; he slept not for a single swing of the pendulum. May we keep our vigils as faithfully! He fulfilled his mission God's plans are deep, and we know little, perhaps as to the mission of any of these passing years, decades, centuries, and cycles, yet we know that each fulfills a purpose in the betterment of humanity; and the closing year has served well his embassy in bringing the race nearer its final goal. A prize, peerless and bright, awaits each of us if we are true to our mission as the old year has been to his. —Rev. J. M. Hubbert.

IN THE YEAR TO COME

A Flower unblown; a Book unread;
A Tree with fruit unharvested;
A Path untrod; a House whose rooms
Lack yet the heart's divine perfumes;
A Landscape whose wide border lies
In silent shade 'neath silent skies;
A wondrous Fountain yet unsealed;
A Casket with its gifts concealed:—
This is the year that for you waits
Beyond To-morrow's mystic gates.

—H. N. Powers.

IN MEMORIAM

Sacred to the Memory of Franklin Campbell Evans

Youngest Son of

HENRY M. AND RUTH N. EVANS,

Who departed this life, passing through the mists to the land of eternal day, at

STOUFFVILLE, ONT.

JANUARY 31, 1914.

At the Age of 18 Years, 2 Months
and 17 Days.

"If a man keep my word he shall never see death."—Jesus.

"Whosoever liveth and believeth on Me shall never die."—Jesus.

Whilst we are at home in the body we are absent from the Lord, * * * Willing rather to be absent from the body, and to be at home with the Lord."—Paul.

"Having the desire to depart and be with Christ which is very far better." —Paul.

"There is no death,
What seems so is transition;
This life of mortal breath
Is but the suburbs of the life elysian
Whose portal we call death."

To the Friends of Sister Evans

As this Magazine is likely to fall into the hands of many of our old friends who have so kindly inquired after the health of Sister Evans, we would say that she is still an invalid, unable to walk without assistance. She patiently sits in her chair, praying and hoping for restoration to health and strength and for the day to come when she can again take up her household duties. While she is not yet able to write to her numerous friends she appreciates a letter of encouragement from all who are disposed to write her. She wishes all our readers a happy and prosperous New Year. Address her at Selkirk, Ont.

Publisher's Desk

A correspondent is wanted in every congregation in Canada to send us church news from the local congregation. "Boil down." Be brief.

Please send us a notice of time and place of each meeting of your congregation for insertion in our "Church Directory" column. If you wish to help us financially, send us \$1 for this notice, if not send us the notice without the \$1.

All notices and articles for publication in the Quarterly must be in our hands by the 15th of the month preceding that of publication. We go to press on the first of January, April, July and October. If your copy does not reach us by the date above mentioned don't blame us if yours fails to appear. Don't forget this.

If you wish to see this Magazine flourish, talk it up, work it up, pray it up, and don't forget to pay up. If you desire it to die, talk it down, work it down, don't pray for it, don't pay for it, and say and do all you can to discourage others from helping.

As soon as any faithful and efficient brother, or company of brethren, discover a plan by which this Magazine can be more satisfactorily conducted, or launched as a Monthly, we will gladly turn it over to him, or them, and assist them in every possible way. It has been proven beyond the possibility of a doubt that there is no money in publishing a religious paper in Canada, so we are not in it for "money" sake, and those who think there is any "amusement" in it are invited to share it with us. We consider a paper a necessity in Canada, and we will try and do our duty in this effort until someone else develops better plans than ours.

Just as we go to press we are able to announce to the brotherhood that we have on hand almost sufficient funds to pay out on this issue. We are truly encouraged at the grand response made by the brethren generally. Now for "a long pull, a strong pull, and a pull altogether" for the remaining issues of 1916.

Church Directory

CALGARY

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

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

Wednesday evening—Prayer and praise, 8 p.m.

Secretary, A. Weston, 222 5th Avenue, N. E.

VICTORIA, B.C.

Church meets at home of Bro. MacMurchie, 2929 Quadra St. 16, Lord's day, 11 a.m., to commemorate the Lord's Supper.

HAMILTON, ONT.

Church meets at Y. M. C. A. Hall, Barton St. E., Lord's Day 11 a.m. for worship.

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