

H. M. Evans

Christian Monthly Review

WEST GORE, N. S., CANADA

Vol. VIII.

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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., Secty.-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.

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D. McDOUGALL, Editor and Publisher.

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Vol. VIII.

West Gore, N. S., Canada, APRIL, 1923.

No. 4.

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.

CASTING ALL YOUR CARE UPON HIM, FOR HE CARETH FOR YOU! Peter 5 : 7.

How often the saying comes to us,
That saying so quaint and so old;
When slight cares appear as mountains,
That tower far above the world;
That nobody cares for our anguish,
That no one cares for our woe;
Only let us a moment consider
If all this is really so.

Does no one care when we're lonely,
Does no one care when we're sad;
There is always some one to love us
Whether we're sorry or glad,
There is one who knows every secret,
There is one to help us in need;
Whose store house is never empty,
Who will help if His precepts we heed.

Our Father looks on us with pity,
He's ready to help us in need;
Every angel in heaven rejoiceth
When to His commands we give heed,
Nor will He a moment forsake us;
Like some who were friends in the past;
He is ever ready to help us
If upon Him our burdens we cast.

Albert Burgess.

EDITORIAL.

OUR FUNCTION.

That is, the function of the Christian Monthly Review is not that of judge or censor of the Churches of Christ in Canada. It is rather that of "Organ of the Churches of Christ in Canada." By "Churches of Christ" is meant congregations identical in constitu-

tion, character, doctrine and practice with the churches that Christ and His apostles established. We have in Canada a number of churches which can fairly claim to be such. This magazine is the mouth-piece of these. That there are some churches in Canada making this claim, to which they are not entitled, is likewise true. They also have their mouth-piece.

Complaint has recently been made to us by parties from whom fellowship was withdrawn by the church at Selkirk, Ont., that injustice had been done to them by the action of said church, as if we were a sort of brotherhood censor! It is our function to publish church news and notices of action, but it is not ours to assume the role of judge or censor over the churches. We received from the church at Selkirk, for publication, a notice of church action, the withdrawing of fellowship from certain parties for alleged leading of a division in the church and refusal of adjustment. It is no part of our function to pass judgment upon the action of churches—of whose business we know little or nothing. Parties offended should complain to and seek adjustment with the offenders. We could only lay down, or rather point out, some general principles which should govern all such cases.

If the party which takes action against another party does not invite nor give opportunity for adjustment, they do not deal justly.

If the party against whom action is taken rejects or ignores invitation and opportunity for adjustment, they err, and have no right of complaint.

But let it be understood that the Christian Monthly Review is not to be used for threshing out of disputes over local church affairs.

O. E. PAYNE, HIS BOOK—No. 19.

The pith and marrow of this book is that Psallo means to play upon musical instruments; and that as the New Testament admonishes us to Psallo, therefore the playing of instruments of music in Christian worship is "mandatory." That is, we *must* play upon instruments in the worship. This is the only *new thing* found in his book, and about the only important point which it contains. This

assumption was entirely *new*. Not only new, but extremely bold—and hazardous, fatally hazardous. None of the champions of instrumental corruption of worship, from J. B. Briney down, had dared to assume a position so reckless. But no sooner had the new instrumental hero with his book appeared than Briney and his instrumental satellites hastened to indorse and eulogize his book. This book was thought to be such a stunner that not one of the lovers of pure worship would ever squeak again. And for a year or two there seemed to be “silence in Heaven,” as well as upon earth. For a long time there was no squeak, only an intermittant gasp; “the last word had been said.”

It remained for the Christian Monthly Review to let out the first squeak in reply, followed by M. C. Kurfus and others. Payne’s position on his “mandatory” pedestal soon became so absurdly ridiculous that his endorsers, from Briney, the greatest, to the least of them, deserted their new hero, whose position they had endorsed, and left him standing on his “mandatory” pinnacle alone in the cold. Briney *et al* have receded to the position that playing of instruments in worship is “permissible,” not mandatory. This knocks the pith and substance out of Payne’s book, which they, in their zeal for a bad cause, had one and all so warmly endorsed. But it is payneful to see a poor old man one moment endorsed, congratulated and lauded to the skies, and the next so cruelly deserted, and his book, his great life-work, discredited by his erstwhile friends. Where now is the boasting Payne? The truth of the wise man’s saying becomes paynefully evident, that a “haughty spirit goes before a fall.”

LECTURING TOUR.

Bro. H. M. Evans announces a Lecturing Tour, in which a series of Biblical Lectures, illustrated by colored charts 6 x 9 feet, will be delivered. The Bible Student, and especially the young gospel preacher, will find these lectures of real value and special importance. The churches which secure Bro. Evans for these lectures will be indeed fortunate. For dates and all information address H. M. Evans, Selkirk, Ont.

CORRECTION INVITED.

In this and a former issue Bro. Hodges corrects a practice excused by Bro. H. L. Richardson, and, I believe, most all other preachers. I admit that it does not argue that the practice is right because the majority of ministers excuse it. The practice which Bro. Hodges seeks to correct is that of ministers assisting Christians to do wrong by marrying unbelievers. The New Testament Scriptures are unequivocal on this, and most preachers will admit that it is wrong for Christians to marry unbelievers. But most of these, nevertheless, will assist Christians in doing admitted wrong by marrying them to unbelievers. And, of course, nearly all who thus participate in the wrong doing will try to excuse themselves by disclaiming responsibility. Pilate tried this—when he washed his hands after signing the Death Warrant of the Saviour. But he could not thus shift responsibility upon the Jews. Nor can anyone else escape responsibility for participation in wrong-doing. Bro. Hodges has made out a strong case against our practice. Let us have the Christian nobility that accepts correction gracefully.

OUR ASSOCIATE EDITORS.

GIVING, AGAIN.

BY S. WHITFIELD.

In my first article on this question, I used Jesus as an example of giving, and showed that we could not be like Jesus unless we gave liberally; and that there was a blessing connected with all scriptural giving. Those that gave received the blessing, but those who did not give could not receive the blessing; and those who gave as the Bible teaches we should give were the ones that gained the great blessing, but those who did not do this were the losers, and were hurting themselves.

I wish to show now that we are to give to be saved; and that we are to give until we feel it.

Now, the Bible is our guide, and whatever it teaches, we should be willing to accept, even on this question, as on all others.

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." (Matt. 19 : 21.) "Give, and it shall be given unto you; good measure, pressed down, and shaken together and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." (Lu. 6 : 38.)

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." (1 Cor. 16 : 1, 2.)

All these passages teach us that we are to give or that we are commanded to give. The great object that God had before him in requiring certain things of us was that we might be saved. Giving is one of these things. Therefore we are required to give that we might be saved. Then those that give as the Bible teaches us to give will be saved, but those who do not give will not be saved.

We understand that people are to be baptized to be saved from their past sins. The same Bible that teaches this also teaches that Christians are to give, to lay up treasures in heaven that all such may be saved with an everlasting salvation, as faithful Children of God.

"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." (Phil. 4 : 15.)

This church was one of the great and happy churches of New Testament times. Being so interested in having the Gospel preached and busy in supporting it they were kept out of trouble. If all the churches today were as interested and busy in giving for the support of the Lord's work, there would not be so much division, confusion, indifference and trouble among the Lord's people. Let us get busy in doing good in the Lord's cause, and see what a charm it will work among us. Do not forget that an idle mind is the devil's workshop.

"And he looked up, and saw the rich men casting their gifts into the treasury, and he saw also a certain poor widow casting in thither two mites. And he said, 'Of a truth I say unto you, that this poor widow hath cast in more than they all. For all these have of their abundance cast in unto the offering of God; but she of her penury hath cast in all the living that she had.'" (Lu. 21:1-4.)

Please notice that Jesus did not say that she gave too much. She certainly gave until she felt it, the others did not, and Jesus commended her course. It was not the amount that she gave that counted so much, but the sacrifice that she made. If we do not give until we can feel it, there is no sacrifice. The sacrifice that Jesus made for us was all that he had—even his life. He gave his life for us, but what are we doing for his cause?

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." (2 Cor. 9 : 7.)

"Not many people can give cheerfully without cultivating the practice of giving. The more we give the easier it is to give, and the less we give the harder it is to give.

"For I mean not that other men be eased, and ye burdened. But by an equality, that now at this time your abundance may be a supply for their want, and their abundance also may be a supply for your want, that there may be equality." (2 Cor. 8 : 13, 14.)

The lesson that is taught here is that where there is a need that it should be supplied by those that have abundance or plenty. One or a few are not to make all the sacrifice while others have abundance. There is no equality in such a course.

Bro. Rogers and his helpers in the West should not be asked to make all the sacrifice while others have plenty or an abundance. Bro. McDougall should not be called upon to make up what is lacking in meeting the expenses of our journal while others have abundance. Bro. Rogers and his workers need help, and Bro. McDougall needs help with our journal while brethren have abundance or plenty. Here is the need on the one hand and plenty on the other. Those who have abundance should supply this need. If brethren do not do this they are not giving or doing as the Bible teaches. There are brethren who could do this, and by doing so would have a much better chance of gaining heaven. Why should a preacher or editor be expected to make more sacrifice than other brethren make? Brethren such a condition should not be allowed to exist among the children of God.

If a preacher goes to a place where there are only a few brethren, and they tell him that they cannot give him much as there are so few to help. Often very little, if any sacrifice is made on their part, but the preacher makes the sacrifice, and then goes to another place and is told the same, and maybe to a third or fourth or even more and he makes the sacrifice. This is not equality or the teaching of the Bible. Brethren in a community should be interested enough in their own people to make some sacrifice to have the Gospel preached to them. Why should a preacher or his family be expected to make sacrifices that other

brethren are not willing to make? I am afraid that too many brethren have been playing on the question of giving. Remember that those who do not give as the Bible teaches are the losers.

POPULAR DELUSIONS.

BY H. A. ROGERS.

Very much delusion is caused about Easter Sunday and Christmas Day. Easter and Christmas celebrations are of human origin and have been handed down to the present generation, like many other religious fads, by traditions of men.

Easter is mentioned once in the King James version of the Bible (Acts 12 : 4) but it is the Passover in the original, therefore, Easter is unknown to the Bible.

What relation is there between Easter or Christ's resurrection and the Passover? The Passover was kept in commemoration of the escape from the death angel.

Easter comes from Oester the name of a German Goddess. The Bible knows nothing of such idolatrous names or Goddesses.

Constantine, in the fourth century, first ordered the observance of the day now called "Good Friday."

The Passover was observed on the fourteenth day of the month. Abid or Nisan, which was the first of the month of the year to Israel, (see Exodus 12th chapter) and corresponds with our April.

Tradition Easter which comes the first Sunday after the first full moon after the 21st of March is decided by the moon, and is, therefore, simply moonshine.

Easter celebration, burning of candles, celibacy, Christmas celebration and a host of other things have been handed down by the Roman Catholic Church. Protestants who claim to prorogue the growth of Catholicism are, in many ways, in rapport with the insidious mother, the Church of Rome.

The Great Protestants who led in the reform such as Knox, Luther, Wicliff, Tyndale, Huss, Calvin and a host of others, imbued with heroic bravery pro-test-ed against the religious rights of the people being domineered by the heir only of the vicious church, and at the peril of their lives gave the Bible to the people.

Are we worthy of being called pro-test-ants while we observe ordinances of moonshine passed on from such source?

If Easter Sunday were the day on which Christ arose, How could it be in March sometimes and April at others? Anyone can see the folly of the deceiver.

The Lord taught His disciples to remember Him by attending to His Supper (the Lord's Supper) upon the first day of the week, and not upon one Lord's Day in a year governed by moonshine.

The Savior arose on the first day of the week; the Holy Spirit descended on the first day of the week; the church met on the first day of the week to eat the Supper.

How much more glory for God if people were as zealous about doing what God teaches as in doing what the Church of Rome teaches?

Palm Sunday! Why not have Garment Sunday; they strew garments in the way and Christ rode over both.

Christmas Day, the tradition theory that Christ was born on Dec. 25th is without foundation. No one knows when He was born.

Had God intended that we celebrate the birth of Jesus He would have told us when it was and how to celebrate it.

"WATCHMAN, WHAT OF THE NIGHT?"

H. M. EVANS.

In a recent issue of "The Canadian Disciple," a paper published by those who call themselves "Progressive Disciples," and also in a previous C. M. R. there is an article under the fictitious name of "Com," who associates the names of two of our faithful and devoted preachers, M. Watterworth and C. W. Petch, along with "Church Luncheons," "Pastors" and "Reverends," with much other of the language of Ashdod, and says they have had, or are having, these preaching brethren with them.

We would like to ask these two brethren who have been at least in the localities of Rodney and West Lorne, Ont., and knowing, as this writer does, that these people are, or have been, really "transgressive" rather than "Progressive Disciples," yes, we would like to ask these two brethren whether these people have fully decided to throw away the "expediencies," innovations, yes, "the doctrines and commandments of men," turn their backs upon Rome, and with their faces towards Jerusalem "seek for the old paths" and walk thereon, or not; whether it is an earnest desire upon the part of these people to learn "the way of the Lord more perfectly," or whether it is one of the cunning wiles of the devil to throw a cloud of odium over and around the names of these good brethren and thus to destroy their influence for good. "Watchmen, what of the night?" Speak out. You have been there. We would like to

know. Nobody really knows the conditions of things at Rodney or West Lorne.

No, Bro. Keffer and Bro. O. E. Tallman, we don't know what is going on at Rosedene either. Are these people tuned true to the "old paths," or have they gone back to their previous human "expediencies?" We heard they had. Again we say, "Watchmen, what of the night?" Speak out. Let us know something. You have been there. Yes, "Church Union is in the air," so is "radio," so is the devil (Eph., 2:2). Look out for the crafty old fellow's devices. Yes, "Church Union is in the air." We recently had a "Union meeting" of Methodists and "Progressive Disciples" in Selkirk where the audience had the chance to see the pranks, tomfoolery, religious buffoonery, the gyration and gymnastics of religious acrobats, and where the former named party run off with most of the spoils to sprinkle them with the "holy water" of modern Rome. "What fools mortals are."

Yes, and what do you think of a "Sunrise Service" on Easter Sunday morning? Yes, at about six o'clock on April 1st, 1923, the bell on the "Progressive Disciple" church building rang loud and clear to call the WORSHIPERS OF EASTER to this the first Protestant "Mass" that we ever heard of. Yea, verily, "The world do move." "Church Union" is certainly "in the air," but where is true Christianity unity; where are those who "Love the Lord in sincerity"? Yes, it is a shame, a scandal, to associate the names of Keffer, Tallman, Petch, Watterworth, or any of the rest of our noble preaching brethren such as McPhee, Rodgers, Richardson, Bailey and all others who are trying to establish and maintain Christian unity in truth and purity, with the "Church union" of human "expediency". Never in the history of the world is there more or greater need of the soldiers of the cross giving "more earnest heed" to the injunction of the great apostle, "Watch ye, stand fast in the faith, unite you like men, be strong." (I. Cor. 16:13.)

Selkirk, Ont., April 3rd, 1923.

P. S.—Who is "Com" any way? Is this writer ashamed to publish his name? What is wrong, pray?

H. M. E.

DOCTRINES OF MEN AND FALSE TEACHERS.

H. WHITFIELD.

In all ages of the world, men in general have been more prone to teach the doctrines of men than they have been to simply preach the word of God. People have been continually setting their wis-

dom and ways above the wisdom of God and his way. This has been the besetting sin of all time. It was the first sin that the devil ever influenced our first parents to commit; but just as he was successful then in persuading Eve to believe that it was better to eat of the forbidden fruit than to do just what God had said, so he has been very successful ever since in leading man in the wrong way. The devil deceived Eve, and he has been deceiving people ever since. This is his business. He does not come right out, and tell man what is right, and then ask him to do the opposite, but he tries to get man to believe that his ways are better than God's way. He tried to get Jesus to obey him instead of obeying his Father, but Jesus resisted him at every point. Let us go and do likewise.

In Old Testament times a man lost his life by permitting himself to be deceived by a false prophet. He knew well that God had told him not to return the same way that he went, but the false prophet said that he was a prophet of God. So he listened to the false prophet. This should be a warning for people in all ages of the world, but people are still allowing themselves to be deceived by false prophets and teachers to their own destruction. We should always remember that when God tells us to do anything that he means just what he says, and all that he says, and the only way to please him is to go and do it. If a person comes to us claiming to be a teacher of God or even an angel of God, and wants us to do different from that which God has told us, let us not listen to him, even for a moment. Let us be like Peter and John and say that we ought to obey God rather than men. This is what has always been wrong with the world—people have been listening to and obeying the doctrines of men, instead of listening to what God says and doing it.

Let us hear what Paul said to the elders of the church at Ephesus: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." (Acts 20:29, 30.)

Jesus said that we are to take heed to what we hear and how we hear and it is equally important to take heed to whom we hear. There are all kinds of false teachers in the world, who are teaching the doctrines of men, and their business is to deceive us and lead us astray. If in the days of Paul, right among the people of God would arise men who would seek to draw away disciples from the truth, we need not be surprised if such a thing should happen to-day. While we need not be wishing for such a thing to take place—and we do not; but according to the word of God we can be looking for it, and if we are, it will not be so likely to have a bad effect on us when it does come. We should be faithful and true to God re-

ardless of what others may say or do. We must be prepared to stand alone for God when it is necessary. The longer we live in the world, the more experience we have, and the more we study the word of God, and see its application, the less we will be surprised when brethren turn away from the truth to the doctrines and commandments of men. Brethren and churches have been discouraged because some teacher had turned away from the path of right. This should not happen. We ought to do our duty whether others do it or not.

It is good for us to also hear what Peter has said along this line: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." (2 Pet., 2:12.)

If there were no false teachers the word of God would not be true. Peter says that many will follow these false teachers, and the only and true way will be spoken against. All of these things are taking place, and will until the end of time.

"Jesus answered them, and said, My doctrine is not mine, but his that serve Me." (Jno. 7:16.)

Jesus was always careful to speak and teach only the things that God had given Him. The doctrine was not His, but the Father's. He came into this world, not to do His will, but the will of his Father, and this he did even unto death. This is why he and his Father were one; and the only way we can be one is that we will do the will of God and Christ even as Jesus did the will of God. As it was necessary and important for Jesus to do the will of his Father, so it is important that we obey the commands of God instead of the doctrines of men.

Jude tells us that we are to earnestly contend for the faith. In contending for the faith we must oppose and expose everything that is against it, that seeks to hurt it, or in any way interferes with it. The doctrines of men do all this. Then we must remember that God has given us a great deal more teaching against the ways of men, doctrines of men, and false ways, than He has in telling us what to do to be saved.

"Every plant, which my heavenly Father hath not planted, shall be rooted up." (Matt. 15:13.)

GIVING THANKS.

H. A. ROGERS.

Habit is a thing that many people find hard to shake off. The habit of making prayers, and sometimes long ones, while supposed to be giving thanks for the loaf or the cup of the Lord's table is a prevalent one, and, to my mind, not at all a good one.

I am reminded of one instance when a brother had been called upon to give thanks at the Lord's table, and after he had offered a *long* prayer and forgot the thanks the president called upon another brother to now offer our thanks.

When we offer thanks to some friend for kindnesses we don't ask him for many things. It might be permissible to *ask* that one accept our thanks. To *give thanks* is not to *pray*. To *pray* is *not* to give thanks.

How mortifying, when the church is supposed to be offering thanks for the ineffable gift of Christ a brother leads off in praying for most everything under the sun, and above it too, and almost ignores the tragedy of Calvary.

How much better when a few words of heartfelt thanks are offered in a tone of impressiveness. Long and expressionless repetitions may accomplish much in keeping non-members from attending the services.

Let's try and get out of such unbecoming ruts and see that our services are spicy, brief and refreshing.

Regina, Sask., March 23rd, 1923.

OUR CONTRIBUTORS.

THE LEAVEN OF THE PHARISEES AND SADDUCEES.

The leaven of the Pharisees and Sadducees was their evil teachings. Jesus said to his disciples, "Take heed and beware of the leaven of the Pharisees and Sadducees." The Pharisees and Sadducees were both sects of the Jews.

The Pharisees believed in the law but it had become mainly an outward form. In Matt. 23:5-7, Jesus said, "All 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 place

at feasts, and the chief seats in the synagogues, and the salutations in the market places, and to be called of men, Rabbi." Jesus said, in Matt. 23 : 25 and 27, "Woe unto you, scribes and Pharisees, hypocrites ! for ye cleanse the outside of the cups and of the platter, but within they are full from extortion and excess. Woe unto you, scribes and Pharisees, hypocrites ! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness." The greatness of the Pharisees was in their confidence in God and expectation of receiving all at his hands. They kept in mind the hope of the Messiah, but refused to see the fulfilment of Old Testament prophecies in Jesus Christ.

The Sadducees were very different in their belief. Their main interest was politics. They did not believe in a resurrection, (Matt. 22 : 23.) They denied the existence of angels and spirits. (Acts 23 : 8.)

"Take heed and beware of the leaven of the Pharisees and Sadducees," (Matt. 16 : 6.) What is the leaven and what does it do? In Matt. 13 : 33, Jesus said, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal till it was all leavened." This shows the influence of the word of the Lord on others. Likewise the leaven of the Pharisees and Sadducees was the evil influence their teaching had on others.

Jesus advised the disciples to do all things the Pharisees bade them but do ye not after their works, for they say and do not. Do people have to say, "Take heed and beware of our leaven," because it is evil? Let us try to make our influence be for good and for the kingdom of heaven. If our leaven is evil; now is the time to make it good and if our influence or leaven is good; now is the time to make it better.

IN CONCLUSION.

Harptree, Mar. 7th, 1923.

An open letter to H. L. Richardson in answer to his of Nov. 3rd, 1922, affirming his position on the solemnization of marriage, where one of the parties had been immersed and the other had not.

We have now to deal with a Sixth statement by H. L. R. as follows, which takes the form of question.

Have you read the 8th chapter of 1st Samuel? Do you notice how good and kind God was to a disobedient people? Were God and Samuel partakers in the sin of Israel in demanding a king?

REPLY. Yes, I have read the 8th chap. of Samuel, but what

has it to do with preachers solemnizing the marriage of a believer with an unbeliever ???

However, since you mention the 8th chap. of 1st Samuel, read also the 13th chapter of Hosea. Yes I notice too how good and kind God was to a disobedient people and in Hosea 13, 11, I notice these words "I have given thee a king in mine anger, and have taken him away in my wrath." But previous to this in 1st Samuel 8, 9. God said "howbeit thou shalt protest solemnly unto them" (yes protest solemnly, warn them earnestly and sincerely.) Then after telling them how the future king would make servants of them all, taking the tenth of their seed, of their harvest, and of their flocks, he reaches the climax of his warning in verse 18. "And ye shall cry out in that day and Jehovah will not answer you." Yes this is the reward of a disobedient people, who refuse to heed God's warnings and go on in sin. God has declared ye (disobedient ones) shall surely be punished, when ye shall call I WILL NOT ANSWER YOU. "And ye shall see and know that your wickedness is great in asking you a king 1 Sam. 12, 17. Now we come to the question, "Were God and Samuel partakers in the sin of Israel, in demanding a king?"

It seems hardly credible that such a question could emanate from a preacher of the Gospel of Christ, of the ability of Bro. H. L. R. Well, let us start at the bottom. Firstly, what is sin? Sin is transgression of God's law, disobedience or violation of God's will in thought, word or deed. Secondly, what then is God's law? God's law is a set of rules or restrictions for the guidance of the sinner through which by faithful obedience to the same he will gain God's blessing in this life, and in the world to come life everlasting and a crown of glory. Thus we find the law was made for the sinner. Then could God break a law by which He was never bound? (since God is perfection of holiness) No ! I think we will all agree on that point that God is not bound by the law for sinners. That being so, we must also agree, God could not break the law for sinners, and therefore was not by any means a partaker in the sin of Israel. Now what about Samuel, was he a partaker? "Then all the elders said unto Samuel make us a king to judge us like all the nations." But the thing displeased Samuel. And Samuel prayed unto Jehovah" 1 Sam. 8, 56. Yes it displeased Samuel, did he join in with them and demand of Jehovah a king? No, he did not, (had he done so, he certainly would have been a partaker with them) But Samuel was grieved, that the people should reject God in asking a king, and in sorrow and humility, "Samuel prayed unto (implored guidance of) Jehovah." Was Samuel a partaker of the sin of Israel in asking a king? I trow not, would to God we had more Samuels in God's church today, men bent on

doing the Lord's will at any cost. How sad it is when we find men and even preachers of the Gospel setting aside the will of the Lord in order to gratify their lust for power and popularity. Let us take heed brethren that we fall not under this same example of unbelief.

SEVENTH STATEMENT OF H. L. R.

Granting that the immersed person is disobedient and the un-immersed person also disobedient, two persons disobedient to God are joined together. I think I can show two persons, one immersed and the other unimmersed, keeping company, and the immersed person just as low in character, if not worse than the unimmersed.

REPLY. Our Bro here says, "Granting that the immersed person is disobedient? oh;—how did the immersed person become disobedient Bro. ? by being yoked up with the unbeliever ? or through some previous error? How would James 5, 19, 20 work here ? Yes Bro., provided the immersed WAS disobedient, your logic seems sound. I firmly believe myself they would both be disobedient alright. But still don't you think one would be a wayward child of God, an erring Bro. needing your help to get back to the fold, and not by any means entitled to your help to lead him still further astray ? Next as to a person immersed being just as low as a person who is unimmersed, don't you think it would take pretty fine judgment to decide? I think, I will leave that to the great Judge of all, for my part.

EIGHTH STATEMENT BY H. L. R.

Assisting a thief, or selling liquor as a beverage, are wrong things of themselves; but as long as marriage is honorable in all, accommodating folks as under the circumstances, Bro. Lipscombe recommends does not to my mind make me a partaker in the sin of another in determining their course re marriage.

REPLY. Now in the first proposition of all, C. M. R. for Jan., our Bro. says, "We teach from various Scriptures and viewpoints the error (error is sin as we found in previous article) of a Christian in choosing a partner out in the world." Now brethren sin is SIN whether it is white or black, you may put glossy wings on it and a long tail of the most gorgeous hues BUT, it is still SIN, yes just SIN in the sight of a holy Creator. Now supposing some one in your district steals something, our Bro. says that is a wrong thing. Some one else a member of Christ's Church marries an unbeliever, and our Bro. has acknowledged that also is a sin. Now suppose I assist the thief and you assist the couple to get married,

then I become a black thief and you?—Oh well of course I—er—I merely officiated at the wedding, oh I see, yes of course. But say ! didn't you assist them to get married ? Well—er—I yes, I suppose I did in a way. Well say! why didn't the two of them marry themselves without bothering you! Oh but you see, it is necessary to have someone to conduct the ceremony. Oh !—then you did assist them, you really did something ? well yes I did; thank you. Yes Bro. I am afraid that is the TRUTH. You assisted them in an evil sinful disregard of God's law, you became a partaker with them in their evil words, you dragged in the mire and slime the name of your Saviour and King, you dishonored His name and His kingdom and brought His loyal subjects into disrepute. Also you helped a wandering soul for whom Christ died, wander far away from their Saviour to whom they MAY NEVER RETURN, and for whose account you will one day have to answer before the Judge of all the earth. Yes marriage is honorable in all God's children, provided they observe and do His commands. If they presume to disobey they dishonor themselves as well as their King and law giver. As to accomodating folks, this is right and proper and a Christian duty ONLY "in the name (by the authority) of the Lord Jesus."

NINTH STATEMENT OF H. L. R.

Again, the influence upon the one out of Christ. Will he be favorably inclined toward me and our brethren, so as to willingly make it convenient for his weak wife to come to services of the Church.

REPLY. Will he be favorably inclined towards me ? Paul said "For am I now seeking the favor of men or of God? or am I striving to please men? If I were stil pleasing men, I should not be a servant of Christ Gal. 1, 10.

"Weak wife." Yes t'would scarce be consistent for a soul filled with love to Christ, to see much to love and respect in a child of the world? What would they have in common ? "Can two walk together except they be agreed ?" Amos. 33. "Will he willingly make it convenient?" Since he is a worldling (a servant of Satan) he would be condemning his own belief and himself if he did, also it would be unnatural and certainly against the policy of his master. (Satan.) Paul says plainly "she will be careful for the things of the world how she may please her husband." 1 Cor. 7 34. Finally, "whosoever shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck and he be sunk in the depth of the sea." Matt. 18, 6. (also II Tim. 2, 25-26.)

Submitted in love,

Oswald S. Hodges.

MY EXPERIENCE.

Inasmuch as experience telling is in evidence in the scriptures and also forms a considerable part of the service at many religious gatherings of to-day, I venture to narrate the following :—

I was born and reared to young manhood in a section of country and among associates where there were few who professed to know Christ, and where there were none who sought to be simply Christians. The few who did openly profess Christianity were divided into so many sects and names that to the ordinary young life such as mine, what did exist was more confusing than enlightening. My mother, a devout woman, had been a member of a Baptist Church, but this church had ceased to function and the light in that community had grown very dim, leaving a multitude of young people to grow up with practically no religious training. Fortunately for me, in the providence of God, I was separated from my early associates when I was about eighteen, and found myself in a new community, living in a Christian home where the Bible was read morning and evening and the family at such times knelt around the family altar in humble prayer. All this was quite new to me and I found myself decidedly interested in the reading which was always in the New Testament, and I undoubtedly received considerable from the prayers. I continued with this devout people for six months and shared with them in their spiritual devotions as aforesaid, but in all this time they never spoke one word to me about religion, and never invited me to their meetings which they attended every Lord's Day. The next summer I worked in the same community, but the people with whom I lived were Methodists. These were devout people, who did not read and pray as did my earlier friends, but they had more to say on religion and were always anxious that I should accompany the family to the Methodist Church in the village near by, which I frequently did.

During my sojourn in this good Methodist home I became more aroused religiously than I had ever been. I longed and prayed and sought for the way of life. The vain course that I had followed had become distasteful to me, and I craved the peace and hope that Heaven alone can give to those who seek the way of truth. But the way of truth was not to me so simple. I had been reading my Bible diligently for some time. My mother wanted me to join the Baptist Church, my Methodist friends begged me to join the Methodist Church, and I was seeking, reading, praying, and seeking interviews with any whom I thought might help me to know the truth. But I was finding little satisfaction. My Methodist friends took a deep interest in me and one of the young men who was preparing for the ministry had seasons of prayer with me, and

the burden of these prayers were to the effect that the Lord might forgive me and give me the witness of the Spirit. I was being impressed with the thought that I should expect some manifestation or light or experience of some kind in evidence of my pardon, and that in the Lord's good time He would save me and set me free and make me happy in His love and service. These days and nights of anxious seeking continued for some months and I was still unhappy because I was unsaved. At last I called one evening at a home where they were striving to be Christians only. Up to this time I had known absolutely nothing of the Church of Christ. Our conversation turned as usual to Christianity. I told these friends that I wanted to be a Christian, and that I desired to do the will of Christ irrespective of what that will might be. And the lady quietly but clearly and briefly outlined the divisions of the Bible showing the distinction between the Old and the New Testament and said that the Old Testament was a religious guide to Israel, but that we are under the New Testament. And she advised me to read Matthew and Mark and Luke and John, and said that these four books would lead me to believe in Jesus Christ, and that the Acts of the Apostles would show me clearly how people became Christians in the days of the Apostles. I went to my room that night with information that has proven to be worth far more than worlds to me, and away into the small hours of the next morning I was prayerfully perusing the sacred pages of God's holy word in search of the way of life. I had been directed to the proper source, and could now read the New Testament in a simpler, clearer light than I had ever read it before, and night after night was spent in this holy atmosphere.

The story of the birth of Jesus accompanied by the singing of the angelic throng, His twelve years old adventure with the doctors of the Law, His baptism in the river Jordan, His mighty works and penetrating parables, the pictures of His great love and sympathy for the fallen and lost of earth, and His wondrous invitation to "come unto me all ye that labour and are heavy laden and I will give you rest", mightily impressed me. I saw in the prayer of Jesus in John 17th chapter, our Divine Master's great desire for the unity of His people, and their sanctification "through the truth." I could see no way of meeting the requirements of that wonderful prayer except through following the truth the whole truth and nothing but the truth, and I resolved, by God's grace, to be a Christian, simply a Christian, and to follow our divine Saviour as near as possible in all the things that His holy testament requires, without addition or subtraction or substitution. The truth and the truth only as a basis of Christian unity greatly attracted me, and this has proven a most precious asset in my course before the Lord. All the sectarian im-

opportunities and special pleadings, even in the most difficult times of stress and trial, have availed nothing with me. I could never exchange the precious name of Christ for a human name, or allow any human creed or constitution to divide honour with the divinely perfect constitution and system as exhibited in the New Testament. When once an honest soul has tasted the sweetness of the divine perfection of the gospel system it can never be satisfied with the human religious speculations and inventions and traditions that infest Christendom.

The tragic scenes of Calvary break down the barriers of the sinful heart. No other ever died like Jesus Christ. He had never committed one sinful act, never uttered a careless word, and not a single unkind thing had manifested itself in Him. His thoughts and words and deeds had always been as pure as the unstained flakes of crystal snow. But God had sent Him on a mission—a mission of tender love and mercy and salvation. He came to save fallen man and lift him up to the highest pinnacle of earthly peace and happiness and service and to provide for him a happy home in the Paradise of God. Divine wisdom and love and mercy had decreed that Christ must die and shed his precious blood for our sins, and to this task Jesus set himself and calmly and serenely and prayerfully He submitted to the most cruel treatment and most fearful torture, and He drank the bitterest cup of indignity ever meted out to man. He died praying for those who hated him. Weeping loved ones anointed and prepared his body for its burial, and as the quiet evening shades of that eventful day drew on they sadly buried the greatest hero and benefactor that ever graced the walks of life. The word of God had prophesied that God's holy Son must do all this for us, and that He must rise from the dead. Death had held its victims fast for four thousand years, and the darkness and gloom of the grave had witnessed no light to give relief to the regions of this dark domain. He himself had said to His disciples, "Behold I go up to Jerusalem" and will "suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." And these thoughts began to trouble His betrayers, and they took counsel to "make the sepulchre sure" and they sealed his grave with the Roman seal and set a Roman guard to watch that no man "steal His body" and declare that He had risen. But all the caution of Israel's fallen race, with all the worldly wisdom and power of Roman greatness, could not thwart the plans and purposes of the Almighty. On the morning of the third day after His crucifixion, the first day of the week—the day when in all Christian lands we assemble to worship our Heavenly Father through Jesus Christ—"there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door and

sat upon it. His countenance was like lightning, and his raiment as white as snow, and for fear of Him the keepers did shake and became as dead men." And Jesus Christ came forth to die no more. The resurrection of Christ is the greatest fact in the annals of history. He has shown us the way. He has robbed death of its awful sting. And we can now say with even greater emphasis and with deeper meaning and consolation than did David, "Yea though I walk through the valley of the shadow of death I will fear no evil for thou art with me, thy rod and thy staff they comfort me." The Christian has no grounds for fear. When the Christ in all His glory shall appear, with all His holy angels to take His people home, and when the woes and tortures of the last judgment are rending the souls of the ungodly, the Christian can, by the grace of God, stand serene in sweet anticipation of the eternal crown which awaits his brow. Sinner, why live longer without this priceless heritage? And why face the glorious return of Jesus Christ and eternity in such a hopeless plight as all the disobedient suffer?

In my reading of the gospels I was greatly impressed by the words of Jesus after his resurrection. His message was so plain and simple and embracing. "All power is given unto me in heaven and in earth, go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always even unto the end of the world." Mat. 28: 18-20. "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be condemned." Mark. 16: 15-16. "Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem." Luke 24: 46-47. It would be very difficult indeed to have a clear idea of the mission and will of Jesus without a knowledge of this great commission as set forth in the foregoing scriptures. The instruction therein given still forms the basis of all true gospel preaching. No different message has since been preached by the Spirit of God. Clearly these orders require us to believe, repent, and be baptized. Satan has succeeded—he has succeeded marvelously—in throwing controversies around this simple divine formula. He delights in making obscure the plain pathway to heaven. He has made his attack from every conceivable angle, and it would seem to me that at no point has his success been greater than in the miserable substitutes he has induced so many to accept in place of the divine order of things so plainly ordained in the scriptures. Man needs a simple system. His capacity demands it, and Jesus Christ gave it to us. On the day of

Pentecost when thousands of precious souls convicted of sin and believing in Jesus cried out: "Men and brethren what shall we do." the apostle answered, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is to you and to your children and to all that are afar off, even as many as the Lord our God shall call, and with many other words did he testify and exhort saying, save yourselves from this crooked generation. Then they that gladly received his word were baptized and the same day were added unto them about three thousand souls." Acts 2: 38-40.

When I came to these scriptures, and many other passages like them in the New Testament, and had studied them carefully, I could see no reason why the seeker should look or wait for lights or voices or manifestations as I had been taught to do. And neither could I see that God forgives the alien in answer to prayer. I had confidence that the word of God was right, even if all the world was wrong, and it is very plain that that divine word told penitent believers to "Repent and be baptized—for the remission of sins." I was a penitent believer. I knew no good reason why I should hesitate. If three thousand were baptized the first day of the proclamation of the perfected gospel then, I reasoned with myself, it must be an urgent matter. I had learned of a preacher, some thirty-five miles away, who would receive my confession of faith and baptize me as the apostles did their converts, and one clear Lord's day morning in October 1897, I rode a bicycle to where that preacher was. I took a seat in the morning meeting and when the invitation was given I arose and confessed my faith in Jesus. And that afternoon in the presence of many witnesses, I was led, as the Eunuch was led nearly nineteen hundred years ago, (Acts 8:38) into a place where there was water, and after the pronouncement over me of the sweetly solemn name of Father, Son, and Holy Spirit, I was gently lowered beneath the surface of that crystal stream, and raised therefrom to "walk in newness of life." I thus surrendered myself to the divine ceremony that consummates our union with Jesus Christ. Gal. 3:27. Rom. 6:17. The next Lord's Day I met with the nearest Church of Christ where we sung the hymns of Zion and prayed, and read the scriptures, and broke the bread and drank the cup in memory of our Divine Master. Acts 2:42, and I have continued so to do and have found encouragement and strength and blessing in striving to follow simply the scriptures and the primitive church.

Humanity is travelling a rugged road. We must prepare to face the issue and steel ourselves for the conquest. It matters not what a man is or what he professes to be he faces opposition. If he is a Christian even in the remotest sense, the whole unbelieving world is against him. If he is an unbeliever all Christendom pities

him. If he is a Romanist, he faces the continual criticism and opposition of Protestantism. And it makes no difference whether he be Presbyterian or Methodist or Congregationalist or Anglican or Baptist, or even if he renounces all sectarianism and is striving to live and believe and worship simply as a Christian, a member of the Church of Christ, he faces opposition. If he be broad he is not yet broad enough to please a large section of his brethren and he suffers the continual suspicion of the narrow sections. If he be narrow he may not yet be sufficiently narrow in some things, and he is regarded lightly by all the broad and liberal. There is no smooth or easy way of really being anything. We frequently get weary with the clamour of the different shades and types and sects. But there is one thing that I have decided—and from this course, God helping me, I never will depart. I shall follow Christ. I will be a Christian in as true and pure a sense as in my frailty I am capable, and will follow the testimony of our exalted Redeemer in as far as in me lies, in all that the word of God requires of me. I believe the Bible and am prepared to trust my eternal destiny, my weal or woe to its decrees. In following the divinely consecrated path that it ordains I may be called upon to suffer some extra opposition, but the extra effort is richly rewarded in the clear conscience, the blessed hope, the unwavering faith that the Bible way alone can impart to us. Real Christianity is the richest, purest, strongest, greatest system ever known to man. Its length and breadth and depth and height are unfathomable—immeasurable. It matters not how high our attainments in moral purity, in spiritual devotion, in benevolence, and in true greatness, our divine Master stands on a greater pinnacle, beckoning us to come still higher. "Blessed are they who do His commandments that they may have a right to the tree of life and may enter in through the gates into the city." Rev. 22:14.

M. Watterworth.

A ROMAN CATHOLIC ON A METHODIST LEG.

Dr. Grenfell, after amputating the limb of a Roman Catholic patient, wrote an appeal for a wooden leg to enable the man to move about. This was published in *The Congregationalist* and read by a Baptist woman whose husband, a Methodist, had worn a wooden leg, and had just died. So the Methodist leg given by a Baptist woman in answer to a Congregational appeal is now being used as a perfectly good interdenominational understanding.

NEWS AND CORRESPONDENCE

Estevan, Sask., March 8th, 1923.

Mr. D. McDougall,
West Gore, N. S.

Dear Brother:—Bro. Wilfred Orr and I were present this winter with the church at Danville, Illinois, studying the scriptures daily. The entire Bible was to be covered in three months, besides singing most of the hymns in the hymn book. We found the study and association both very interesting and very profitable, and we hope to have a part in a similar work next winter in Estevan.

During the winter we had the privilege of preaching at Bismarck, Illinois, and Perrysville and Covington, Indiana. Before being south we had often heard of southern hospitality, but after experiencing it we must say that the half had not been told us.

Bro. Orr and I returned to Estevan, March 2nd, and found the church there making good progress. I am now in a meeting at the Wood End School. The audiences are large and the interest especially of the young people is fine.

I think Bro. Rogers is at Regina now, and Bro. Orr is at Estevan preparing to go and assist him.

Brethren pray for us, and that the word may have free course in the hearts of the hearers.

Yours in Christ,

L. L. McGill.

Harper, Kansas, Mar. 14th.

My wife and I have been going among the churches from Louisville as far south as Florida and as far west as Texas and Oklahoma since last Nov. There is prevalent a great deal of missionary sentiment. The churches are ready to go forward greatly if the elders and preachers will lead them. One or two couples are expecting to go to Africa this year. Sister Cypert is to return to Japan. Some new recruits should be going there with her. China has 430,000,000 people and "we" have no one out there to teach them, but we must have as soon as possible. Who will go? The field is ripe! My home address is now 2229 Dearing Court, Louisville, Ky.

Don Carlos Janes.

Prince George, B. C. Mar. 11th, 1923.

Mr. D. McDougall,
Editor C. M. R.,
West Gore, N. S.,

Dear Bro.—Enclosed please find P. O. M. O., for five dollars, \$5.00 to apply on my subscription for the C. M. R.

I appreciate many of the articles printed therein from time to time take great pleasure in following the work of those with whom I am acquainted and especially enjoy the poetry by A. Burgess.

With best wishes for the success of the work entered into by the C. M. R. and staff.

I am sincerely as ever yours,

Chas. MacPhee,
Box 334.

St. Ann's, Feb. 26th, 1923.

D. McDougall.

Dear Bro.—I enclose Postal Note for \$1.00 for the C. M. R., for another year. I like it well especially the last three numbers, No. 17 and 18 of O. E. Payne, His Book on Elevating Music. It has the right ring, the word of God. Part of the congregation is clamoring for the organ and societies where I been meeting to worship God. It makes me sad that they do not follow the word of God more closely.

Your Bro. in Christ,

Alfred Moote.

GREAT BRITAIN.

From various churches comes the reports of the triumphs of the gospel of Jesus Christ, the power of God unto salvation.

Additions have been reported as follows, since our last issue: Aberdeen, 1; Belfast, 2; Bentley, 1; Bulwell, Coventry Road, 2; Cwmaman, 5; Derby, 2; Kirby-in-Furness, 1; Leicester, Andrewes Street, 3; Grafton Street, 4; Lindal-in-Furness, 6; Motherwell, 13; Percy Main, 2; Scholes, 5; Swindon, 1; Wigan, Rodney Street, 3; Newton 2; Glasgow, Coplaw Street, 1; Shamrock Street Mission, 6.—Bible Advocate.

AMONG OUR EXCHANGES.

FROM EXPERIENCE.

"In time of trial," said the preacher, "what brings us the greatest comfort?" "An acquittal," responded one of the congregation.

VOTE ON CHURCH UNION.

Toronto, March 14th.—Forty-five Presbyterians have voted for church union and two against it, according to an announcement made to-day at the church headquarters here. This includes the Presbyteries which voted yesterday.

PATRONISING THE CHURCH.

(From The Detroit Free Press.)

Bishop Brattan, at a dinner in Jackson, was genially patronised by a millionaire.

"I never go to church," the millionaire said. "I guess you've noticed that, Bishop."

"Yes, I've noticed it," said Bishop Brattan, gravely.

"I guess you wonder why I never go to church, don't you?" the millionaire pursued. "Well, I'll tell you why Bishop. There are so many hypocrites there."

"O, don't let that keep you away," said Bishop Brattan, smiling. "There is always room for one more."

The greatest cause of infidelity is the severe contrast between the preaching and the practice of Christians. You are constantly exercising influence upon people. The life of Christ exhibited by a man is a fragrant aroma, and the hungry world hails it with joy. Let your light so shine, said the Master. Ye are the salt of the earth, said the friend of sinners. As we think of all he was and is, and all he offers to be, we say with the good old lady who was shouting happy, "Bless his soul." We will have more to say on this subject later.—Tice Elkins.

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. Bruggess, 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.

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

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