

Christian Monthly Review

WEST GORE, N. S., CANADA

Vol. VIII.

FEBRUARY, 1923.

No. 2.

CONTENTS.

	Page
Editorials :	
Some Census Statistics.....	5
Our Associate Editors :	
Paragraphs.....	8
The Israel of God.....	11
Giving.....	13
What is a Christian ?	15
Our Contributors' Dept. :	
Departures From the Way.....	15
Forsaking the Assembly	18
The Golden Rule.....	19
News and Correspondence :	20
Among our Exchanges	25

CHURCH DIRECTORY.

(Charge for Directory Notices per Church, one dollar a year.)

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.; Wednesday, Bible Study 8 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. Mr. Cecil Seed, 1555 Garnet St., Secy.-Treas. H. A. Rogers, Evangelist.

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

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)

(Continued on page 29.)

Christian Monthly Review.

Organ of the Churches of Christ in Canada.

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

WEST GORE, - - - NOVA SCOTIA.

\$1.00 PER YEAR IN ADVANCE

32 PAGES.

D. McDougall, Editor and Publisher.

ASSOCIATE EDITORS:

DR. H. M. EVANS,	S. WHITFIELD,
JOHN M. BRUCE,	DR. O. H. TALLMAN,
J. L. HINES,	C. W. PETCH.
H. A. ROGERS.	

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

Rates of Advertising: One quarter page, one insertion, \$1.00; one year, \$5.00. Church Directory Ad. one inch and under, one year, \$1.00.

Vol. VIII. West Gore, N. S., Canada, FEBRUARY, 1923. No. 2.

OUR PURPOSE.

1. The promotion of unity, on the basis of the New Testament of our Lord and Saviour Jesus Christ, as the only authoritative, infallible, divine and all-sufficient rule of faith and practice, in this the Christian Dispensation.
2. The restoration of the New Testament to its rightful place in our regard, as Christ's law and our only creed.
3. To advocate a return to Apostolic teaching and practise.
4. An abandonment of the creeds, doctrines, commandments and inventions of men.
5. The restoration of the church of Christ, as set forth in the New Testament, as the only true church.
6. To advocate the Faith as set forth in the New Testament as the only true faith.
7. To set forth the way of Salvation as taught by Apostles and Prophets under the last and Great Commission of our Lord and Saviour Jesus Christ.
8. To promote and maintain the worship prescribed in the New Testament in its purity and simplicity—as the only true and acceptable worship of God in the New Institution, the Church of Christ.
9. To disseminate useful instruction and religious intelligence.
10. To promote the development of all Christian graces, activities and service.
11. To defend and maintain the autonomy and independence, under Christ, of the local congregations.
12. The propagation of the Gospel and evangelization of the world.

"MY TIMES ARE IN THY HAND."

Ps., 31 : 15.

Father, I know that all my life
Is portioned out for me,
And the changes that are sure to come,
I do not fear to see;
But I ask Thee for a present mind
Intent on pleasing Thee.

I ask Thee for a thankful love,
Through constant watching wise;
To meet the glad with joyful smiles,
And to wipe the weeping eyes.
And a heart at leisure from itself,
To soothe and sympathize.

I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know;
I would be dealt with as a child,
And guided where to go.

Wherever in the world I am,
In whatsoe'er estate;
I have a fellowship with hearts,
To keep and cultivate;
And a work of holy love to do,
For the Lord on whom I wait.

I ask Thee for the daily strength,
To none that ask denied;
And a mind to blend with outward life,
While keeping at thy side;
Content to fill a little space,
If Thou be glorified.

And if some things I do not ask
In my cup of blessing be,
I would have my spirit filled the more;
With grateful love to Thee—
More careful than to serve Thee much,
To please Thee perfectly.

There are briers besetting every path,
That call for patient care;
There is a crook in every lot,
And need for earnest prayer;
But a lowly heart that leans on Thee,
Is happy everywhere.

In a service that thy love appoints,
There are no bonds for me;
For my secret heart is taught the truth
That makes thy children free;
And a life of self-renouncing love
Is a life of liberty.—Anon.

EDITORIAL.

SOME CENSUS STATISTICS.

Bro. Charles F. Hardin has copied from the U. S. Census Statistics, and given to the readers of the Gospel Advocate, some very illuminating and encouraging information. An explanatory foreword for the benefit of some of our readers may be advisable.

About one hundred years ago, when Christendom had become a most discordant jargon of sects, a movement was started for a return to simple Christianity—in faith and practice; a restoration of simple, primitive and Apostolic doctrine and worship. This movement, starting simultaneously and independently in different parts, spread like wild-fire, till millions have identified themselves with it as "Christians only," and "only Christians," standing on the one only authoritative and all-sufficient basis of unity, the Word of God.

The success of this movement for the first half century of its progress was phenomenal. It was the missionary period of the movement. There were no "Pastors"—in the modern popular use of the word. Every preacher was a missionary. And just as in the early days of Christianity, when there was no army of high-salaried, society clogs to fatten, the greatest success attended these

first days. But now, what happened? Just what generally happens when any movement becomes popular and large numbers come thronging into it. In the crowd will be found enterprising fellows, who will seek to gain control, and to run things on new and improved principles. So, in the early part of the second half century of the Restoration movement history, we find a bunch of these ambitious men getting together and starting to emulate the Sects, by adopting their devices. This being digression from the principles of the Restoration as well as from Apostolic practice, we accordingly style them in general "Digressives". And while we will not own any unscriptural name, and desire to be and be known simply as church or churches of Christ, they wrap themselves in the unscriptural name, "Christian Church."

Well, this landslide of digression was most noticeable in the U. S. A., and for a time threatened to engulf the whole Restoration Movement in that country. The Statistics attached, with the compiler's remarks, will show how the tide has turned :—

CHRISTIAN CHURCH ("DIGRESSIVES").

Items.	1906.	1916.	Gain.	Per-centage of Gain.
Organizations.....	8,293	8,408	115	1.4
Members.....	982,704	1,226,028	243,327	24.8
Buildings.....	7,766	6,815	-251	-3.6
Value.....	\$27,439,944	\$40,327,200	\$12,887,257	47.
Debt.....	1,792,613	4,160,239	2,367,626	132.1
Sunday Schools.....	6,818	7,706	888	13.
Teachers.....	65,364	84,596	19,232	29.4
Students.....	578,418	942,879	364,461	63.

CHURCH OF CHRIST.

Items.	1906.	1916.	Gain.	Per-centage of Gain.
Organizations.....	2,649	5,570	2,921	110.3
Members.....	159,658	317,937	158,279	99.1
Buildings.....	1,974	4,342	2,368	120.
Value.....	\$2,555,372	\$5,644,096	\$3,088,724	120.9
Debt.....	76,208	136,003	59,795	78.5.
Sunday Schools.....	1,260	3,441	2,181	173.1
Teachers.....	5,112	15,213	10,101	197.6
Students.....	56,086	167,809	111,723	199.2

These last tables show some very significant facts. With all their organizations and societies (said societies being foreign to the Bible), we are shown to exceed them over 100 per cent in the establishing of new congregations, while in the matter of gaining new members we almost doubled ourselves in this ten years, while they had a gain of only 24 per cent compared to 99.1 per cent for us. This shows conclusively that the missionary societies will do just what we have been trying to tell them they would do—that is, hold them down, because not of God. These good brethren think that said societies facilitate the establishing of the cause in new places, but these statistics show that the very opposite is true.

Our building program increased 120 per cent, showing that we are provident in the matter of housing ourselves. This also is a good indication of how much better God's plan will succeed—that is, "laying by in store" on the first day of the week as we have been prospered, while these good brethren persist in having shows and all kinds of worldly things to raise money for this work. I would ask those erring brethren: "Do you not think it is about time that you were repenting of your sins and coming back to the Bible way of finance?"

The valuation of our property increased 120 per cent, while theirs increased only 47 per cent. This lack of increase in valuation of their property is easily understood and accounted for when you note that their building program did the alarming thing of decreasing 3.6 per cent. After all the illegal and unlawful seizures of our property, yet they are falling behind. Thank God, the *true way will win out*.

Our debt increased 78.5 per cent, while theirs increased 132 per cent. This is the only large increase they had, but, unfortunately for them, it was in the wrong direction. Our valuation increased 120.9 per cent, while our debt increased 78.5 per cent. The difference between these figures is the rate of our liquidation.

Our Sunday Schools increased 173.1 per cent, compared with 13 per cent for them. This increase is so great, and the difference between us in this respect is so great, that it is useless to comment on it.

Our teachers increased 197.6 per cent, while theirs increased only 29.4 per cent. But the reason for this vast difference is to be

found in the fact that they have substituted God's way for man's, and they are top-heavy with the unscriptural missionary societies.

The last and greatest increase in our work is the number of students in our Bible classes—an increase of 199.2 per cent. If this does not show which of the two peoples are carrying out the commission, I fail to see that it could show anything. We are carrying the gospel to at least three or four foreign lands, and our home missions are far greater than theirs, and we are doing all this good work without a missionary society. The writer of these statistics has this to say of us in his short history of the church: "They have experienced a very marked gain in every particular, and their opposition to the missionary society does not imply any lack of interest in mission work. They are rapidly establishing churches in all parts of the United States of America and in many foreign countries."

I do not send these facts abroad in the spirit of boastfulness, but in a kind and loving spirit, accompanied with the fervent prayer that they will encourage us to press the fight till the whole world is won for Christ and our erring brethren come back to the truth.

OUR ASSOCIATE EDITORS.

PARAGRAPHS.

POINTED, PRACTICAL AND PUNGENT.

H. M. Evans.

The true, Ancient, Apostolic, God-given and heaven-born Church of Christ, built upon the apostles and prophets, Jesus Christ Himself being the chief corner stone (Eph., 2 : 19-22), seems to have been discarded, and according to this 'progressive age' has been supplanted with denominational churches with their respective societies—the Y. P. S. C. E., B. Y. P. U. A., "Epworth League," "Band of Hope" etc. etc., which, all put together, means "will wor-

ship" (Col., 2 : 23) pure and simple and which along with all other formalism and ritualism is 'to perish with the using,' and although these things "have a *show* of wisdom," and "humility" are of no *value* against the indulgence of the flesh" (Col., 2 : 20-23.) Although the various "indulgencies" of the flesh" are many they all come under the three heads: (1) "the care of the world, and the deceitfulness of riches," (2) the love of Pleasure (Luke, 8 : 14; II. Tim., 3 : 4; James, 5 : 5) and (3) "will worship" Col., 2 : 23.)

* * * * *

The Parable of the prodigal son, recorded in the fifteenth chapter of Luke, is a beautiful illustration of the love, affection and forgiveness of the Heavenly Father towards His wayward and worldly children who wander far away from home into the strange and far off country of worldiness.

* * * * *

This son was tired of parental restraint and that comfortable and well supplied home. He was of age. He desired all the goods—his share—that a rich and loving father was able to give him. He received his share. He left for the "far country" where he would be free from restraint. He could spend as he liked. He could do as he liked. He could have all the fun he liked with wild and reckless girls like himself, go to theatres, play cards, go to dances, etc. He could drink, chew, smoke or anything else he liked to do for there his father could not see him and there was no restraint. Of course, in the eyes of the world, and even in his own eyes, his father was a "crank" and "an old fogie." He was forced to leave home in order to enjoy himself, and further he could not see his father's tears.

* * * * *

By and by his money is all spent. His "share" is all gone. It is all gone in riotous living." It is spent with harlots, a "jolly time"; what people of this world call a "good time." Yes, his money, his time have gone. Gone for what? Ah, gone for a few, fleeting, carnal pleasures, but his all is GONE. He becomes a "servant." He feeds pigs. A famine forces him to become a swine herd. "Famine," "Swine feeding," hunger—real poverty brings him to himself." (It takes financial loss, sickness and even death in our families to bring us to ourselves" sometimes.) He remembers that he has a loving father, a comfortable home of plenty. His poverty and want drive him home to father, love, home and plenty. Yes, "he came to himself." He went crazy when he went from his father's love, but he "CAME TO HIMSELF. He said, "I WILL ARISE. "I WILL GO TO MY FATHER," I WILL SAY TO HIM"—

"conviction, decision, confession. Shading his eyes with his hand the father peers into the distance— Yes, father has been praying for him to come and is always looking for that prayer to be answered—he sees someone coming. He recognizes his son—a ragged, careworn, poverty, stricken son. He runs to meet him, father and son fall upon each other's neck in tears, they go home. Father will hardly listen to his son's story and confession. Throw off those rags my son. The "best robe" is given him. "a ring," is put on his finger, "shoes are put on his feet, my son is "found" My son is home, that is enough for a rich banquet of roast veal and merri-ment.

* * * * *

Brother or Sister, perhaps you have wandered into a "far country," perhaps you have spent all in the theatre, the dance hall, the gaming table, the deceitfulness of riches" and worldly pleasures. Yes, these things are only "husks"—pig feed—as compared with the riches of the Heavenly Father. Will you not forsake these things "COME TO YOURSELF," "ARISE," "GO TO YOUR FATHER" and CONFESS YOUR SINS. The "best robe" is yours when you do, the "ring" and the "shoes are yours, a seat at the table of the "Marriage supper of the Lamb" will be yours in the Great day of the Lord. Will you not "arise" and "go"? Then why not to-day?

* * * * *

The one who is "born anew" (Jno., 3 : 5; Acts, 2 : 38) is still the Father's child. He may have gone into a "far country" and sinned as did the prodigal, but he is still "a son." The WORLD has its PLEASURES, BUT REMEMBER THE CONSEQUENCE. Read carefully II Jno., 2 : 15-17; Ecc. 11 : 9.

* * * * *

In scanning the advertisements of a daily newspaper the other day, our eye caught the following catchy advertisement of modern feminine attire: The coats are "tailored on mannish lines * * * achieving that swagger style that smartly dressed women desire." There you have it, "mannish lines" and "swagger style," yes, "women"—modern "women"—desire" such styles. They would all like to look pretty, of course—they would all like to be as much like men as possible. They read the "Ads." of the magazines for the best toilet articles of all kinds—the "powders," "face creams," "face clays, the eye trimmings, the hair dyes, the hair removers, etc., etc. You will next see, as style changes, that they will be calling for hair producers, for they will all want to be men when they go to Parliament, to the Bar and such places as they will

therefore want to be on full "mannish lines" and "swagger styles." Some will want chin whiskers, some will want moustaches, some will want side burns and some the full whiskers, but none will want bare faces, for they will all want to be pretty." They will have all their clothing, from hat to boots. "tailored on mannish lines" and in the "swagger style" and if a young man wants a wife he will have to ask every other young man he meets whether he is a man or a woman. God grant that the day will soon come when men and women both will be satisfied with the way He has made them and with what He has given them and in the sphere He has placed them—that they will be REAL men and women—men and women in the "likeness and image of God."

P.S.—In last issue some mistakes were made. Instead of Bro. and Sister E. E. "Eliza," read E. E. Ellis, instead of "Mable" Yake, read Hazel Yake. We also omitted Bro. and Sister Oliver Tallman and their daughter, Mrs. W. F. Ellis, of Smithville, and Sister Cathcart, of Toronto. Come again all of you.

Selkirk, Ont.,

H. M. E.

THE ISRAEL OF GOD.

About 427 years after the flood, God called Abram out from among his own people, and said; "I will make of thee a great nation. * * * * " (Gen. 12 : 1-3) God made three Covenants with Abram: 1. The Land Covenant. 2. The Seed Covenant. 3. The Covenant of circumcision. The first and third have to do with fleshly Israel, but the second has to do with Spiritual Israel.

Four hundred years before the Law of Moses, was given, God said: "In thee shall all the families of the earth be blessed. (Gen. 12 : 2, Gal. 3 : 8) Abram begot Isaac, Isaac begot Jacob, Jacob begot the twelve Patriarchs, from whom came the 603,550 and their children who came out of the Egyptian bondage by Moses. These received the Covenant and Law, four hundred years after God's promise to Abram. They received it as written by the finger of promise, (Gal. 3 : 17) but was added because of transgressions, till the SEED should come. (Gal. 3 : 19) The SEED referred to in the promise of Gen. 12 : 2, was Christ, (Gal. 3 : 16) who was of the tribe of Judah. Judah was a son of Jacob, a son of Isaac, a son of Abram, to whom the promise was made.

THE PROMISED SEED.

When Christ, the promised SEED came, he came born of woman, born under the Law, that he might redeem them who were

under the Law. He came not to destroy the Law, but to FULFIL the Law and the prophets, that is, to fulfil all that had been written of him in the Law and prophets. (Mat. 5 : 17) He broke down the wall, the Law, (Isa. 5 : 16, Zac. 11 : 11-14, Eph. 2 : 13-15) which separated the Jew and the Gentile, taking it out of the way, nailing it to the cross, (Col. 2 : 13-15) to create in himself of the two, one new man.

CONDITION BEFORE THE CROSS.

Before Christ's death on the cross, the Gentiles were "separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world." (Eph. 2 : 11-13) No people, either Jew or Gentile had the remission of sin before the cross. (Heb. 10 : 8-18, 9 : 15) Before the death of Christ on the cross, the Law was still in force, with its animal sacrifices and carnal ordinances. The commission was to one nation only, and Christ and his disciples kept the Law in toto. But at the Lord's death, the Law was removed, a new Law came in force. (Heb. 9 : 16, 17) which was dedicated by the blood of Christ, enacted upon better promises, revealed by the Holy Spirit to the apostles, (John 16 : 13-15) who unfolded it to the people, it being confirmed by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will. (Heb. 2 : 4)

CONDITION OF THE CROSS.

The commission now is, "Go ye therefore and disciple ALL NATIONS (Mat. 28 : 20) "Preach the gospel to every nation. He that believeth and is baptized shall be saved, but he that disbelieveth shall be damned." (Mark 16 : 16) Christ is received up into heaven, after that he told the apostles, to wait in the city until they were clothed with the power from on high. (Luke 24 : 49.)

They went into Jerusalem and waited according to the instructions they had received. At the proper time the Holy Spirit came upon them, thus clothing them with power to put into execution the last will and testament of the Master. Therefore; the remission of sins in the name of Christ was preached for the first time, on the first Pentecost after the death of Christ, and all people who complied with the conditions of that Will, came into fellowship with Christ, the promised SEED and reaped the benefits of the blessing. (the same is true today) and were therefore called the children of Abraham, heirs according to the promise. (Gal. 3 : 26-29.)

THE TRUE ISREAL OF GOD.

Paul in Gal. 6 : 16 declares that the church of God is the

Israel of God. The children of the flesh are not reckoned for seed, but the children of promise. (Rom. 9 : 8) None are children of the promise, except the ones who accept the promised SEED, Christ, but all who accept Him constitute the church, the true Israel of God. As the Israel of God, we are pilgrims and strangers, seeking a city, whose builder and maker is God. All the talk about fleshly Israel going back to Jerusalem is, from people who have misread the scriptures as the Jews in the long ago did. THERE IS NOT ONE PASSAGE OF SCRIPTURE THAT EVEN INTIMATES THAT THE JEWS WILL EVER GO BACK TO JERUSALEM AND BE ASSEMBLED AS A NATION.

J.L. Hines.

2428 Jefferson-ave; Norwood, Ohio.

GIVING.

S. WHITFIELD.

Jesus is the one who has set us an example to follow. He has given us an example on the question of giving. When he gave up his home in heaven, he left the best home that there ever was to come to this earth of sin, sorrow and suffering. "And Jesus saith unto him, the foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (Matt 8 : 20.) In this verse Jesus has shown us what it meant to him to leave his home in heaven and come to this world to suffer for man. If Jesus had looked upon this question as many of us do, he would have remained in heaven with his Father, and let man suffer and die for his sins. As many of us think and act Jesus was foolish in doing all this; but we try to thank him for what he did, and since we do this, let us try to imitate the example he has placed before us. His whole life upon this earth; all the sacrifices he made; and his cruel death on the cross with all the suffering that attended it was endured by Jesus to give the very best he had for man. He died that we might have life, and that we might have it more abundantly. He gave his life for us; but what are we willing to give for him and his cause? We can best show our appreciation for what he has done for us by entering whole-heartedly into his service, and see what we can do for him. If we do not do this, we are like the nine lepers who did not return to give God thanks for their healing. Let us see what good we can do while the days and years are passing by; and if we do this, we will be surprised to find how happy it will make us. In doing this we will be laying up treasures in

heaven, and when this world fails us, we will have a good foundation laid up for eternity.

We need to remember the following from the Christ: It is more blessed to give than to receive." There is a blessing connected with all scriptural giving. This statement is just as true as the Bible is. Those that do the giving will receive the blessing, but those that do not give cannot receive the blessing. Those who give are helping themselves, but those who do not give are hurting themselves. Then if we want to be blessed, we must give. Many are satisfied for the few to do the giving, then the many are to be pitied, but the few will receive the blessing. If we do not believe this, we do not believe what the Bible teaches.

"Honor the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Prov. 3 : 9, 10.)

This is the principle that never fails, so it is just as true now as it was in Old Testament times. It shows us that when we give to the Lord as we should that we will be blessed with the good things of this world.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is well, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." (Prov. 11 : 24, 25.)

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." (Prov. 19 : 17.)

Here is the blessing; do we believe it? and are we satisfied with it?

"Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." (Prov. 21 : 13.)

Here is the curse; do we want it? or would we like to flee from it? Our actions will determine the matter.

"And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, but he shall receive a hundredfold now in this time, houses and brethren and sisters and mothers and children and lands, with persecutions and the world to come eternal life." (Mark. 10 : 29, 30.)

Here is the reward or blessing when we give or give up for Christ. Will anything else pay better? Let us not suffer such a great opportunity to pass without taking advantage of it.

"Now ye Philippians know also, that in the beginning of the Gospel when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not

because I desire a gift; but I desire fruit that may abound to your account." (Phil. 4 : 15-17)

Let me say, once more, that here is the blessing. The fruit that will be sure to abound to your account if we do as these Philippians did. This church was one of the best churches, if not the best, that the New Testament speaks of. Being so busy in helping Paul preach the Gospel it kept away lots of troubles. Let us try it.

Let us try during 1923 to follow more closely the example that the Christ has set before us on the question of Giving; and let us lay aside all weights, and run with patience the race for more exceeding, great and precious blessing in giving as the Word directs that we may be blessed for time and eternity.

WHAT IS A CHRISTIAN ?

In faith, a believer in Christ. (Gal. 3:26.)

In knowledge, a disciple. (John 8:32.)

In character, a saint. (Rom. 1:7.)

In influence, a light. (Matt. 5:14.)

In conflict, a soldier. (II Tim. 2:3.)

In communion, a friend. (John 15:15.)

In progress, a pilgrim. (Heb. 11:15.)

In relationship, a child. (Rom. 8:16.)

In expectation, an heir. (Rom. 8:17.)

—J. L. HINES.

OUR CONTRIBUTORS.

DEPARTURES FROM "THE WAY."

L. L. MCGILL.

In the October number of the C. M. R., appears an article from Rodney, Ont., concerning a pastor and his wife, "the Rev. (?) V. J. and Mrs. Murray." I am somewhat surprised that such an article should have been printed in a loyal paper without a condemnation of the glaring sins recorded in it. I herewith subscribe my protest against the titles given there in, for they are neither appropriate nor applicable to a faithful preacher of the Gospel.

The modern pastor is unscriptural and foreign to the Church

of the New Testament. Anyone who takes upon himself alone, the oversight of a congregation and all of the duties of ministering to that church is going in the way of the Church of Rome, whence first came the pastoral system. The congregations in New Testament times had elders (or pastors) (plural number,) as in Acts 20 : 17, 28; 1 Tim. 4 : 14; where the same term is translated elders, bishops, presbytery. These were the pastors or overseers of the flock, (1 Pet. 5 : 1 : 3) and one individual never had the oversight of a congregation. The present day elder, bishop or pastor who alone ministers to a congregation is doing so contrary to the word of God. 2 John 9.

In the above mentioned article is the statement that this young man after a post-graduate course in Drake University will be eligible to accept the pastorate of our "largest churches." We infer that in order to be eligible to preach for our "largest churches," he MUST have additional education. Now we naturally conclude, our "largest churches" consider that in order to be eligible for the pastorate one must be a "Reverend" and have a university education. Well that is similar to what the Catholics teach : that the ordinary individual cannot understand or teach God's Word without an extraordinary education, etc. Now if you please those who hold this position are already on the path for Rome, the mother of harlots and abominations. They have fallen away from the faith. James 2 : 10.

The "upper ten" luncheon served in the basement of the church shows another imitation of the nations (sects and denominations) round about. "What have ye not houses to eat and to drink in ? or despise ye the Church of God, and put them to shame that have not ? 1 Cor. 11 : 22. This scripture condemns all such practices, for they cause envyings, strifes and factions.

"Anniversary services" is another mark of the Roman Church and her relatives. Where in the scriptures are such ever authorized? What is this congregation of Christ at Rodney coming to ? Evidence would indicate that it is an institution that caters to the pride and vanity of the flesh, and hence is the Church of Christ in name only. It has missed the mark, deteriorating into an empty, trumpeting organization making a vain display. Put in instrumental music along with these other things and worshipping under such conditions is only an abomination before Jehovah, (Luke 16 : 15) even as the Old Testament worship came to be, (Amos 6 : 1-6.)

Now let us consider the title "Reverend." Webster gives the definition as follows : reverend, worthy of respect mingled with fear and affection. He defines worship : (4th meaning) the act of paying divine honors to the Supreme Being; religious reverence and homage; adoration or ACTS OF REVERENCE. Therefore

those who give and accept the title "Reverend" are giving to and accepting from men, God's title and worship. Only once in the whole Bible is "Reverend" applied, and then it is to God Himself. David in praise to the Father said, "Holy and Reverend is His name." Ps. 111 : 9

Father, Reverend and Reverend Father are titles that Catholic officials assume, and all those who accept them have gone the way of the Mother of harlots and abominations. "Come ye out and be ye separate, saith the Lord, and touch no unclean thing, and I will receive you." 2 Cor. 6:17. These are not acceptable with God, who have the marks of Rome and of her Protestant offspring, the sects and denominations. We have come to a time when the Church must stand free from all marks of Roman Catholicism or those who desire to be right must "come out and be separate" from all who add to God's Way.

Furthermore Jesus said, "But all of their works they do to be seen of men; for they make broad their phylacteries and enlarge the borders of their garments and love the chief seats in the synagogues and the salutations in the market places and to be called of men, Rabbi." (Note those so-called Reverends occupy the same position as these). "But be ye not called Rabbi for one is your teacher and ALL ye are brethren. And call no man your Father on the earth; for one is your Father even He who is in Heaven. Neither be ye called masters for one is your master even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted." Matt. 23:5-12. This scripture is a direct command against all titles among the Saviour's disciples, and against the exaltation of one above the other.

"They make broad their phylacteries and enlarge the borders of their garments." Note the present day custom similar to this; a clerical collar, a swallow tail coat, and the next step the elaborate flowing garments of the apostate priest. "Ye hypocrites, well did Isaiah prophesy of you saying, This people honoreth me with their lips, but their heart is far from me. But in vain do they worship me teaching as their doctrines the precepts of men." Matt. 15:7-9.

In the November issue of the C. M. R. is an excellent article re Instrumental Music, but I fear in your zeal against that corruption of the Lord's service you are overlooking these other things. Reverend is a title that belongs to God, and should never be given to man. When a congregation has the "big head" so bad that it must have a university preacher or a minister of smooth and fair speech, it is already an apostate church. Anniversary services and church luncheons are of the devil for God never authorized them,

and conventions to legislate for God's people are presumptuous sins against the Almighty and against His Word. When delegates convene to make laws or rules in connection with the Church of Christ, they are following the plan that the Church of Rome followed. Such was the course before the dark ages: the convening of bishops to decide upon laws and commandments for controlling the Church. This led to popery and eventually ushered in popedom. No Christian should attend conventions for they are of the Evil One. Rom. 14 : 23.

May the Heavenly Father give us courage, strength and determination to discard and avoid all departures from His Way, and to stand for His Truth and that alone.

FORSAKING THE ASSEMBLY.

"Something to stir up brethren who carelessly absent themselves from the assembly of the saints," a brother requests, in your October number. Can any words of tongue or pen supply the demand. Even the word of God does not seem equal to the task, in most cases; and largely because of the difficulty of teaching them what God's word says about them.

Those who forsake the assembly are of two classes: the thoughtless and the careless. The thoughtless, sin ignorantly; and the careless, wilfully. The ignorant are generally amenable to teaching; but not so the careless.

Men recognize that, "you may lead a horse to water, but you cannot make him drink." God says, "My Spirit shall not always strive with man" (Gen. 6 : 3); and, "If we sin WILFULLY after that we have received the knowledge of the truth, there REMAINETH NO MORE SACRIFICE FOR SINS, but a certain FEARFUL looking for of judgement and fiery indignation, which SHALL devour the adversaries. He that despised Moses' law DIED WITHOUT MERCY under two or three witnesses: Of how much SORER PUNISHMENT, suppose ye, shall he be thought worthy, who HATH TRODDEN UNDER FOOT THE SON OF GOD? (Heb. 10 : 26-29.)

This passage from the letter to Hebrews, is in *direct* connection with the admonition *not to forsake* the assembling of ourselves together as the manner of some is. And those who do separate themselves are—according to the Holy Spirit sensual, having not the Spirit (Jude, 19). We know too that, "If any man have not the Spirit of Christ, he is none of His" (Romans 8 : 9); it matters not whether his name is retained on a church register or not, there

awaits them a much sorer punishment than death without mercy except they repent.

While we wish these words to warn the unruly, both the thoughtless and the careless, we fear that few of the latter at least will read them and that fewer still will heed them. But to all who forsake the assembly we quote, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Isa. 5 : 7). "For God sent not His Son into the world to condemn the world; but that the world through Him might be SAVED. He that believeth on Him is not condemned; but he that believeth not is condemned already" (Jno. 3 : 17, 18.) "Without faith it is impossible to please Him" (Heb. 11 : 6.) "Take heed brethren lest there be in any of YOU an evil heart of unbelief, in departing from the living God" (Heb. 3 : 12.)

"Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;) and let us consider one another to provoke unto love and to good work; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more, as ye see the day approaching" (Heb. 10 : 23-25.)

W. W. S.

Dec. 29, 1922.

THE GOLDEN RULE.

BY WILFRED ORR. ✓

"All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them."

The scope of this Rule is from cover to cover of the New Testament. The teachings, examples, encouragements and warnings therein are all based upon it. But these are all subsiding and none can be found to conflict with this one great Principle.

Is a man's duty to God affected by this Rule? Yes. Suppose you were trying to make your life conform to the Scriptures Would you not wish that others follow the same path to influence you rightly, to give you a helping hand and to appreciate your difficulties? Undoubtedly so. Therefore this Rule binds us in our duty to God.

Does this Rule necessitate that we do what we can to help extend the Kingdom? Yes. Picture yourself as a heathen walking blindly to destruction. Would you not that men should warn you and tell you of the hope that is in Christ Jesus? What would sting

us more than to have the heathen say to us in the judgment, "Why did you not tell me"?

Does God show us an example by keeping this Rule? Yes. But can He eternally punish and still fulfil it? Yes. When God created man as pure as He is pure and in His own image, He apparently did not deem it possible for man to become so vile for He said, Gen. 6 : 7 "It repented me that I have made man." When sin did not exist, the law, "The wages of sin is death," did not exist. But when sin entered the world it became effective. But man is worthy of punishment when he will curse his Creator and abuse the rights given him for his own benefit. God, as our Creator has the right to require service from us. We would not consider God just if He did not promise to reward us for doing his will. How then is He just if He does not reward man according to the evil that he does.

NEWS AND CORRESPONDENCE

REPORT OF MISSION FUND HANDLED.

The last previous report covered the first half year of 1922. The figures below are for the last six months of the year.

RECEIPTS.—I have received from Harry R. Fox, \$1.00; for Sister Lillie D. Cypert, \$5.51; for Miss Sarah Andrews, \$38.54; for Herman J. Fox, \$91.50; for Free Literature publishing work, \$12.00; for Max Langpaap (Hawaiian Mission), \$20.00; for Bro. E. A. Rhodes, \$10.00; for Orville D. Bixler, \$5.00; for work in China, \$10.00; for China Travel Fund (to send out a missionary,) \$5.00; for R. H. Boll (typewriter fund) \$92.25; for J. M. McCaleb, \$5.15; for A. C. Reader, \$2.37. Total receipts for the period, \$305.32. Amount handled in 1922, \$528.82.

DISBURSEMENTS.—The old balances have been fully disbursed. After paying for the presentation Bible given Bro. Charles H. Paine for his kindness to our deceased brother, J. A. Harding, the balance remaining was given to Sister Harding. There remained a balance of \$11.05 after purchasing Bro. Boll a new L. C. Smith typewriter and this has been turned over to him (to apply on a dictating machine to lighten his labors.) The deficit of the Free Literature work has been wiped out and the new year begins with a balance of \$2.23 in hand.

A WORD FROM THE EXAMINERS.

We, whose names are appointed herewith, have examined

Brother Don Carlos James' missionary cash book and compared it with the above figures with the result that we find this report is correct.

(Signed) Frank Monone
W. J. Johnson.

P. G. Millen.

REMARKS—Sister Sarah Andrews has returned to Japan with an encouraging outlook. Her passage money was supplied in time; a balance to use in her work remained with Bro. I. B. Bradley, her Treasurer; and a good start has been made towards the building fund to secure the ground and erect a sanitary house for her residence and a place of work. The Buddhists have begun to imitate her kindergarten work and there is no telling when the heathen may turn her out of the town hall. But no matter how polite they may be to her she greatly needs an American style house in which to reside. Her health is not good (delaying her return to Japan for a while) and that climate is rather hard on such people. A failure to supply her promptly with this house may mean a permanent impairment of her health and possibly her forced retirement from the field. She should have the necessary cash for this work and have it promptly.

Five hundred dollars can be used on my Free Literature work this spring. There are twenty-five kinds of leaflets, cards, etc., and all lines should be reprinted. Also it is desirable to add some new subjects.

NEEDED.—Six new missionaries are needed for work in Japan. Bro. Bixler has moved to the country; Bro. E. A. Rhodes is building at a point about eight miles away; and the two Fox brothers are seeking locations in the open field where they will not build upon any other man's foundation. These things coupled with the fact that Bro. H. Ishigure is to do mission work in California instead of going back to the Otsuka mission, which he and Bro. Hon started in Tokyo, make new recruits in Japan very important. Information for volunteers may be had from any of the missionaries or from me.

WANTED.—A married couple of sound bodies and sound faith to open work in China. A ripe field has been discovered; information as to field, landing, learning the language, etc., is ready. Friends are known who would likely meet the new arrivals and assist them in making arrangements for housing, etc. The people are petitioning for the gospel and the only missionary (non Catholic) in a populous province has baptized several hundred in his first year in the field. The time is opportune; the people are ready and *begging* for the gospel. China has 430,000,000 and we have no

work at all there. Is it not time that the "loyal" brethren were sending some messengers of the soul saving gospel to China? Who is willing?

Montana Mission, Bro. J. C. Golphenec, Lambert, Montana, has received only about half enough for the first Church of Christ meeting house in the state. His fifteen year old daughter, a Christian, has never been in one of our houses. Please help.

Don Carlos Janes.

1616 Transit Ave., Louisville, Ky.

Regina, Dec. 25th, 1922.

I came here Saturday night on my way to Vancouver, B. C., to conduct a series of meetings, and was with the church yesterday for the morning and evening meetings. The brethren turned out well to both meetings, and quite a number of non-members were at the night meeting.

How cheering to find the members of the common cause growing in the Truth and Grace of God! By their fruits ye shall know them. Be faithful brethren, we *shall* reap if we faint not. I start on for Vancouver tomorrow. Begin there next Sunday.

H. A. Rogers.

Vancouver, B. C., Jan. 1st, 1923.

Arrived in Vancouver Friday night. Was with the Vancouver church at 11 o'clock on the last Lord's day of the old year, also the last *day* of the old year. I was pleased to see the membership of the church, and had the pleasure of speaking to them.

At 8 p. m., in the basement of Bro. John Mallory's large modern house on Lulu Island, west of Vancouver, we begin a series of meetings with a pleasing attendance and fine interest.

Bro. Mallory's district is thickly settled by English speaking people on pieces of ground of from two to five acres in size.

Bro. and Sister Mallory sent the money to bring me here and have undertaken this project alone. How many other brethren could, if they would, cause the Gospel to be preached to their fellow-travellers to the eternal world.

We are to have meeting each night of the week and will continue according to the interest.

Brethren, don't forget to petition Headquarters to bless our humble efforts.

H. A. Rogers.

P. S.—If you wish to wash off the monotony of cold weather,

just come out here where the rain, at this season of the year spills down any time at all.

H. A. R.

Steveston, B. C. Jan. 9, 1922.

The meetings which began here Dec 31st, continue with the best of interest. Had meeting Saturday night and twice on Sunday.

The attendance has increased very pleasingly, and now the meeting is the talk of the community, and I would predict that a church will be planted here. I have propositions signed for a debate with a Rnsselite, to be held when this meeting terminates. Debate to be held here.

The people here seem very sensible and willing to listen to the truth.

The writer has been very much pleased to have the assistance of Bro. J. L. Saunders in leading the singing.

The earnest work of Bro. Saunders, while he lived at Carman, Manitoba, is not forgotten—it is like old times being privileged to work with him again.

We are holding this meeting in the spacious basement of Bro. and Sister John Mallory's home. Bro. and Sister Mallory paved the way for this meeting by their life and teaching. Every neighbor turns out to hear the preaching, and they find themselves so interested that they cannot stay away.

One neighbor came in yesterday and insisted that I preach in a large hall in a neighboring district next Sunday, and he would foot the bill.

H. A. Rogers.

Cor. Walnut and Fairchild,
Danville, Ill., Jan. 15th, 1922.

Mr. D. McDougall,

Editor C. M. R., West Gore, N. S.

Dear Brother McDougall:—My home is at Estevan, Sask., but Brother L. L. McGill and I are attending a Bible study here. We like this climate, also the people here because they have shown us great hospitality, but most of all we like this school, if so it may be called. I think this is almost the ideal way to conduct a study of God's word. We have only two studies; namely Bible study and vocal music. We are already to the Psalms and hope to be thru the Bible early in March. We study music from the church hymn books.

Bro. E. C. Love, our teacher is very competent. He has a very

extensive knowledge of the scriptures and can offer a reasonable suggestion for almost every question which arises.

We consider this a great opportunity to become reasonably conversant with the whole Bible in a short period.

Am enclosing an article re "The Golden Rule," for the C.M.R., if you think wise to publish it.

Wishing you ever success in the work you have so well begun.

I remain your brother in His service,

Wilfred Orr.

Steveston, B. C., Jan. 18th, 1923.

The meeting here is still going well. Five men and women made the Good confession last night. The first invitation was given last night. Others are looked for.

We had, I think, more than one hundred at our meeting in the Brighthouse Hall last Sunday afternoon.

The debate with the Russelite begins next Monday night at 7.30 p. m., in Brighthouse Hall, and an overflowing crowd is expected. Bro. J. L. Saunders will be my moderator.

H. A. Rogers.

McClenry, Fla., Dec. 31st, 1922.

Since arriving in Boston Apr. 24, I have spoken in 50 churches and visited some others, making 160 addresses (224 in the year.) We left home Nov. 18th, and I have spoken at Bowling, Green Gallatin, Nashville, (several places) Cornersville, Pikeville, Cold Springs, Smyrna, Rossville, Ghattanooga, Greenville, (S. C.) Atlanta, East Point, Valdosta and here.

The churches readily receive missionary teaching and I am sure the elders and preachers could enlist them in the first work of the church if they would seriously attempt it.

Don Carlos Janes.

Sarnia, Ont., Jan. 5th, 1923.

R. R. No. 3.

Mrs. J. W. Yeates—Would like anyone to tell me through the Christian Monthly Review or private letter the name of a hymn that has a hymn in it.

The words are "You will never find a pocket in your shroud."

Mrs. J. Wm. Yeates.

A JOYFUL OCCASION.

Our readers will rejoice to learn that Carey E. Morgan and family of four, took membership with the Russell Street Church of Christ, Nashville, Tenn., Lord's day, Jan. 28th.

Those who have kept posted will recall that it was this same Brother Carey E. Morgan who has heretofore been a strong advocate of instrumental music, and it was with him that leading brethren in Nashville had been trying to arrange a debate. For some reason he had failed to answer their letters, which puzzled them, but he later admitted that he was already about convinced that our brethren were right, and finally gave in, coming out bravely and fearlessly, and taking his stand with the truth.

He has been pastor of the Vine Street Christian Church in Nashville, and our readers will naturally be curious to know the effect of his action upon that membership.

To the Lord be all the praise.

Remarks.—This is the Carey E. Morgan who only a short time ago was so energetically trying to arrange a debate on Instrumental Music in Worship with our Associate Editor J. L. Hines. The Instrument worshipers were going to wipe out all opposition by debating every thing in sight, but we find them as hard to locate as the end of the rainbow. He is a man both honest and brave.—Ed.

AMONG OUR EXCHANGES.

No person can please God and people in general too.—S. Whitfield.

If we are not going to stand on the Lord's side, where will we stand?—S. Whitfield.

God's mercies must move us to please Him, and we cannot expect to receive any blessings at his hand unless we are obedient. Love, forgive, pray for, do good to all mankind, as well as all creatures of the earth, obey the Gospel, keep God's commandments, and heaven will be our reward.—Frank Gammer.

The sin and follies of the world will not have so great a power to draw us away from Christ if the chief aim of life be to "glorify God in your body and in your spirit, which are God's," and to "do all to the glory of God, whether ye eat or drink, or whatsoever ye do." This means that even in our recreations and amusements

the glory of God is to be kept in view. This applies to all forms of amusements. Before you go to the dance can you kneel down and ask Christ to go with you and help you dance as a Christian should, and to make your example an influence to promote his glory? O, dear friend, if Christ is anything to you, he should be "all and in all." Be whole-hearted, or do not profess to be a Christian. "Be ye steadfast, unmovable, always abounding in the work of the Lord."—Dee S. Baber.

The motive we have in doing a thing is as important as the thing done. Simply "going to church" without a "hungering and thirsting after righteousness", without a longing for a personal blessing, without a deep desire to serve and honor God, is of little value.—H. H. Adamson.

THE RIGHT MAN.

Yes, Bro. Adamson, I think Bro. Rowe is a "good man," too, when he is awake, for he gives us a grand paper. I don't blame him for not "trying to find another man." He knows when he has the right man in the right place.

Keep him there, Bro. Rowe, as long as you can. His sermons are always good. If any of the readers have not read the one in Dec. 26th, do look the paper up and read it. It is worth the price of the paper.

I certainly do enjoy the Leader.

I am one of the "shut-in" kind. I have not walked alone for twelve years. But I expect to get well yet and walk.

Pray for me. Your sister in hope of heaven.—Mrs. H. M. Evans.

Remark: Such faith, we think equals that of the one of whom the Master said, "I have not found so great faith, no, not in Israel," and it will surely not go unrewarded. Sister Evans, wife of our senior Associate Editor, whose letter above we clip from the Christian Leader, may be assured that many of the C. M. R. family are mindful of her request.—Ed.

Oh that we all might be more responsive to God's commands and will towards us; that we might all be more jealous students of His Word; that we all might be more appreciative of his love manifested to us on all hands; and that we might have more love ourselves for the dying millions around us on every hand.—O. D. Bixler.

GO FORWARD IN FAITH.

(From the Montreal Gazette.)

Life has its unknown "X." For that matter we cannot fathom the depth of the molecule or the odd moment any more than we can unveil the future or grasp the bounds of space. We do not make the chemicals, but we do spin the web, and it is this fragment of the cosmic design that affects us. We may be devoutly thankful that some Sovereign power denies us the pre-vision that might wreck our efforts with our hopes, and that our whimsical moods do not disturb the stars in their courses. Yet we have enough light for practical daily guidance, and enough perspective to induce a wise forgetfulness of past mistakes, and a renewed determination to "fight better," to press towards the prize-mark. It is enough that New Year finds us once more with a finger of opportunity. Let us go forward in faith.

A NEW YEAR PRAYER.

Oh, Young New Year, take not these things from me—
The olden faiths; the shining loyalty
Of friends the long and searching years have proved—
The glowing heartfires, and the books I loved:
All wonted kindnesses and welcoming—
All safe, hard trodden paths to which I cling.
Oh, Glad New Year, blithe with the thrill of Spring—
Leave me the ways that were my comforting!

WASTING MONEY.

"There was a certain rich man who had a steward: and the same was accused unto him that he was *wasting* his goods." Only wasting, that's true; but serious enough, nevertheless. Many are they of God's stewards in this day who waste money, as well as time and opportunity. Worse than thrown away is a large proportion of the money that comes into the hands of God's professed stewards. All this waste is to the dishonor of God and is extending the kingdom of darkness.

There is an appalling amount of inexcusable extravagance among professed Christians in the use of money. Not only are they in this way robbing God; but are harboring harmful things within their own bosom, pride and selfishness, that will bring their own destruction. Learning to eat and dress simply is one of the

duties of God's stewards. Waste in food and overeating is sinful. Extravagance in apparel and jewelry is getting away with more money than we have even thought of using in the spread of the gospel and expelling the darkness from this age. Between 1896 and 1906 the imports of diamonds and other precious stones, into U. S. increased from \$7,944,032 to \$42,120,715; laces and embroideries, etc., from \$10,878,954 to \$34,022,469 and the membership of the church of Christ has had an average share in this.

A very conservative estimation for tobacco users is an average of \$45.75 the year. In the supposition that the church of Christ has a membershid in the U. S. A. of only 700,000 and that one-third of these are men; and that one-half of the men use tobacco, at the above average figure we would have a total of approximately \$5,000,000 annually! Enough to keep 5,000 missionaries engaged in the gospel work!

We cannot trace all the channels through which this flood of extravagance flows. Many pages could be written on this phase of the waste of money.

A steward of the Lord Jesus Christ is a representative as well as his servant. He should aim at such a life as would manifest something of the spirit of his Lord. Lowliness of mind and simplicity of life is characteristic of the followers of the meek and lowly Christ!

We are stewards in what we spend upon *ourselves, our families and what we spend for purposes beyond ourselves*. "Our personal and domestic expenditures, our savings and our gifts, and the proportion between them should all equally pass under the inspection of deliberate conscience."

"THERE IS THAT WITHHOLDETH MORE THAN IS MEET BUT IT TENDETH TO POVERTY," (Prov. 11:24).—Living Message.

Little Jamie—Papa! Where were you born?

"Down south in Alabama!"

Little Jamie—And where was mamma born?

"Out west in California."

Little Jamie—But where was I born, papa?

"Right here in Chicago."

Little Jamie (after a while)—Isn't it awfully nice, papa, that we three should meet!

The riches we impart are the only wealth we shall always retain.—M. Henry.

CHURCH DIRECTORY—Continued from page 2.

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.

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.

MEAFORD, ONT.—Church meets on Lord's Day at 10 a. m. for Bible Study. At 11 a. m. for Worship; at 11.45 a. m. and 7 p. m. for preaching; Monday 8 p. m. for Bible Study. Wednesday at 8 p. m., for Prayer and Bible Study. First Lord's Day in each month Business Meeting at 8 p. m. C. G. McPhee, Minister and Evangelist.

THORNBURY.—Church at Thornbury meets in the home of W. A. Whitfield, Lord's Day at 10 a. m. for Bible Class, and 11 a. m. for Communion; also every Tuesday at 8 p. m. for Bible Study. J. L. Hines, teacher for Tuesday evenings. —?

KIRKWOOD ALGOMA, near Thessalon.—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. T. W. Banting, Sec.-Treas.

GLENORA, MAN.—Church meets in the Private House of Bro. C. Johnson, on Lord's Day at 3 p. m. for Worship and Breaking of Bread, Sec., Bro. W. W. Adams.

TORONTO (FERN AVENUE) Lord's Day services.—Bible School 9.45 a. m. Meeting for Worship 11 a. m. Preaching of the Gospel 7 p. m. Wednesday 8 p. m., Meeting for Prayer and Bible study. Visitors welcome. D. H. Jackson, Evangelist, 78 Marion St.

SELKIRK, ONT.—Church meets Lord's Day at 11 a. m. for worship and public teaching. 7.30 p. m. for preaching the gospel. H. M. Evans; Evangelist, W. M. Hoover, Clerk.

ESTEVEAN, SASK.—Church meets at 1014 Second St. on Lord's Day at 11 a. m. for Bible Study and Worship. At 7.30 p. m. for preaching. Wednesday at 8 p. m. for Bible Study. H. A. Rogers, Evangelist, Thos. Orr, P. O. Box 422, and J. E. Turner, Elders.

WINNIPEG, MAN.—Church of Christ, N. W. Cor. Sherbrooke and Sargent. Lord's Day Services—Breaking of Bread and Worship 11 a. m. School and Adult Bible Class 3 p. m. Gospel Preaching 7 p. m. Wednesday, Prayer and Bible Study 8 p. m. Secretary, F. Williams, 1 Willow Bank St., Winnipeg.

Carman Bible Training School

Where young folks are trained for Greater Worth
in His Service.

Our Specialty—The Bible and Kindred Studies.

Earnest Christian Influence. Personal Interest and Help.

A worthy enterprise of the Church of Christ, at Carman, Manitoba. Write for explanatory folder to H. L. RICHARDSON Principal, or H. A. ROGERS, Special Lecturer.

For Spring, 1922.

LADIES' SUITS at	- -	\$15.00 to \$35.00
LADIES' COATS from	- -	9.00 to 30.00
LADIES' STYLISH HATS	-	2.00 to 7.50
LADIES' SILK DRESSES from		15.00 to 35.00
LADIES' HOUSE DRESSES from		1.00 to 5.00
LADIES' VOILE WAISTS from		1.00 to 4.50

W. H. ROACH & CO., Windsor, N. S.

HANTS WHOLESALEERS LIMITED

DEALERS IN

FLOUR, FEEDS, GRAIN, HAY, FERTILIZERS, ETC.

Mail Orders Promptly Attended to, and Satisfaction Guaranteed.

WINDSOR, Nova Scotia.

Dimock & Armstrong,

Hardware, Building Materials, Cement, Lime,
Brick, Bicycles, Washing Machines, Etc.

WINDSOR,

NOVA SCOTIA.

WILCOX BROS.

Hardware, Brick, Lime, Cement, Plaster, Roofing, Farm
Tools, Wire Fencing, Bicycles, Auto Tires, Paints, Oils
and Varnishes, etc.

WINDSOR,

NOVA SCOTIA.

PHONE 42.

DR. O. H. TALLMAN, D. C.

CHIROPRACTIC PHYSICIAN.

NO KNIFE. NO DRUGS.

OFFICE AND RESIDENCE :

307 10th St., W.

Owen Sound, Ont.

DR. LILY JACKSON,

CHIROPRACTIC PHYSICIAN.

NO KNIFE. NO DRUGS.

OFFICE :

21 Robinson Street,

RESIDENCE :

364 West Street,

SIMCOE, ONT.

C. A. RYAN,

DRUGGIST,

WINDSOR,

NOVA SCOTIA.

Mail Orders Promptly Attended To.

OUR BOOK ROOM.

The Gospel in a Nut-shell,—Tract,
BY D. McDOUGALL.

Price \$1.00 per hundred, 10 cents per dozen.

A helpful tract for evangelistic meetings and for general circulation.

Reason and Revelation—Tract, 4th Edition.
BY D. McDOUGALL.

Excellent for general missionary work.

Price \$1.00 per hundred, 10 cents per dozen.

Carols of the Camp—Price 40 cents.
BY PTE. JOHN B. McDOUGALL.

A very enjoyable hour may be spent with this "cleverest of war-time productions"

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

BARRISTER-AT-LAW,

SOLICITOR NOTARY, ETC.

Bank of Commerce Building
Windsor, N. S.

