

Christian Monthly Review.

WEST GORE, N. S., CANADA.

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CHURCH DIRECTORY.

WINNIPEG, MAN.—Church meets at north west corner of Sherbrooke and Sargeant Streets, Lord's Day. 11 a. m., Breaking Bread and Worship. 9.45 a. m., (during summer) School and Adult Bible Class. 7 p. m., preaching the Gospel. Wednesday, Prayer and Bible Study 8 p. m.

BROOKLANDS—Lord's Day. 3 p. m. Sunday School

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, W. W. Scott.

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 4332 Victoria Road, South Vancouver. Morning meeting at 11 o'clock, night meeting at 7.30. J. L. Saunders, Sec'y-Treas., 1964 12th East, Vancouver, B. C.

HAMILTON, ONT. Corner of Cathcart and Wilson Streets. Church meets Lord's Day. Bible Study 10 a. m. Breaking of Bread, 11 a. m.; Preaching the Gospel, 7 p. m.; Bible Study, Wednesday, 8 p. m.

GLENCOE, ONT.—Church meets in private house on Lord's Day at 11 a. m. for worship.

WOODGREEN, ONT.—Church meets on Lord's Day at 11 a. m. for Bible Study. At 7 p. m. for preaching and worship. S. Whitfield, Evangelist

CLACHAN, ONT.—Church meets at 2 p. m., on Lord's Day, for Bible Study. 3 p. m., for preaching and worship. S. Whitfield, Evangelist.

BLACKWELL, ONT.—Church meets in private house on Lord's Day, at 11 a. m., for Bible Study and worship.

BARRIE ISLAND, ONT. Church meets at home of G. A. Vancise, every Lord's Day at 11 a. m., for worship.

FOREST, ONT.—Church meets in private house on Lord's Day, at 2.30 p. m., for preaching and worship.

JURA, ONT.—Church meets on Lord's Day at 10.30 a. m., for preaching and worship.

WYOMING, ONT.—Worship at 10 a. m., each Lord's Day at the home of H. M. Evans. Travelling brethren welcome.

MONTREAL, QUE.—Church meets in Y. W. C. A. Rooms, 2094 Park Ave., Montreal. Secretary, P. L. Pratley, 469 Clarke Ave., Westmount, Que. Phone. 6200.

Lord's Day—10 a. m., Bible School; 11 a. m., Breaking of Bread and worship. Gospel preaching 7 p. m., first Lord's Day of each month (present arrangement.)

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.

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.

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. J. Madison Wright, Evangelist.

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.

BATTEAU, ONT.—Church meets at the home of Edwin Fisher each Lord's Day at 11 a. m., and 3 p. m., alternately, for worship, and on Wednesday evening for prayer meeting at 8 o'clock.

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

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. L. J. Keffer, Minister.

MEAFORD, ONT.—Church meets on Lord's Day at 9.45 a. m. for Bible Study. At 11 a. m. for Worship. At 7 p. m. for preaching. Wednesday at 8 p. m., Prayer and Bible Study. J. L. Hines, Minister.

OWEN SOUND, ONT.—Church meets at 307—10th St., W., Lord's Day, 11 a. m. for worship. Dr. O. H. Tallman, Minister. W. F. Ellis, Secy.

Christian Monthly Review

A Magazine of Religious News and General Intelligence, Published Monthly in the Interest of Primitive Christianity at

WEST GORE, NOVA SCOTIA, CANADA.

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D. McDOUGALL, Editor and Publisher.

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O. H. TALLMAN,

J. L. HINES

W. F. COX,

CHAS. W. PETCH.

VOL. IV.

WEST GORE, N. S., CANADA, AUG., 1919.

NO. 8.

The Plucking of a Flower.

(By S. O. Martin.)

And one to me as young as fair
As nature ever gave;
With form so soft and charms so rare
Fills now her lowly grave.

Though nature gave such lovely forms,
And Plastic Hand, the charms;
Yet sad to me the parting day,
When Earth reached forth her arms.

How cold! That sable cloak of clay
Our Mother Earth doth give;
We shrink to put the mantle on,
And wish to longer live.

Some day where spreads this sable garb
Concealing molded earth,
May walk the swarthy tribes of men,
In thoughtlessness or mirth.

I loved thee, Dear, as thou didst me,
The youthful days were ours;
But thou hast gone where mem'ry holds
No gentleness of flowers.

Oh how could I life's burden bear!
Which never more is thine;

Except for this: That gardeners pluck
The sweetest of the vine.

"The flower in ripen'd bloom unmatch'd
Must fall the earliest prey;
Though by no hand untimely snatch'd,
The leaves must drop away.

Written in Panchgani, India, May 5th, 1919. If those who read this get comfort from it in proportion to the author, then he shall feel that he has been amply paid for the writing of it.

S. O. M.

EDITORIALS.

Worship or Frolic.

ON another page will be found a timely and very valuable article headed "Worship". We bespeak for it a careful and thoughtful reading.

The Temple of God was in the olden time designed for and dedicated to, a certain purpose. What purpose? Was it amusement, entertainment, fun, frolic, recreation or merchandise? Certainly none of these things, but for the worship of God in His own dwelling place. Temple signifies, a house or dwelling of God, a building erected and set apart for the worship of God. When the sanctity of the Temple was desecrated by turning it to other uses, the Owner said, "My house is called a house of prayer, but ye have made it a den of thieves.

This Temple has its antitype in the Church of Christ, which is now the Temple of God. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the house-hold of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye are also builded together for an habitation of God through the Spirit." This Holy Temple, the Church, is builded for an "habitation of God." Its services are the prescribed worship of God. Its type, the temple Solomon built, was builded for the Lord, and its worship the prescribed temple service.

But---but---will you not allow Christians to have any fun? Of course a little innocent fun may

be all right in its place. But keep it in its place. The "House of Prayer" is not its place." The master did not condemn merchandising, but objected to it in the "House of Prayer." The devout Jews went up to the Temple, not for frolic, but for worship. In the exercise of Christian worship alone is found the highest joy, the purest pleasure, the divinest happiness outside of heaven itself.

A New College.

In this issue will be found an advertisement of Manitoulin College, at Little Current, Manitoulin Island, Ont., H.L. Richardson, Principal. We as yet know little of this brother and his enterprise. But from some inquiries we gather that he was baptized by Brother S. Whitfield, having been reared in or near the same place, and that Brother Whitfield believes him to be loyal to the truth. We further gather that he for a time resided in a community in which some church trouble arose, resulting in two parties; and though there did not seem to be neutral ground for him to stand upon, that he is "trying to keep a right heart toward all, and endeavoring to profit by the lessons of that trouble." This is true nobility. We further gather the impression that he himself is the leader in this College enterprise; and there is no occult power behind the throne to lead or drive him in courses wise or otherwise.

Grant us a good man, with a good head and a good heart, and the love of God's Truth; who will work, not to widen and perpetuate division, but for the unity and peace of the brotherhood, and we will bid him God speed.

OUR ASSOCIATE EDITORS.

What Must I Do To Be Saved?— No. 3.

The Eunuch, Acts 8.

COME on my friends and let us look more into God's revealed will concerning this great subject. We have learned that Jesus had all authority in heaven and earth, was qualified to speak and gave a commission that none other did. We have learned also that when Jesus went to heaven he sent the Holy Spirit upon the apostles and qualified them to execute his will in the earth. The Spirit came at the appointed time the apostles were baptized in the Spirit and spoke as men never spoke. The gospel was preached and three thousand souls obeyed it and were added to them. The apostles were true to the commission and their Lord. "The Lord added to the church daily those that were saved" (Acts 2;47) and in a little while the number of men, alone, came to be about 5000 (Acts 4:4). A persecution arose against the church that was in Jerusalem, and the disciples were scattered abroad, except the apostles, and they that were scattered abroad went about preaching the word, (Acts 8;1-6) but the word is the gospel, (Eph. 1;13) the very thing that Jesus commanded every disciple to preach, for it is God's power to save men (Rom. 1;16). Philip one of the seven of chapter 6, went down to Samaria and proclaimed unto them the Christ (Acts 8;5) and

here Simon the sorcerer upon hearing Philip proclaiming the Christ, believed and was baptized, (Acts 8;13) also many of the Samaritans, believed and were baptized, both men and women, (Acts 8;12). At this time an angel of the Lord appeared unto Philip and told him to go toward the south unto the way that goeth down from Jerusalem unto Gaza; the same is desert. And he arose and went; and behold a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasures, who had come to Jerusalem to worship; and he was returning and sitting in his chariot, and was reading the prophet Isaiah. And the Spirit said to Philip, Go near and join thyself to this chariot. Notice my friends that the Lord did not send the angel or the Spirit to the eunuch, but to the preacher. And Philip ran to him and heard him reading Isaiah the prophet, and said, understandest thou what thou readest? And he said how can I except someone guide me? And he besought Philip to come up and sit with him. "The eunuch was reading from the old scriptures, found in Isa. He inquired of Philip whether the prophet spake of himself or of some other man, and Philip preached unto him Jesus from that same scripture, and as they went on their way they came to a certain water, and the eunuch said "see here is water what doeth hinder me from being baptized", and the preacher said "thou mayest if thou believeth", and the eunuch said "I believe that Jesus is the Son of God". He commanded the chariot to stand still, and they went down into the water and he baptized him, and they came up

out of the water, and the Spirit caught away Philip, and the eunuch saw him no more, for he went on his way rejoicing."

Notice; there was no church present to vote on the eunuch, neither was he commanded to go to a mourner's bench, or pray for salvation, as many of our religious neighbours would ask sinners to do to-day. Philip was true to the commission, and simply preached Jesus to this unsaved man, the eunuch believed this preaching and was baptized in water. Do you believe he was saved, and that he was a member of the church of Christ? If so can't you be saved in the same way, and become a member of the church of Christ too?

J. L. Hines.

The Christian's Armour and Why.

"Put on the whole armour of God", "for our wrestling is not against flesh and blood, but against principalities, against the powers, against the world-rulers of this darkness, against the spiritual host of wickedness in the heavenly places. Wherefore take up the whole armour of God, that ye may be able to stand in the evil day, and having done all, to stand" "having girded your loins with truth" "put on the breastplate of righteousness" "having shod your feet with the preparation of the gospel of peace" "taking up the shield of faith" "take the helmet of salvation" "and the sword of the Spirit which is the word of God" etc. (Eph. 6:10-17). But the world and the carnal minded to the contrary notwithstanding.

Yours for the Christ,

J. L. Hines.

The Gospel.

(By H. M. Evans)

The word gospel comes from two words God, and the Saxon spell, or story. The gospel is therefore God's story, or glad tidings of love and mercy to His rebellious creatures.

"Sin is a transgression of law" (1. John, 3:4); "Whatsoever is not of faith is sin" (Rom., 14:23); "All unrighteousness is sin" (1. John, 5:17). "The wages of sin is death" (Rom., 6:23). Man, therefore, having sinned, forfeited his life, for "without shedding of blood is no remission" (Heb., 9:22), hence, in order to satisfy the demands of justice, God sent "His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh (Rom., 8:3); "the Word was made flesh and dwelt among us" John, 1:14; God was manifest in the flesh (1. Tim., 3:16). Thus Christ died in the room of guilty man; God's Word was sent to us in human form: God's story was personified in His Son, who paid the wages of sin by His death on the cross, and now "eternal life" is offered to the sinner upon condition that he believes God's story concerning His Son, and obeys its commands.

Faith must find expression in action (Jas., 2:14-26). The goodness of God leads to repentance, or reformation of life (Rom., 2:4). Faith and repentance calls forth a confession with the mouth of what is believed in the heart (Rom., 10:10). Having accepted the gospel—God's story of redemption, the sinner dies to sin, is buried in baptism and rises to walk in newness of life (Rom 6., 6-11; Col., 2:12,13).

Supporting Preachers.

(By H. M. Evans.)

Should the preacher of the Gospel stipulate to do so much preaching for so much money; or preach entirely at his own expense, labouring to support himself and family as necessity demands are questions that have engaged the attention of every earnest Bible student at some period of their investigations, and the only way to settle the matter is to continue such investigation and allow the New Testament to be the end of all controversy.

In the study of this question we find that the respective duties of the Church and the preacher overlap each other, to some extent, and a clear distinction must be made between the duties of each, but before beginning our investigations we might here assert that the professional clergyman is a foreigner to the New Testament order of things, and a burlesque upon the simplicity, humility and modesty of apostolic christianity.

The first case to which the attention of the reader is drawn is that recorded in (Acts, 8:1-4) where those disciples who were scattered abroad because of the persecution went everywhere preaching the Word. In this case the duty of the preacher is pointed out, but no sane man would conclude that the church was relieved of all responsibility in supporting Philip and the rest of those scattered preachers simply because they had no contract with some congregation for a stipulated salary. Like Paul they realized that woe was upon them if they preached not the gospel, when possible, remuneration, or

no remuneration. But the church that uses this case to justify it in a refusal to share the necessities of life, liberally, with the faithful, toiling evangelist is in a dangerous condition indeed and needs a lesson such as was given to the Church at Laodicea (Rev., 3:14-18).

Following this we have two cases in which the duty of the Church stands out more prominent: (1). Jerusalem, the mother congregation, sent Barnabas to Antioch to exhort the saints and turn others to the Lord (Acts, 11:22-24). The word sent implies that this Church made provision for his support. (2.) This infant Church finally grew so as to be able, through the instructions of the Holy Spirit, to send Barnabas and Saul into the evangelistic field, and the word sent, here also, implies that these preachers were, in a measure at least, sustained by the congregation sending them (Acts, 13:1-4).

"Other Churches" also contributed "wages" to Paul while he preached at Corinth (2. Cor., 11:8). The Philipian Church had "fellowship" with Paul (Phil., 1:5) and "sent once and again" to his necessity (Phil., 4:14-18). Paul also declares that "the Lord ordained that they that preach the gospel should live of the gospel," plainly implying that those who had received and obeyed the gospel and were enjoying its blessings should become partners with the preacher as he carried the message to others in order that they might share in the same.

Thus we see that the church which is the pillar and ground of the truth (I. Tim., 3: 15), is to

make known the manifold wisdom of God (Eph, 3:10) and that the bride (the Church) must say come — preach the gospel — through its evangelists, or missionaries, sending and sustaining them while they labour in the gospel.

The Lord has thrown the responsibility of preaching the gospel upon faithful men who are able to teach others (2. Tim., 2:2) and the responsibility of supporting, or sustaining them while they labour, upon the church. The Church is not to burden itself and ease the preacher, nor ease itself and burden the preacher, but there is to be an equalization of the burdens borne and a sharing of the ease enjoyed (2. Cor., 8:14). The preacher who refuses to preach without a stipulated salary is unworthy to be called a preacher of the Gospel and the Church that will offer the faithful, toiling evangelist less for his labours than the average wage-earner in the congregation receives is not doing its duty. Let there be equality.

More *trust* in the Lord and *faith* in His promises will enable the preacher to carry the gospel to the dying millions of earth without stipulation, or contract, and the sooner the church learns her duty in *sending* and *liberally sustaining* faithful evangelists and missionaries, the sooner will the knowledge of the Lord cover the earth as the waters cover the sea.

The Church of Christ.

It is a common thing in the sectarian world to hear people talk about "my church" or "our church". Some times disciples of Christ talk in the same way. This

is worse than for sectarians to do it, for we ought to know better; but when preachers of the church of Christ talk about, "my church", "our church", or "our congregation", this is worse still. It is very bad. There would be some excuse for this in a person who did not have a good opportunity to know better; but when a person has had good teaching along these lines, and holds himself as a teacher of others, there is no excuse for it. Using such expressions is going back to Rome.

Christ left heaven; came to this earth, and was without a home; he suffered and died on the cross that he might build his church. He paid the price, we did not; so it is his church, not ours. If people had to die and suffer, as Christ did before they could say "my church" or "our church", not many would say it. We were not redeemed by silver, gold, precious stones or rubies, but with the precious blood of the Son of God. All of the most precious things of earth could not atone for sin. It took the blood of the Son of God.

Where are the people that call themselves the children of God drifting! We need to be careful. A little departure, as we may call it, leads to others. One step in the wrong direction opens up the way for more to be taken. Let the thoughts of God's word be our thoughts, and let his ways be ours. Let us keep out of Babylon.

S. Whitfield.

Knowing God, Christ and the Truth.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (Jno. 17:3.)

Not many people, in any one age, have known God, Christ or the truth. People who are hungering and thirsting after the truth will know God and Christ, and nothing will keep them from it. They will know God and Christ whether you or I do our duty or not. The one who loves the truth will find it. After we have found it if we do not continue to love it, we will lose it. Who was to blame because people did not know God or his way in the days of Noah? Who was to blame because people did not know Christ while he was in the world? You say that the people themselves were to blame, which of course is the truth. Who is to blame now if people do not know God, Christ, and the truth? The people are to blame. God is the same God that he always has been. He sees that people come to him, when they really want to.

S. Whitfield.

OUR CONTRIBUTORS.

WORSHIP.

The Church of Christ has set times for assembling together. There is one time a week that they gather, at which time (on the first day of the week), they meet to break bread, also to sing hymns, pray, teach or preach to one another, and contribute of their prosperity into the collection. This meeting is set on this day as a memorial day of the Lord's resurrection.

There are other times for gathering, at which time spiritual songs, prayers, reading and preach-

ing the word of God are engaged in. These meetings are as frequent and as continuous as their zeal, and earnestness and desire to tell the goodness of their Lord to them and to the world, call them. Usually the frequency of these gatherings for the above purpose is a good rule to measure the desire and zeal of professed Christians in their furtherance of Christ's cause.

However, at these times of gathering the above mentioned acts are engaged in, and we call that worship.

Some ask, "Is that worship?" and we say most emphatically, "Yes!"

But some one asks, "Where does the Bible say that is worship?" The very nature of the word as used in the Bible, in all the different ages of the world, demands that worship be expressed by some overt act or acts of service.

Worship is defined thus. Worship is homage rendered to God and the ascended Christ.

In Exodus, 20:5, we have the entire scope of the word used. God, in speaking of idol worship and of worship due Him, says in the 3rd verse, "Thou shalt have no other gods before me." Then directly of the idols he says, verse 5, "Thou shalt not *bow down thyself to them nor serve them.*" So that bowing down to and serving is the true significance of the term. This stands the test of worship in not only the Old Testament, but also in the New, as I will abundantly show.

I now turn to the New Testament, to John, 4:20-24. Christ and the Samaritan woman have their conversation. In the woman's remarks she spoke of the worship of the Samaritans in the

mountains where they were, near Jacob's well, and the Jews' worship in Jerusalem.

The fact is, that the Samaritans worshipped, and in that worship was service, and the worship would not have been in any measure complete or acceptable without service. This means that they considered there were certain obligations that they must fulfil in order for them to worship.

This was most certainly true of the Jews worship in Jerusalem. Their worship embraced service, and that service demanded by God.

But Jesus says, "But the hour cometh, and now is, when the *true worshippers* shall *worship* the Father in *spirit* and *truth*; for *such* doth the Father seek to be His *worshippers*. God is a spirit, and they that worship Him *must* worship Him in *spirit* and *truth*."

Jesus here makes it clear that worship to be true worship *must* be in *spirit* (from the heart), and in truth, (according to His word, the word of truth).

That is, worship is not only that intermittent, momentary bowing or prostrating of one's self before God, but it of necessity is this with the careful observing the words and commands or orders contained in the word of truth. One who worships thus is a true worshipper, as Jesus says in Matt. 7:21. It is not only the calling upon God that He desires, "but he that doeth the will of my Father."

Again I use the 15th chapter of Matt., 9th verse. Jesus says: "In vain do they worship Me, teaching for doctrines the commandments of men."

Worship in this passage is the observance of commands. It was

vain because those commands did not come from the right source, they came from men. But if these commands had come from God it would have been worship that would have pleased God.

In Acts, 24: 14, Paul says: "That after the way which they call heresy, so worship I the God of my fathers." In the R. V. the word serve is used instead of worship. But when we know that true worship is service, and such service is worship, it is made quite clear.

I will give just here the definition of this word. This is the Greek word *Xaxsiu*. Thayer says it means universally to serve, minister to. In the N. T. to render or do religious service or homage, to worship.

So that what Paul did in preaching, singing, praying, spending and being spent for the furtherance of and in harmony with the gospel of Christ, was worship. And in Acts, 18: 13, we learn that he taught others to worship the same way.

I use one more passage, Phil., 3: 8, "For we are the circumcision who *worship by the spirit* of God, and glory in Christ Jesus, and *have no confidence in the flesh*."

This is the same word *Xaxsiu* (*latruo*), and Paul says we worship, do the service of or minister to God by the spirit of God, just as Christ in John, 4: 24, said. And he adds, "we have no confidence in the flesh," that is, the commands we obey or observe do not come from man, but are of God and Christ. This, too, harmonizes with what Christ says, that this worship must be *in truth*.

Therefore the church meets, and, when they meet they engage in singing spiritual songs, and in

singing those songs we worship God, providing God has authorized it.

God has authorized it in Eph. 5:19, Therefore we worship God in song, The same is true of prayer.

God authorized prayer, Acts 2:42, Therefore we worship God in prayer.

God authorizes the preaching the word, the collection, the breaking of bread. Therefore all these if done in spirit and truth *are worship*

To do more than God has required is not worship to God, for the command not coming from God, they who do what man, not God, has required, are engaging in *Vain Worship*.

NEWS FROM OUR CORRESPONDENTS.

A Warning to the Brotherhood.

For the sake of loyal brethren who may in future desire the help of an evangelist we feel that this ought to be published.

Bro. J. P. Kimbrell came to us on May 23rd last, and we have found him to be a young man entirely unworthy the calling of an evangelist.

He disregards his influence with the world. He shows an unwillingness to abide by Paul's teaching in 1 Cor. 8:13, wherefore, if meat causeth my brother to stumble, I will eat no flesh forevermore, that I cause not my brother to stumble.

He made the statement repeatedly that his brother in Christ was a fool. (Matt. 5:22 tells us what Christ says of this), and con-

trary to the teaching in 1 Cor. 6th chapter, went to court before unbelievers and sued him. He violates plain scriptures, and disregards admonition given him.

Sgd.,

Sampson Mann, Bromhead, Sask.
John Fonstad, Mount Green, Sask.
H. J. Good, Bromhead, Sask., Can.

508 Walker Ave.,
Winnipeg, Man.,
July 8th, 1919.

Dear Bro. McDougall.—Greetings. I was on a visit to the Coast a few weeks ago. I endeavoured to locate the church at Vancouver, through the Directory of the Christian Monthly Review, which still gives 4332 Victoria Road.

You can imagine my disappointment on arriving there to find it all locked up. It was not possible then to locate the church until the evening, when I had the pleasure of meeting with several old friends, who had gone from Winnipeg. I am sending you this so that you may change the address for the guidance of future visiting brethren. I understand it has been sent to you before, but if so it must have been overlooked.

The address is: Church, 502 Hastings E, Vancouver, B.C., and the Secretary is J. M. Bruce, 1563 6th Ave., West, Vancouver, B.C.

Wishing you every success in your work, and hoping at some future time to be able to write you more fully with Christian greetings,

Yours,

H. L. Rogers.

P. S.—Please send sample copy of Christian Monthly Review to Bro. A.E. Hudson, 1826, 8th Ave.

West, Vancouver, B. C.

Note.—We have not received hitherto any communication regarding Church Directory Notice from the church in Vancouver. We have simply continued the ad. as we found it when we took charge near two years ago. We found at that time some Vancouver names on the subscription list, but they have not yet renewed. If the effort of the Christian Monthly Review staff to provide a Brotherhood paper is unworthy of the appreciation of the Vancouver brethren, they might help to make it so by taking a hand in it themselves. Ed.

Honolulu, Hawaii,

July 2nd, 1919.

Dear Brother McDougall :—I have your request for names and addresses of brethren in Hawaii. It is a cause for regret the names mentioned are members of the "progressive order"; and while they tolerated Bro. McCaleb and invite co-operation from conservatives generally, we may not depend upon them to give up the modern expedients for the spiritual and true worship.

It has been my custom to pass the Christian Monthly Review on to others, so that even one copy may reach several. But you will agree that this is the age that will not endure sound doctrine, and genuine literature is not always welcome. It is our hope and prayer that before long there may be a band of believers here satisfied in doing the Lord's will.

Your brother,

Jas. H. Bowman.

Beamsville, July 5th, 1919.

We feel that a decided victory

was gained during our meeting, in that most of the preachers present declared themselves against *all teaching* and practise not authorized by Christ and the apostles.

Yours in Hope and Prayer,

L. J. Keffer.

NEWS DEPARTMENT.

Louisiana French Mission.

Bro. Evariste Hebert baptized twenty-six in May, and thirty-eight in June.

Bro. Charles W. Petch is laboring for a time in Saskatchewan. He began on the 7th July a two weeks meeting at Knoxville. Reports three churches in the neighborhood of Bromhead. He credits these largely to the work of Bro. H. A. Rogers, whom he says has done a good work in that field and should be well supported, as few men will do it better, and few will sacrifice as he is doing for the cause. We all say Amen to this, but what will we *do*?—Ed.

H. A. Rogers.

Bro. Rogers reports, for sixteen months ending June 16th, 1919: Preached 210 times; baptized 35; reclaimed 2. Total receipts, \$1224.65. Contributing churches in Saskatchewan, Knoxville, Schnellar, Lyndale, Mac Rorie, Regina, Punnicky. Four months were spent at home in Winnipeg. In the remaining spent in the evangelistic field, a church was established at Knoxville, one at Punnicky, the church at Mac Rorie revived, meetings conducted at Deep Creek and at Hulcar

Hall, British Columbia, at Perry's, Mount Gree, Trlbune, Qunton, and Lyndale, Sask., at Carman, Manitoba, and at Nanconnes and Calgary, Alta.

By invitation of the brethren at Tintern I began a series of gospel meetings for the church at Tintern on May 25th.

After two weeks duration the meeting closed with good interest. There were in attendance brethren from Beamsville, Jordan and Fenwick.

The visible result of the meeting was one confession and baptism.

On the following Lord's Day I preached for the brethren at Fenwick morning and evening, and conducted a funeral service in the afternoon.

On June 15th I had the pleasure of speaking to and breaking bread with a few devout and consecrated brethren at Simcoe, Ont.

We would like, in co-operation with the brethren there, to arrange to hold a series of meetings there some time this fall.

If any of the brethren who read this happen to be travelling in that direction call and be with these brethren over Lord's Day.

W. F. Cox.

AMONG OUR EXCHANGES.

Humility.

("Before Honour Is Humility."
—Proverbs.)

When the corn is nearly ripe it bows the head and stoops lower than when it was green. When the people of God are more ripe for heaven, they grow more hum-

ble and self-denying than in the days of their first profession. The longer a saint grows in the world, the better he becomes acquainted with his own heart and his obligations to God both of which are very humbling things. Paul had one foot in Heaven when he called himself the chiefest of sinners and least of saints.

The Roosevelt Creed.

(From An Address By Theodore Roosevelt.)

Virtue by itself is not enough, or anything like enough. Strength must be added to it, and the determination to use that strength. The good man who is ineffective is not able to make his goodness of much account to the people as a whole. No matter how much a man hears the word, small is the credit attached to him if he fails to be a doer also; and in serving the Lord he must remember that he needs to avoid sloth in his business as well as cultivate fervency of spirit.

Character Building.

Have you seen the way in which they construct arches? A number of beams, wooden uprights, and cross-pieces are made into the form of the arch which is to be. The structure appears confused and flimsy, but upon its span the bricks and stones are deposited which will last for generations. So upon the mean structures of daily drudgery, which strain the muscles and weary the nerves, is being built up a character which will be a thing of beauty and a joy for ever, when the heavens have passed away as a scroll.—
Rev. F. B. Meyer.

Waiting.

He who waits to remove all objections or to have all objections and difficulties removed before acting will never act. The man who seeks our difficulties, hindrances and excuses to prevent his acting will never act. The man who can not cast aside his own self-confidence and in the strength of God step over every obstacle and surmount objections that stand in the way of his doing his duty, and in spite of all hindrances stand for the right and maintain the truth, can never be a child of God. A man that would come to Christ must act so soon as he sees the right, not waiting to consider what he sees in the way. In this way he depends on God and is able to overcome all difficulties. But the man must act despite all opposing influences, for Jesus said: "Who-soever he be of you that renounceth not all that he hath, he can not be my disciple." (Luke 14:33).

PUBLISHER'S DESK

Of course our correspondents understand that anything which ye editor finds in any of their letters which he thinks useful, is liable to find its way into our columns, unless otherwise specified.

If any of our writers are going on a vacation during the hot months, please don't forget your pencil. Be sure and take it along—and when you get in some comfortable nook—use it—to make all the rest of us happy and wise.

Church Directory.

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