

Christian Monthly Review

WEST GORE, N. S., CANADA.

VOL. V.

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No. 11.

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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 & Bible Study 8 p. m.

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 502 Hastings St. E. Lord's Day, Bible School 10.15 a. m.; Breaking of Bread 11.00 a. m.; Gospel Service 7.30 p. m.; Thursday, Bible Study 8.00 p. m. Sec.-Treas. Arthur F. Summerscales, 6112 Commercial St., S. 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.

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

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

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.

ST. CATHERINES, 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 Retallack Street, just north of Dewdney Avenue. The Church meets each Lord's Day at 11 a. m. for worship, and at 7 p. m. for preaching when the Evangelist is not absent. Mrs. Cecil Seed, 1555 Garnet St., Secty. Treas. H. A. Rogers, Evangelist.

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.

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

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., in the name of Jesus, for worship.

Charge for Directory Notices as above per Church, one dollar a year.

[Continued on Page 28.]

Christian Monthly Review.

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Vol. V.

West Gore, N. S., Canada, November, 1920.

No. 11.

THINGS THAT COUNT.

Not what we have, but what we use,
Not what we see, but what we choose—
These are the things that mar or bless
The sum of human happiness.
The things near by, not things afar,
Not what we seem, but what we are —
These are the things that make or break,
That give the heart its joy or ache.
Not what seems fair, but what is true,
Not what we dream, but good we do—
These are the things that shine like gems,
Like stars in fortune's diadems.
Not as we take, but as we give,
Not as we pray, but as we live,
These are the things that make for peace,
Both now and after time shall cease.

EDITORIAL

CO-OPERATION.

The communication of Bro. John M. Bruce, of Vancouver, in our October Number, has the ring of sound and true metal. Notice the important distinction which he recognizes between "A co-operation of Churches," and "Churches co-operating"—in the propagation of the Gospel. The latter is scriptural, proper, safe and commendable; the former is neither scriptural, proper, safe nor commendable.

But what is the difference? Some are apparently unable to see any difference. Is there not an easily discernable difference between simple co-operation and A co-operation? The one indicates simple action, working together, the other designates a Body, and organization, an Institution, a Society or Federation, with functionaries and regulations, with deliberations and executive powers. Such a co-operation is an organized body, composed of some of the churches and individuals in a given country or district. It is not the Church, the Body of Christ, in that country or district. None will have the face to claim that it is. Then what is it? "There is one Body," "Many members but one Body," "His Body the Church." "A Co-operation" is another Body, a "plant which my Heavenly Father has not planted." The Lord is jealous of all such plants, and says they must be "rooted up." His Church is the only Co-operation which He has organized or authorized for the propagation of the Gospel. The Church of Christ is pre-eminently a co-operative institution, for the propagation of the Gospel. The very spirit and genius of Christianity is essentially co-operative. "My Father worketh hitherto and I work." We are "Co-workers together with God." "Striving together for the faith of the Gospel." "Fellow-helpers to the truth." "Fellow-workers," "Fellow-laborers." In Apostolic times there was co-operation of individual christians and of Churches, that is, of local congregations of christians; but no such thing as "A Co-operation" other than the whole church of Christ itself. Let us be content with Bible things and Bible names for Bible things.

When Churches co-operate in the propagation of the Gospel, or in any good work, they are pleasing God, being in conformity with His expressed will as made known through His apostles; doing "the things which we have both heard and seen and learned in them." Co-operation is Apostolic; "A Co-operation" is Apostatic,

—It is a fine thing to have an education, provided it is of the right kind. And, you are not likely to get the right kind under teachers who are not Christians. Our Christian schools are our only hope.—Ex.

But where will we find such schools when the Papacy, aided by some of our own renegades, have killed the Bible Schools, or banished the Bible —Ed.

TOBACCO THE NEXT TO GO?

BOSTON, October 27.—The doom of tobacco was sounded yesterday by Mrs. Ella Aldrich Gleason, President of the Massachusetts Christian Temperance Union in her address before the Union annual convention.

The Union has "accepted the divine commission," Mrs. Gleason said, to conduct a crusade against tobacco as strenuous as that waged against liquor.

The whiskey demon knocked out! His twin fiend Tobacco next. —Ed.

OUR ASSOCIATE EDITORS.

DIVISION.

S. WHITFIELD.

Division among the Lord's people is wrong and sinful. It always has been and always will be. Those who cause division and are responsible for it are sinning in God's sight, and unless it is repented of and made right, they will have to answer for it at the Judgment Bar of God.

The Lord's people were one in the days of the apostles, and when any signs of division were manifest, the apostles always taught against such things. The Church was kept one during the days of the apostles but "the mystery of iniquity" was working and did work until the Roman Catholic Church was developed. The dark ages came because of division and departure from the Word of God. Then the days of re-

formation came, but more than this was needed. Brave, good and loyal men saw that there must be a restoration before the Lord's Will could be done. They said: "Let us go back to the pure Word of God, from which people have departed, and give this to the world, in its purity and simplicity." They further said, "Where the Bible speaks we will speak, and where it is silent we will be silent." They spoke, preached, and wrote against division, and said that all the Lord's people should be one. The importance of oneness was kept first and continually before the people. A great work was accomplished, and many congregations were established, and disciples sat together around the Lord's table, with their hearts knit together in love to God, through Christ. Of course they were persecuted, as the Master taught they would be; but these were happy days, and the good work of the Lord went on. Then, when disciples began to get numerous and popular, they began to cry for things like other people had, as in the days of Samuel, when Israel called for a king. Instrumental music and societies were brought in and division came. This was going back to the world, and the ways of the world. This division was caused by those who introduced things foreign to the Word of God. However, true and loyal disciples still remained faithful to God. But because of this division, disciples of the Master could not call for oneness with the same telling effect that their preaching formerly had.

But in these later days division has come in many places because of personal troubles and differences. Such a condition has continued until it seems that when any trouble comes, the way to settle it is to divide. It seems to me that disciples in some places should hang their heads in shame and disgrace. The very people who stood for oneness in Christ so much, are now divided in so many places. What effect is our preaching on oneness going to have with these conditions! Of course the sects are looking on and will be pleased to see things as they are. Brethren, let us rise above such things.

In cities there may be congregations in different places because the field and work demand it, but in small places where one house will accommodate all who desire to attend, all should meet together. When trouble comes between brethren, they cannot decide to meet at different places, and all do the Lord's Will. Troubles should be settled according to the Bible, and then all meet together in love and peace. This is the only way to do the Lord's Will and be saved.

But did not Paul and Barnabus separate? They did over the question of taking Mark with them, but there is not a word in the Bible that shows that they would not meet together around the Lord's table. We have often asked the sects how we are going to be one in Heaven when we are not one here. Now, let us ask ourselves this question.

However, let no true disciple of Christ be discouraged or think of giving up the fight, for the Lord's work will go on regardless of these conditions. Those who are faithful and true to God to the end will come out all right. God's promises are sure to those who will do the Lord's Will. Let us fight on to the end and never think of giving up.

"That they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in us."—(Jno. 17:21.)

MOCKING GOD.

BY H. M. EVANS.

"God is not mocked. Whatsoever a man soweth, that shall he also reap." Sow to the flesh, reap corruption; sow to the spirit, reap life everlasting. "Ye cannot serve God and Mammon." "Choose ye this day whom ye will serve."

The foregoing declarations of Holy Writ, as well as many others which space and time forbid quoting, stand so diametrically opposed to the lusts of our flesh, the lust of our eyes and the pride of our lives, that when indulging in pleasures that are of a questionable nature, reading literature of a low moral character, or attending places of amusement that tend to drive religious thoughts and christian duties from our minds, we try to make ourselves believe that the paths of worldly pleasure and christian rectitude run parallel with each other and that no one but an "extremist" or a "crank" would think of depriving the christian of enjoying such pleasures. The trouble is that engaging, or indulging in such things causes us to forget God and our duties to Him and our fellow-man. Such indulgencies, or engagements make us, for the time, feel comfortable in our sins, and every indulgence drives God and our responsibilities to Him further from us. All these indulgencies destroy our taste for Bible reading, sacred thoughts and christian work and worship. We step from the beaten path to pick a flower from Satan's garden, another step is taken for another flower still further from the path and still another. At last the bouquet is completed and as we turn to retrace our steps we realize that we are lost.

Perhaps while in the dance hall, at the card table, the theatre, the "Movie," or any other questionable entertainment, we think of the instructions, advice and prayers of christian parents and teachers and our early home training. The scriptures and the head of this article flash to our mind, and we try to banish them, but like a hideous spectre these thoughts and scriptures refuse to down at our bidding. They haunt us day and night and bring to our minds many, unpleasant recollections of

our past lives. They condemn us at every turn. They remind us that God has been forgotten, christian duty has been neglected and that our souls are in real and certain danger.

God has no use for a divided heart. He demands a "whole-hearted" service, or none. "God is not mocked (Gal. 6:7); "He will bring thee into judgment" (Ecc. 11:9; 12:13, 14.) Judgment will come sooner or later. We cannot escape it, it is inevitable, it cannot be evaded.

It may be necessary for the Lord to bring affliction, sickness, or even death into our families before we will fully awaken to our lost condition in seeking happiness in worldly pleasure and selfishness. Very few will arouse themselves from this sleepy, worldly condition until affliction of some kind hits them and then they begin to "call upon the Lord" to help them, and then get impatient because the help is not immediately forthcoming. It is more than likely that such a case is a serious one in the Lord's eyes and He knows that it will take a long course of discipline to correct the life and bring it into harmony with His will and drive worldliness and selfishness from the heart. This is undoubtedly the reason why many prayers are not answered as soon as expected. God has waited patiently for us to reform our lives, but we have tried His patience. Why now should He not test our faith and patience? We have probably absented ourselves from the Lord's house, His table, and have not honored His day for weeks, perhaps months, or years. Then why should He hurry up to answer our prayers. Perhaps we have spent all our earnings in gratifying our sensual appetites for earthly pleasures, amusements and entertainments to the utter, or partial, neglect of either moral, or financial assistance in extending the Lord's Kingdom in the earth, and the salvation of others. Perhaps not even ten per cent. of our income finds its way into the Lord's treasury. Then why should the Lord be at our "beck and call" the very minute we see fit to ask a favor of Him? We may have neglected to enter into a real study of His Word to learn our every duty and obligation to a kind and loving Heavenly Father. "Idle talk," "filthy communication" may have taken the place of speech to edification and a careless and indifferent attitude towards the Lord and His cause has no doubt taken possession of our hearts and lives that were intended for His service.

Satan's seed will only bring forth tares to be tied in bundles and burned while God's seed sown in a faithful, loving and obedient heart will bring forth golden sheaves for His barn.

"Be not deceived, God is not mocked; whatsoever a man sows, that shall he also reap."—(Gal. 6:7.)

Wyoming, Ont., Aug. 31, 1920.

MORMONISM, ALIAS LATTER-DAY SAINTS, NO. 3.

BY R. B. NEAL.

Was Joseph Smith a prophet? View his prophesies in the light of history and you have the correct answer. Here is a clear-cut revelation concerning Independence, Mo., handed out in September, 1832:

Verily, this is the word of the Lord, that the city of New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily this generation shall not pass away until a house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house.

In Mormon parlance, Independence, Mo., is known as "New Jerusalem" or "Zion."

Speaking of the bitter fight between the "Josephites" and the "Hedrickites" for the temple lot at Independence, Elder C. A. Wicks, copying from the Kansas City Journal, says in The Return, Page 16, January, 1896:

The property is valuable from a commercial standpoint, but doubly so to each side, for to both, it is THE GREATEST SPOT ON EARTH, THE SITE OF THE GREATEST TEMPLE EVER SEEN BY MAN, *to be erected when the final gathering of the people of the peculiar faith is ordered at the place that to them is Zion.*

Both factions of the church agree that the site was the *one selected by Joseph Smith* in 1832, by *divine revelation*, and designated as the place for the temple, and each faction claims to be the legitimate representative of the church.

Note that the one-day-old babe when this prophecy was made is now fourscore and eight years old. As the measurement of a "generation" is thirty years, about *three* generations have come and gone, and no sign of the building of his great temple at Independence. Not many, if any left, that were on earth when Joseph made this great prediction.

Admit that the term "generation" signifies "the life or age of a man," as a Mormon elder contended, the claim does not benefit him.

"The city of the New Jerusalem; which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, Jr., and others with whom the Lord is well pleased."

The "City of New Jerusalem" which was to be built and the "big temple" to be erected both must soon be reared or this prediction will

land Joseph in the vanguard of the hosts of false prophets and blight and blast forever the hopes of Mormondom.

It is now contended that both city and temple will come down from heaven ready built. That is the only solution. Even that time has passed. Listen: "Joseph, my son, if thou livest till thou art eighty-five years old, thou shalt see the face of the Son of Man; therefore, let this suffice, and trouble me no more in this matter."

Joseph was praying "very earnestly" to know the time of the coming of the Son of Man, and he "heard a voice" saying what is given above.

As Jesus is to come *when* the temple is built and ready at Independence, and not before, this revelation teaches (?) that it was to be complete by 1890. Joseph was born in 1805, plus 85 would be 1890. Thirty years have come and gone; no city, no temple.

I hand out a quotation from "Booth's Bombs," page 7. It was written in September, 1831, soon after his "wild-goose chase" with Smith, Rigdon, Cowdery, and others, to Independence to "lay the foundation of the city of Zion and the corner stone of the temple of God." He is writing to a Methodist minister. He says:

You are not, it is probable, ignorant of the designs of my most singular and romantic undertaking. Sufficient to say, it was for the purpose of exploring the promised land, laying the foundation of the city of Zion, and placing the corner stone of the temple of God. A journey of one thousand miles to the West has taught me far more abundantly than I should have probably learned from any other source. It has taught me, quite beyond my knowledge, the imbecility of human nature, and especially my own weakness. It has unfolded in its proper character a delusion to which I had fallen a victim, and taught me the humiliating truth that I was exerting the powers of both my mind and body, and sacrificing my time and property, to build up a system of delusion almost unparalleled in the annals of the world.

Eighty-nine years, next September, will have passed since he penned the above words, and each one and all confirm his conclusion that Mormonism is a "system of delusion" and *unparalleled* in the annals of the world."

I have a few extra copies of this tract of Booth that I will gladly send to any one desiring to read the whole account of the "laying of the foundation of the city and the corner stone of the temple" and how the pilgrimage "opened his eyes" to the fact that Smith was a false prophet and Mormonism a fake.

But back to the prediction. If Mormondom *believed* this cap-sheaf prophecy of its founder, not only the faces of all Mormons would be turned toward Independence, their Zion, but the feet of every man and

woman and child would be taking them there to aid with willing hands to build this grand temple of earth to be the home of Jesus.

If Mormondom believed this prophecy, Independence would grow more rapidly than any place on this earth for the next few years.

Salt Lake City, Utah, and Lamoni, Iowa, would be given over to the moles and the bats and grass would grow in their streets.

How Mormondom can accept him as a prophet and practically reject his prophecy is a problem we refer to a Philadelphia lawyer.

We rest in the conclusion that Joseph Smith, Jr., was not a prophet of God. (1 Tim. 4:1-3.)

OUR CONTRIBUTORS' DEPT.

EVANGELIST ROGERS AND APOSTOLIC CONVERSION.

(By H. A. ROGERS, Evangelist, 1555 Garnet Street, Regina.)

Article No. 9.

Unless one has faith enough in God to rise out of evil and obey His commands, he has not faith enough to be saved. "Ye will not come to Me that ye may have life," John 5:40. Christ is the author of eternal salvation to those who obey Him—Heb. 5:9. See also: Luke 6:46, Matt. 7:21-27, 1st Peter, 1:22, Rev. 22:14 and 2nd Th. 1:7-8.

THE THIEF.

So often Bible teachers would derogate the importance of baptism by saying the thief was saved without baptism, also palsied man and the woman with the bloody issue. I must say that those who speak thus only expose destitution of knowledge of God's word; above ones lived back of the Cross under the Israelitish age, and the Gospel of Christ was not preached until Pentecost, and the thief had been dead fifty-three days before this.

The only baptism the thief could have heard preached was, John's baptism, and I don't know whether he had been baptized by John or not, neither does anyone else. We are living in the Gospel age; the thief and those others did not. We have heard the command, "Repent and be baptized in the name of Jesus Christ unto (Revised Version) remission of sins," Acts 2:38. Are we as good as the thief if we refuse to obey Christ?

APOSTOLIC CONVERSIONS.

The thousands of believers on Pentecost were commanded to "repent and be baptized." Philip proclaimed Christ unto the Samaritans—guess he must have preached baptism, for they believed and were baptized. Acts 8:12.

Philip preached Jesus unto the eunuch, Acts 8:35-40. Think he must have preached baptism to him also, for he said, "Here is water, what hinders me to be baptized?" Philip replied, "If he believed he could be." He confessed his faith and was baptized.

In Acts 9 we have Saul's conversion. He saw Christ, heard Him, believed in Him, in penitence went into the city and waited to be told something which Jesus said he must do. What was the thing he must do? Believe, No. Repent of sins, surely not. Pray? No. He was a praying penitent believer when Ananias came and told him what he must do. What was it? "Arise and be baptized." Was he saved before he was baptized? Was he in Christ before he was baptized? Gal. 3:27, Rom. 6:3-4.

Cornelius and his friends were taught and commanded to be baptized. When Lydia and her household (not children) heard the Gospel they were baptized, Acts 16:14-15.

Next we have the jailor. He asked what he should do to be saved. Paul's answer was believe in Christ. Believe what? "The Gospel"; had he never heard the Gospel, how could he believe it? The next verse says Paul preached to him the Word of the Lord, Acts 16:32.

Christ had commissioned His apostles to teach and baptize every creature who would believe and repent of his sins. Did Paul follow this instruction? The next verse says that the jailor and house (not babies, as they could not believe, and are ever safe, and therefore cannot be saved until they have sinned) were baptized. Who taught the jailor to be baptized? Guess Paul must have. Just read it carefully. Would the jailor be in Christ before he was baptized?

Next we have the establishment of the church at Corinth, Acts 18:1-10. What did Paul preach to these? Jesus and Him crucified, 1 Cor. 2:2, Acts 18:5. And what was the result? They heard, believed and were baptized. Preaching Christ must have taught them to be baptized.

Verse 8 says Crispus believed on the Lord with all his babies. I made a mistake, it says house. I remembered babies cannot believe.

Was Crispus baptized; Paul says he baptized him, 1 Cor. 1:14. Isn't it strange that in all these conversions we read of all being baptized. Many today claim to be in Christ who have never been baptized in. They must have found a different way to get in.

BAPTIST IS BURIAL.

By being baptized a person is buried and raised again. Just read Rom. 6:3-5, Coll. 2:12. This, no theologian ventures to impugn. Other ways are resorted to and called baptism, but such came from the Church of Rome and not from the New Testament.

Should any learned ones be ready to affirm that anything less than immersion constitutes New Testament baptism, I will be pleased to take care of the negative side of the question.

NEWS AND CORRESPONDENCE.

NOTES FROM WESTERN ONTARIO.

Lord willing, Bro. Chas. W. Petch will begin a meeting at Woodgreen on Oct. 17th. We are looking forward to some good preaching and a good time together in the Lord's service.

We are favored with a good sermon from Bro. Shepherd of Detroit, this summer. We are always glad to have faithful brethren preach for us, for it does us all good, and encourages us on in the way of life.

My wife and I enjoyed a visit to Blackwell recently, and we spent sometime with Bro. and Sister Evans on this trip. We also met Bro. and Sister O. H. Tallman who were visiting at the Evans' home. The day after we got home our third boy was operated on for appendicitis. We are glad to say that he is recovering nicely, but he is still in bed.

On another Lord's Day, Bro. Johnston of Drayton, with his family was with us. In the morning a load of us went to Jura, where we had a good meeting together. We came back and Bro. Johnston spoke for us at Woodgreen at night.

Let us all be faithful so we can all meet in one grand meeting around the throne of God, to part no more.

S. WHITFIELD.

Hamilton, Ont., Oct. 9, 1920.

I am getting old now, nearing my 80th birthday, and a short time ago I nearly crossed the silent river; but by the prayers of the Chris-

tians and the will of God I am still spared on His footstool. I like the paper very well, am acquainted with many of the writers and very well acquainted with Bro. and Sister Evans. Success to the paper.

Your brother in Christ,

D. S. BLACK.

* * *

—With best wishes to you and your bright, cheery and instructive little magazine.

I am yours in the Faith,

R. SKAIFE.

* * * *

—The paper is getting better.

Fraternally,

J. L. HINES.

* * * * *

—Harpree, Sask., Oct. 30.—Left my home once more, Oct. 16, conducted meetings in Weyburn, Sask., on 17th to 19th; interest good there. and we look for additions soon. Came here and began a series of meetings on the 24th, and expect to continue all next week.

The interest here is all that could be desired, and it is unanimously admitted that there has never been any kind of a meeting held in this part of the country which had an attendance as we are having. The attendance has increased each night from the first. Prospects seem bright for planting a church here.

The attendance is a very mixed class—Anglicans, Lutherans, Presbyterians and Methodists (there are no members here as yet), and declarations are made by all, that such simplifying of the Bible is entirely new, and there seems to be a feeling of unity developing on all sides.

The writer has propositions drawn with both the Latter-Day Saints and with the Russellites for debates, to take place in Weyburn, Sask., this fall; date not made yet. Four propositions with each.

I am to bear half of the expenses of the debates, which will mean considerable, and will need co-operation. I sent financial report to Christian Leader, Gospel Advocate and Christian Monthly, and trust that all have seen same.

H. A. ROGERS.

Harptree, Sask.,
Nov. 9th, 1920.

For C. M. R.:

Began a meeting here on October 24th, and still continue until Sunday. The interest and attendance has been extremely good. The entire community has been stirred to a welding heat. There was not a single member here prior to my coming. The people were Anglicans, Lutherans, Presbyterians and Methodists.

The people all seemed wonder shocked at hearing the word of God as it is, and say that they never understood the Bible before.

I have baptized twenty-nine, and one other is to be baptized, and many others are looked for as they are convinced of the truth.

One source of sadness to me is that I have no help to water what I have planted—this is necessary. May God send some help.

H. A. ROGERS.

THE SPELL OF "11."

History shows us that during the 11th Century the Hohenzollerns began to gain power, and we all know that it was at the 11th hour of the 11th day of the 11th month when the Armistice went into effect; but did we appreciate that in the 11th verse of the 11th chapter of the 11th book in the Bible there is a singular appropriateness? It reads: "Wherefore the Lord said, Forasmuch as this is done of thee and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant." Last, but not least, there are 13 letters in the word Hohenzollerns.

"EIGHT BIBLE REASONS FOR NOT USING TOBACCO."

1. It is not for the glory of God. "For ye are brought with a price: therefore glorify God in your body and in your spirit, which are God's." (1 Cor. 6:20.)

2. It may bring disease of the heart and cancer of the tongue. "If any man devile the temple of God, him shall God destroy." (1 Cor. 3:17.)

3. It is expensive, and money wasted. "Wherefore do ye spend

money for that which is not bread, and your labor for that which satisfieth not?" (Isa. 55:2.)

4. It is infringing on the rights of others by contact with them in its nauseous, sickening odor. "Thou shalt love thy neighbor as thyself." (Gal. 5:14.)

5. It is a wrong example to set before the young. "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." (Matt. 5:16.)

6. It is a filthy habit. "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (II Cor. 7:1.)

7. The habit once formed brings one into bondage. "Whosoever committeth sin is the servant of sin." (John 8:34.)

8. It causes unnatural desire and leads to intemperance. "If ye live after the flesh ye shall die." (Rom. 8:13.) "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." (Rom. 6:16.)—Sent in by Mrs. L. E. Hygh.

—Let us make "straight paths for our feet, lest that which is lame be turned out of the way." For, we will be judged by the deeds done in the body. No matter if we are at home or abroad, some one is being influenced by our actions.

I once heard a story of a preacher, who had lived in a certain neighborhood for a number of years; and was loved, and almost worshiped by all, for his upright, godly life. There was, as the story goes, a young man in the community who had grown up under the influence of this godly man, and was, himself, a sincere christian. The young man finally went to a distant city to work. The preacher visited this city, not knowing the young man was there. That night there was to be a grand ball, and the preacher reasoned like this: "I am a long way from home, no one here knows me; and as I have never been to a dance, I will go down and see how they are carried on." And, so he went. But the young man coming along, recognized him just as he entered the hall, and says, "Surely there is no harm there or Bro. ——— would not go there." So, the boy entered and alas! he was overcome by the temptation! He visited the dance again and again; then the house of shame, then the saloon and gambling den, where he was fatally wounded and sent back home to die. His mother proposed to send for Bro. ——— to come and pray for him, but he said, "No; he is the one who lead me to this awful condition." This give us an idea of how careful we should be at all times. For we are influencing someone, and that influence will terminate in eternity.

AMONG OUR EXCHANGES.

THE PRICE OF SUCCESS.

From an unknown author comes the all important question to every seeker of Success:

You want success. Are you willing to pay the price for it?

How much discouragement can you stand?

How much bruising can you take?

How long can you hang on in the face of obstacles?

Have you the grit to try to do what others have failed to do?

Have you the nerve to attempt things that the average man would never dream of tackling?

Have you the persistence to keep on trying after repeated failures?

Can you cut out luxuries? Can you do without things that others consider necessities?

Can you go up against skepticism, ridicule, friendly advice to quit, without flinching?

Can you keep your mind steadily on the single object you are pursuing, resisting all temptations to divide your attention?

Have you the patience to plan all the work you attempt; the energy to wade through masses of detail; the accuracy to overlook no point, however small, in planning or executing?

Are you strong to finish as well as quick to start?

Success is sold in the open market. You can buy it. I can buy it. Any man can buy it who is willing to pay the price.

* * * * *

Do the will of the Lord first; it pays.

Don't say: "I will give as much as any one." The Lord expects you to give as you have "purposed in your heart" and as you have been "prospered," whether any one else gives or not.

Don't be selfish. Any one, even the Hindu, can be selfish.

Do the pure, clean things all the time; it will make you wiser, nobler.

Do your work for the church, whether any one else does their or not; you must save yourself regardless of what others do.

Don't grumble and fuss about what the church is doing. Teach firmly, but kindly, the Lord's way.

Do right because it is right to do right, not just because some one wants it done. A lack of purpose will rob you of your reward as completely as it will to have the wrong purpose.

Don't deceive yourself into believing you are serving God when you are serving your own whims or following the doctrines and traditions of men. Test your own heart by the word of God, lest you be in the wrong way.

R. F. DUCKWORTH.

* * * * *

—A preacher's speech should be chaste and pure and should never even squint of the unbecoming. I have heard preachers repeat the profanity of others. For my part I could never do this. I would feel disgraced. I would feel that I had allowed my own lips to be smirched with the foul language of others. If I were going to be profane I would use it first hand. He who uses such language of others takes a delight in it and is just as guilty as the man that used it. Smutty jokes do not become a minister of the word. I have always made a rule to avoid them. The man doesn't live who can say he has heard me indulge in such. Nor should we jest about the word of God. I have heard preachers tell jokes that made light of God himself. This is always a cause for regret. To jest about God is to take His name in vain as much as to use it in profanity. It is painful to hear it. I can never have that same high regard for a brother who indulges in such language as I would love to have. Jestng in the pulpit is also a dangerous thing and has often destroyed a good speech. To teach the way of life to the lost is a serious matter and levity is out of place. This is an age of levity. To many nothing is serious or sacred any more. Some could even laugh at the open grave of a dear mother. We preachers should studiously avoid being thus carried away. If we do not take our own message seriously, we need not feel agrieved if others do not.

J. M. McCALEB.

2625 Montgomery St., Louisville, Ky.

(In Christian Herald.)

* * * * *

—Methodists attending a conference were discussing what had become of a number of the old time ministers they had known.

"When the cost of living became so high," said one of the group, "our pastor resigned, went to live on his farm and is now in the dairy business."

"And I suppose," said another, "he now sells pastorized milk."

WHAT'S WRONG WITH CANADA?

Seeking an answer to the above question, Richard Irving in the Farmers' Advocate suggests that before we can make Canada an ideal and cheaper place to live in, we may have to have:

More overalls and fewer dress suits.

More clay bricks and fewer gold bricks.

More alarm clocks and fewer "next morning" headaches.

More aprons and less décolleté.

More producers and fewer consumers.

More democrats and fewer plutocrats.

More bank accounts and less oil stock.

More real work and fewer short-cuts to wealth.

More cheap coal and fewer diamonds.

More old fashioned Christianity and less snobbishness.

More real anxiety to assist humanity and less getting while the getting is good.

* * * * *

—It is worth a little effort to lift a man from degradation, but to prevent his fall is better.

* * * * *

—Paul, in writing to Timothy, says: "In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (I Tim. 2:9, 10). It seems to me that it would be well for women in this ungodly age to take heed to this admonition, especially women professing godliness. It is passing strange that Christian women will dress as near like women who are living for the devil as is possible for them to do. Paul says for women to adorn themselves in modest apparel. But in the face of this some women will dress in the most immodest way. Clothes are meant for protection. Women are not going to lead souls to Christ as long as they insist on dressing to please the devil. It is high time to take heed to Paul's language, before your soul is lost in perdition.—Fred E. Dennis.

* * * * *

NO NEED TO FEAR.

It is related that a preacher in a college town was embarrassed by the thought that he might be criticised by members of his cultivated audience. He sought counsel from his father, an old and wise itinerant preacher, saying: "Father, I am hampered in my ministry in the

pulpit I am now serving. If I can cite anything from geology, there is Professor A—, teacher of the sciences, right before me. If I use an illustration in Roman mythology, then there is Professor B—ready to trip me up for any little inaccuracy. If I instance something in English literature that pleases me, I am cowed by the presence of the learned man who teaches that branch. What shall I do?"

The sagacious old man replied: "Do not be discouraged. Preach the simple Gospel; they probably know very little of that."

This was good advice to that preacher, and it is good advice for those among us who, in imitation of sectarian and digressive preachers, start their sermons with profuse quotations from Shakespeare, Milton, Bryant, Longfellow or some other, most of whom showed in their private lives that they had no touch of the spirit of the Gospel. The divine command is "Preach the Word," regardless of whether the unlearned call you "a great scholar" or "a mossback."

* * * * *

HELPING THE ORPHANS.

(From the London Morning Post.)

At a recent luncheon a bishop, resident in the west of England, told the following story illustrative of the native wit of the Irishman. Two English tourists, in the hope of "taking a rise" out of Pat, who was leaning over a gate, got into conversation with him. As they parted they remarked: "Have you heard Pat, that the Devil is dead?" This news excited no comment, but the tourists had not proceeded far when they were called back and solemnly presented each with a penny. On inquiring the cause of this unexpected generosity they were met with the answer. "It's the custom of the country. We always help the orphans."

* * * * *

THE RIGHT USE OF SUNDAY.

In most localities the industrial output on Monday is below that of any other day of the week. For many people Sunday is a day, not of recreation, but of dissipation.

One test of people is their use of leisure, and this is the test that Sunday brings. Sunday should be a day of escape from the things that irritate, annoy and sap out strength, it should be a day with a purpose that brings release from the week's routine. The man or woman who permits Sunday to be starved or crowded out loses the best part of the week. Sunday brings its own peculiar gifts to the spirit—rest, worship, recreation, leisure, renewal of friendship and

meditation. Never were these values more needed than today, and it is indeed a pity if they are wasted or unrealized because of misuse or lethargy.

* * * * *

—If the girls would have roses on their cheeks let them do as roses do—go to sleep with the lilies, and get up with the morning glory.

* * * * *

POOR FELLOW.

(From The St. Thomas Times Journal.)

The habit of vacation is growing on the people. Everybody that can do so now tries to snatch a few days for rest and recreation, and when not indulged in to excess it is found that the time thus spent is not lost. It means in most cases increased vigor and better work for the rest of the year. But there is no rest for a tired editor. Winter and summer, year in and year out, he must stick to his task. Even when he goes from home he must manage some-how to keep the printers going. The cry for "copy" knows no break. Nevertheless, few editors die, and none resign.

* * * * *

A GREAT PREACHER.

A remarkable, popular, pious, though eccentric parson was the famous Rowland Hill, says a contemporary. Many stories are told of him and all kinds of people came to see him. One day a violent Antinomian heretic came to complain of the too severe and legal gospel which he stated Rowland Hill preached. Hill heard him patiently, and then asked: "Do you, sir, hold the Ten Commandments to be a rule of life for Christians?" Certainly not," replied the Antinomian. The clergyman immediately rang the bell, and said quietly to his servant, when he answered it: "John show this man the door, and keep your eye on him until he is beyond the reach of my coats and other property in the hall."

* * * * *

COURAGE.

The greater part of the courage that is needed in the world is not of a heroic kind. Courage may be displayed in every day life as well as on historic fields of action. The common need is for courage to be honest, courage to resist temptation, courage to speak the truth, courage to be what we really are, and not to pretend to be what we

are not, courage to live honestly within our means and not dishonestly upon the means of others.

* * * * *

A GENTLEMAN.

A man who is clean both outside and inside; who neither looks up to the rich nor down to the poor; who can lose without squealing and win without bragging; who is considerate of women, children and old people; who is too brave to lie, too generous to cheat, and who takes his share of the world and lets other people have theirs.

* * * * *

LITTLE THINGS.

The world is made up of atoms, and life is made up of little things.

We must be faithful in small duties if we ever are faithful at all, and walk the heavenly way step by step if we are ever to reach our longed-for destination.

We talk of little things and great things as if we could discriminate between them, but until we can foresee sequences we must talk ignorantly.

We cannot tell what any act will bring in its train; we are only asked to choose between right and wrong, and leave results where they belong.

* * * * *

REGARDING THE KING'S BUSINESS.

Dear Brethren:—Do you realize that the mission work of the churches of Christ is much on the up-grade? Well it is. Six persons are arranging to go to South Africa this year; a man or two in prospect for opening work in the Hawaiian Islands; three married couples arrived in Japan last year; another couple sails this July; a single sister is getting ready to go; I am desiring to return this year also; another married couple expect to arrive in Japan before the holidays; and still others are looking forward to serving God on the foreign field.

There are nine missionaries in Japan, constituting six households. There are three mission homes; seven congregations; four church houses; one school building (the real estate all owned by the brethren). We have one kindergarten of thirty-two children; about six hundred children are in the Sunday schools; five Bible women and ten Japanese preachers co-operate with the missionaries. There have been more than

1,000 baptisms in all. Sixty-eight were baptized last year and fifteen the first quarter of this year.

It is well indeed that we are advancing for we have allowed some of the smaller denominations to outstrip us in this particular. Some years ago, the Moravians had 367 missionaries, 459 licensed evangelists, 1,503 preaching places, 440 day schools, 36,190 pupils and 107,379 converts. They have averaged \$18.00 apiece in one year for missionary work, but it is estimated that we have been averaging only about 3c a member per annum for missionary work. Since our forces in Japan have been considerably increased and are to be still more increased there is

AN IMPERATIVE NEED.

Of two suitable homes (substantially built like American houses) to be used by the missionaries as residences and to be held as church property. These homes are sorely needed as you can see by putting yourself in the missionary's position in a foreign land with no place to live. Renting is (in the long run) an expensive way to shelter our workers, and Japanese houses are not fit for Americans to live in, especially in the winter, as their construction imperils the health. One indispensable part of a missionary's equipment is a home. It means better health, better service, and a longer period of usefulness on the field. If they make the sacrifice to go, surely those who stay behind should see that they are comfortably housed.

COST OF THE HOMES.

To buy a lot and build a suitable house in the populous city of Tokyo will cost about \$5,000, so we need \$10,000.00 in order to provide suitable quarters for our present force of workers. Since I returned to the U. S., \$3,000.00 have been raised for the girl's school for which I am indeed thankful. I have also received about \$1,150.00 toward these mission homes. The balance is not a great amount for us to raise. Indeed it is very small in comparison with the \$75,000,000.00 which the Southern Baptists raised to further their work. We need only about \$9,000.00 more for this job.

J. M. McCALEB.

* * * * *

—A splendid move is now being made for more missionary work in Canada. Pray for this work. If you wish to know more about it, address the publisher and he will give you information. Do you want to be a missionary there? Then write us at once.—C. C. Merrett, in "Harvest Work," Davis City, Iowa.

IMMEDIATE RESULTS.

1920.

January:	Takahagi	3 baptisms.
February:	Okitsu	1 baptism.
April:	{ Omiya	1 baptism.
	{ Shioda-mura	3 baptisms.
	{ Otsuka	4 baptisms.
	{ Okitsu	3 baptisms.
	{ Zoshigaya	1 baptism.
May:	Sawara	4 baptisms.
	Kamitomizaka	1 baptism.
June:	Kamitomizaka	2 baptisms.
July:	{ Kamitomizaka	1 baptism.
	{ Okitsu	1 baptism.
Aug.:	Otsuka	2 baptisms.
	Okitsu	5 baptisms.

* * * * *

SMILE.

By A. R. ADAMS.

If you're losing in the race,
 Do not wear a funeral face,
 Wear a smile.
 Things are bound to come out right,
 Do not falter in the fight,
 Daylight always follows night,
 Wear a smile.

What's the use of being sad?
 There's so much to make us glad.
 Wear a smile.
 If you seek you'll surely find,
 Leave your doubts and fears behind,
 And the world will seem more kind,
 If you smile.

IN MEMORIAM.

Yeates—In loving memory of our darling Kathleen Grace Yeates, who departed this life Saturday, October 30, 1920, aged 4 months and 26 days.

God has taken home our Darling,
Placed our Bud among the flowers,
Taken back the Child he lent us
To a better home than ours.

In our home she is ever remembered
Sweet memory clings around our Darling's name,
True hearts have fondly loved her,
And still we love her just the same.

She has left the earth of sorrow,
And where naught e'er pains or harms,
She rests in peace so sweetly,
In the blessed Saviour's arms.

DADDY, MAMMA AND SISTERS.



ACKNOWLEDGMENTS.

For H. A. Rogers:

College Hill Church of Christ, West Gore \$10.00

For Christian Monthly Review:

D. L. Purcell	1.75
Mrs. Fred Firs	1.00
O. E. Payne	1.00
Dr. Lily Jackson	6.00
F. Williams	1.00
R. Skaife	1.00
Mrs. Geo. Carroll	.75
P. L. Pratley	1.25
Mrs. Sheet	.75
Mrs. W. H. Robinson	.75
Mrs. P. Pratley, England	.75
H. Webster	.75
J. Clinick	.75

CHURCH DIRECTORY--Continued from page 2.

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.

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.

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.

NEAFORD, 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.,

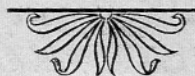
for Prayer and Bible Study. First Lord's day in each month Business Meeting at 8 p. m. J. L. Hines, Minister and Evangelist.

THORNBURG—Church at Thornburg 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. J. L. Hines teacher for Tuesday evenings.

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

KIRKWOOD, ALGOMA, near Thesalon.—Bible Class Lord's day at 1.30 p. m. Preaching and Breaking 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. J. G. Cleveland, Sec.-Treas.



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