

H. M. Evans

Christian Monthly Review

WEST GORE, N. S., CANADA

Vol. VIII.

JUNE, 1923.

No. 6.

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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, JUNE, 1923. No. 6.

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.

THE OAK AND THE IVY.

Beside a stately oak an ivy sprung,
 Its head and pendant leaves in sadness hung;
 "Oak" said the ivy, "bend your trunk to me
 And thus supported I may lean on thee."
 The oak replied, "My strength you may command,
 Thy pretty arm stretch forth, thy glossy hand;
 And take firm hold upon my rugged side,
 And I'll support thee whate'er betide;
 But bend I cannot tho I'm strong and firm,
 Come cling to me and then a lesson learn;
 If your ambition prompts you thus to climb,
 To wear these green and glossy robes, be mine;
 To grow together is the Master's will,
 And thus by unison our place fulfil."

"I wish to grow erect," replied the vine,
 "And independent you round me may climb;
 My strength you know, the winter's blast can bear,
 And my green robes the keenest frost may dare;
 Dependence then is not the boon I crave,
 Let me be free; my heart the storm can brave."

"'Twas not designed" the oak replied,
 "That thou should tower so high without a guide;
 Nor could you brave the tempest all alone.
 The blast would hurl you from your airy throne;
 On the ground would lie be you e'er so brave,
 With none to pity and none to save."

"Then take me to thyself thou noble tree,
 And let me escape so sad a destiny;"
 The vine exclaimed, "and let us then embrace,"
 They grew and flourished adding strength to grace
 Need I the moral point, the tale apply
 To State or Church or to the family,
 Be wise ye fools or else endure the rod;
 Who loves not home, their Country and their God.

Albert Burgess.

EDITORIAL.

Christianity does not consist in a proud priesthood, priestly vestments, costly church, imposing ritual, fashionable throng and pealing organ. These things are characteristically and distinctly *pagan*. In vivid contrast, Christianity is simply Christ-like.

INDIA MISSION.

On another page appears a communication from Bro. J. Madison Wright, offering himself as a missionary, to work with Bro. Govind Ram in India. We commend this proposition to the favorable consideration of the Brotherhood. Bro. Wright is a very capable, zealous, safe, sound, good and true man. Bro. Ram undoubtedly has the dynamic force, but perhaps needs a balance wheel, such as we feel sure Bro. Wright would prove to be. As Bro. Wright carefully points out the call, the means and the way are *scriptural*. Let the response be likewise scriptural.

OUR ASSOCIATE EDITORS.

"THE WATCHMAN'S ANSWER."

CHAS. W. PETCH.

In the April issue of the C. M. R., under the caption "Watchman, what of the night," Bro. H. M. Evans asks me to "speak out" in regard to my name being associated with "church lunches," "Pastors" and Rev's., and about conditions of the churches at Rodney and West Lorne.

I have been contending against the custom of giving the title "Reverend" to preachers of the gospel for twenty-five years, and

have refused the title many a time. But some will still try to tack it on to my name. I spoke against it at Rodney as clearly as at any other place; and I believe that few of the disciples at Rodney would apply the title to me or any faithful preacher. I do not see why "Com." used *Rev. V. J. Murray* (a young preacher) and *Evangelist M. Watterworth* and *Mr. Amos Tovell* in the same article, when all three stand in the same relation to the church so far as their work is supposed to be. A faithful preacher of the gospel does not need such "flattering titles" to give him prestige with sober minded people. See the words of Elihu in Job 32:21, 22 and consider their wisdom, all ye who are liable to write as "Com." has written.

The neglect of developing men in the churches to do the work of bishops, elders or pastors, has led to the modern one-man Pastor system, so prevalent among the denominations, and the "digressive disciples" have generally followed fast after their example. In some such congregations when "the pastor" is absent the church is almost helpless. The boasted leadership developing efficiency of their C. E. Societies is then seen to be not so efficient for developing the necessary talent as the work done by the churches who stand for the New Testament church organization alone. Paul said the Lord gave apostles, prophets, evangelists, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh the increase of the body unto the edifying of itself in love." Eph. 4:11, 12, 16.

The church in the early days of its existence, grew and spread throughout the whole Roman Empire and "turned the world upside down" with the simple organization as we find mentioned above. If it worked then, it will work now. It is working now. As we need no new gospel, so we need no new organizations. The old story of the cross is still God's only power unto salvation. All we need to do is to preach it fully and fearlessly (as I tried to do, Bro. Evans at Rodney and West Lorne.) And just so the church alone, as God's institution, is sufficient for all His purposes, if we will only work in it and through it. Why is it that some people will do more in a man-made institution than in the one God ordained? "The Church of the Living God is the pillar and ground or stay of the truth."

I was told at Rodney that I could not build a church today according to the New Testament pattern. I replied, "If I cannot build according to that pattern, I will not build at all." What would be the use? for "Every plant which my Heavenly father hath not

planted shall be rooted up." "In vain will we worship Him if we are teaching for doctrine the commandments of men." No! Bro. Evans the church at Rodney are not all ready to come back to the New Testament pattern. Some would like to see "the old paths" restored; as you will find some in most of their churches. But many of them have not been taught fully as to what the New Testament pattern is, and with such we need patience to teach them in love. Let us not forget to manifest "the meekness and gentleness of Christ" in teaching those who are erring and "out of the way."

The Editor of "The Lookout," a magazine used in their Sunday Schools, in the issue of March 25th, under the heading, "We are organized to death," in writing of the multitudinous organizations of to-day, says; "It is becoming increasingly apparent that . . . they (the founders and promoters) have assisted in erecting a veritable Tower of Babel. We have a great jumble of interests, each crying out in its organizational dialect for our attention and support." Again "all are beginning to see that as in apostolic days the church must be the centre, the church must be glorified, the church must lead." . . . "No one will gainsay the fact that we are in need of less machinery and more results. The present organizational scheme of the church is failing for several reasons." After giving four main reasons, he concludes, "We must unify our local Church Organization or its energies will be dissipated and lost." Just what we have been trying to convince them of for years; but experience is sometimes the best teacher. Yea! truly the church as Christ built it is being lost amid the Babel of human organizations. Where is her glory? Divided among Benevolent Associations, C. E. Societies, W. C. M. S's., Ladies' Aids and much of its missionary activities dominated by and swallowed up in the big U. C. M. S., etc., etc. Each of these institutions is credited with gifts and work done, and the church (so inefficient of itself) is reported as having done what little is left to her.

How can they sing, "I love thy Kingdom Lord the house of thine abode. The church our blest Redeemer saved with His own precious blood," while they give greater honor to these human inventions. Brethren let us get back to the church of the New Testament with its power and success.

In his "Declaration and Address," Thos. Campbell, stating the principles upon which he and his son and others started this Restoration movement, said "Our desire, therefore, for ourselves and our brethren would be that, rejecting human opinions and inventions of men as of any authority, or as having any place in the church of God we might forever cease from further contentions

about such things, returning to and holding fast by the original standard, taking the Divine Word alone for our rule; the Holy Spirit for our teacher and guide to lead us into all truth; and Christ alone as exhibited in the word for our salvation; that by so doing we may be at peace among ourselves, following peace with all men and holiness without which no man shall see the Lord." Again, "Without attempting to inculcate anything of human authority or private opinion or inventions of men, as having any place in the constitution, faith or worship of the Christian Church, or anything as a matter of Christian faith or duty for which there can not be expressly produced a "Thus saith the Lord" either in express terms or by approved precedent. For these principles I have contended for over twenty-five years, and if my life be spared, with my present knowledge of God's Word, I will contend for them twenty-five years longer.

But many will say, "The old ways will not succeed to-day, as times have changed." The only question with me is, "Is it God's way?" If so, I fear not for its success. He said, "My word shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereunto I sent it." If all religious teachers had as much faith in God's way and word, as they seem to have in man's way and word, the work of the Lord would prosper as in apostolic days. Thos. Campbell also said, "Indeed should Christians cease to contend earnestly for the sacred articles of faith and duty once delivered to the saints on account of the opposition and scanty success which in many instances, attend their faithful and honest endeavors, the Divine cause of truth and righteousness might have long ago been relinquished."

Success in God's work can come only through faithfulness to His will, Mt. 7 : 21-24. "Doing many wonderful works is not necessarily success in God's sight. Thos. Campbell again said, "Were we, then, in our church constitution and managements to exhibit a complete conformity to the Apostolic Church would we not be, in that respect, as perfect as Christ intended we should be? And should not this suffice us?" Such a church "is His body, the fulness of Him that filleth all in all." Eph. 1 : 23. "And ye are complete in Him" Col. 2 : 10. "Thoroughly furnished unto all good works."

"Our differences at most, are about the things in which the Kingdom of God does not consist, that is about matters of private opinion or human inventions. What a pity that the Kingdom of God should be divided about such things! Who, then, would not be the first among us to give up human inventions in the worship of God, and to cease from imposing his private opinions upon his brethren that our breaches might thus be healed? Who would not

willingly conform to the original pattern laid down in the New Testament for this happy purpose? (D. and A. by Thos. Campbell.)

Paul gave the ground of Unity to the Church at Corinth "That ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind, and in the same judgment." "If any man speak, let him speak as the oracles of God." On this basis we can have the Unity that Christ prayed for. On this ground the church was united and prospered for fifty years after the Campbells set forth the above principles. Brethren we plead for a complete return to the same ground in all things. We cannot leave this ground for the sake of "a Union," but we wish for all to stand on this safe ground where we can have unity and fellowship in Christ. If we walk in the light as He is in the light, we have fellowship one with another. But do not ask us to walk where that light of His word does not shine. We are ready to have fellowship with any and all who are willing to walk in that light.

Submitted in love for all who love our Lord Jesus in sincerity and truth.

Newmarket, R. S., Ont.

May 10th, 1923.

DANVILLE NOTES REVIEWED.

I feel sure that I can offer a few helpful thoughts to the brotherhood re brother Ernest C. Love's "Danville Notes" in Christian Leader of March 20, 1923.

In paragraph 2 Bro. Love says "I am still more doubtful than ever as to the Jews ever going back to Palestine;" tell us Bro. Love, when have the following scriptures been fulfilled: Jer. 3 : 1-10 and 14-18; Ez. 36 : 22 to end; Ez. 37 : 1-23; Hosea chapter 1 and 2. I would point out that the House of Israel (the ten tribes) and the House of Judah (Benjamin and Judah, the Jews) are separate and distinct and have been ever since the division under Rehoboam and Jeroboam, kings of Judah and Israel.

The scriptures cited say that the Houses of Israel and Judah shall be brought together and have one head. When has this been fulfilled? This cannot be fulfilled, but in a temporal way—it is not a spiritual amalgamation in the church of the Lord. The Gentiles are not included in the union.

Danville Notes, third paragraph: Bro. Love, The Elders are taught to feed the Church of the Lord, and you say there would be no need for Elders if they were not to use their *human* judge-

ment. Were the elders to *feed their human judgement* to the church?

Fourth paragraph: Baptism, Communion and the organization of the church is Biblically prescribed, but the matter of meeting and carrying on the meetings is not. Think again Bro. Love, The Lord prescribes that we assemble in the church on the first Day of the week. Acts 2 : 42 Acts 20 : 7 and 1. Cor. 11 : 17-24. When we meet in one place, have we done so by the authority of the elders or of God? When we read, exhort, sing, pray, break bread and take the collection and teach on the first Day of the week; who has led us, the elders or the Saviour?

True, we could meet at 11 a. m., or 3 p. m., but have the elders power to say "We meet one Lord's Day at 11 a. m., and the next at 3 p. m." By mutual consent the whole church agrees to meet at 11 a. m. When the church has met, who has prescribed for the meeting? Not the elders. We have met by the "thus saith the Lord." The 11 o'clock was not mentioned by the Lord, but we are taught by the Lord to meet.

A place and a time is implied in the command, altho not stated. Could we meet and still not gather into one place? No one can say, yes. God commands that we meet, and that implies that we meet in one place. Could we meet and not at a particular hour? No! The command to meet implies that it be at some hour, and altho not specified it is clearly implied that it be at some hour of the day. When we have met at any hour on the first Day of the week we have complied with the divine will and not any *human* one and there is nothing to fuss over.

Fifth paragraph: Bro. Love says, there is no passage of scripture specifically authorizing every *act of worship*. What act of worship do you engage in Bro. Love, without authority from God? There are things we do which are *subservient* to acts of worship, but the act which God commands is the *act of worship*.

John Simms starts for the place of worship ten miles from his home, drives eight miles, turns around and goes home. Has he assembled and worshipped with the assembly? No! Did he *do* anything? Yes! What he was doing was in order to worship, but he did not worship; obey God.

No authority for song books, says Bro. Love. Does not the command to sing imply that we sing something? Certainly so, just as the command to meet implies that we travel to get together. While not stated, it is enjoined by a necessary inference, and is therefore imposed upon us by the Lord. It is not enough to begin to do an act, we must complete the doing of it. (2 Cor. 8 : 11.)

While the Lord did not in a word say "use song books" He clearly implied the same. Can we sing psalms, hymns and spiritual songs without words? Can we have singing without notes?

Even the cow makes notes by her bawl. The words and notes are enjoined in the command to sing. One is ordered to split the wood. No axe is mentioned. Its use is implied.

Meeting-houses: No authority for: God commands His people to meet together in one place—in a sea? a snowbank? Have ye not houses to eat and to drink in? The command to meet in one place implies the providing of the place. The Lord sent His *disciples to prepare the place* for them to assemble. The church met in the *house of Aquila and Priscilla*. Paul preached to the gathered church in the upper room at Troas.

The church is commanded to meet and it is the *church which is to obey and provide* the place for the meeting. Surely this will suffice.

Bible Colleges: I will agree with Bro. Love this time, taking for granted he means the modern "Bible College" of today—an organization, a society with officers and government of its own. True, there is no authority by precept, example or inference—away with them.

Bible Classes: Mistaken, Bro. Love. To hold or conduct a Bible Class is to *teach* the Bible, else it is no Bible Class. Philip conducted a bible teaching in the chariot; Paul in the upper room, in the jail and beside the river. Many others could be cited. The Lord said "where two or three are gathered together in my name, there am I in the midst of them. (Matt. 18 : 20.)" This teaching is to be done in season and out of season—that would be all or any time. *Mid-week meetings* are treated on in the foregoing. A meeting any time to teach the Word is authorized.

Invitation Songs: The church is commanded to edify the unlearned or unbeliever when he is present, and the church is taught to admonish in song, therefore the Word of God authorizes invitation songs.

Calling a preacher: What about Cornelius calling Peter. It may be that if there were more men so enthused with the love of the Saviour that they would *go* and preach, instead of waiting for a call to an easy seat, it would result in a thousand times more good.

I did intend to deal with the remaining items and would point out authority for each, but space forbids at present. I have all deference for Brother Love and have written as I have seen my duty.

In brotherly kindness,

H. A. Rogers.

WORLDLY HONOR AND POPULARITY.

BY S. WHITFIELD.

In all ages of the world men have loved worldly honor and popularity. There seems to be a weakness in human nature along this line, for there are only a few men who are not fond of it, and who do not seek it. The devil knows this well, and when he wants to lead people astray, who are hard to reach in any other way, he can use worldly honor very freely and to great advantage.

The sects know how to hold people. They give them some position in the church or in some of their societies, and by so doing they can hold them and use them to carry out the end that they have in view. Of course they have some trouble in trying to keep down strife and jealousy, for worldly honor and popularity are pretty sure to lead to these.

"And Balak sent yet again princes, more and more honorable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, let nothing, I pray thee, hinder thee from coming unto me: For I will promote thee unto very great honor, and I will do whatsoever thou sayest unto me, come therefore, I pray thee, curse me this people." Num. 22 : 15-17.)

So we see that Balak wanted to use Balaam to curse the people of God, and Balak said that he would promote Balaam to great honor if he would do this. Balaam wanted to go, and he did go although it was contrary to the will of God. Balak was willing to pay the price and Balaam, like so many others, could be bought. Men who can be bought with so small a price are not worth much. When people are for sale the devil soon finds it out, and he is sure to buy them over. A man, who is a man, will stand up for principle and truth regardless of the price.

"And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words; because I feared the people, and obeyed their voice." (1 Sam. 15 : 24.)

Saul was told to go and utterly destroy the Amalekites. He kept Agag the king and some of the best of the flocks and herds to offer a great sacrifice to God. He did this because he listened to the voice of the people. The voice of the people led Saul astray, and it is sure to lead man in the wrong direction. We ought to obey God and not listen to the voice of the people. But Saul liked worldly honor and popularity. Hear what he said to Samuel, "I have sinned; yet honor me now, I pray thee, before the elders of my people, and before Israel." (1 Sam. 15:30.) This was a weak point in his life. Untold harm has been done because people have loved worldly honor.

The devil offered Jesus all the kingdoms of this world and the glory of them if he would fall down and worship him. This was offering Jesus great honor, but the Master could not be bought.

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

The trouble with these people was that they did not have the conviction and courage to do what they believed to be right. Lots of people would obey God, but they are not prepared to deny themselves and take up the cross and follow the Master. A man told me that he would be a disciple, but he said that he could not stand the persecution that disciples are called upon to endure. There are plenty of people who love the praise of men more than they do the praise of God. We ought to obey God whether it pleases people or not.

Pilate said that he did not find any fault in Jesus, and he also said that he had power to release him, and he did seek to release him; but when he was told that if he released Jesus, he was not Caesar's friend, he delivered him to be crucified. Pilate realized that if he would release Jesus he would lose his worldly honor and popularity. He was not prepared to do this. He loved his worldly honor so much, that he would rather let Jesus be crucified, than to lose it. People have thought favorably of Pilate, but it may be that he was more guilty before God than many who are considered to be bad. We should stand up for principle and truth regardless of what people think or say or what we may lose of this world.

Jesus said that he did not receive honor from men. His supreme object was to please his Father and do his will, and this course did not bring him worldly honor; and since it did not bring it to Jesus, we may not expect it to bring it to us. Jesus sought the honor that would come from God alone, and this is what we should do.

Worldly honor and popularity are only vanity. Christians should flee from such things and live and work for that which endures forever.

"Be of the same mind one toward another. Mind not high things, but condescend to men of low estate." (Rom. 12 : 16.)

We should pray to the Lord to keep us humble and poor in spirit. God has good things in store for us if we only are satisfied to live a humble life in His service. We must not forget that before honor is humility, and the first of the seven things that God hates is a proud look.

"THE ISRAEL OF GOD."

BY J. L. HINES.

In this article, "The Israel of God," Bro. John Laurenson, of Carman, Man., takes issue with me. Below I give his letter and my reply.

"Dear Brother Hines:—I read your letter in the C. M. R., of Feb. 1923, "The Israel of God." You say, "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." I have searched out a few passages of scriptures, which I think prove that the Jews will go back to the land promised Abram, Isaac and Jacob, and that Israel will go back separately one of a city and two of a family (Jer. 3-14.) If the passages I am sending you do not prove that the Jews and part of fleshly Israel will go back to the land promised to Abram, Isaac and Jacob as inheritance, please tell me the meaning of this through the Review or by private letter.

Isa. 2 : 1-4, 14 : 1-3, 25 : 6, 7, 27 : 6-12, 43 : 5-9, 60 : 8-14, 61 : 4-9, Jer. 3 : 11-18, 23 : 1-8, 32 : 36-42, 33 : 7-9, 46 : 27, Ez. 34 : 11-16, 36 : 8-11, 37 : 11-28, 38 : 8

Your Brother in Christ,

John Laurenson.

We are glad to let our brother be heard through the C. M. R. His efforts to prove that the Jew will again go to Jerusalem, is as good as can be made, but not one passage he brings forth even intimates such. Let's try them.

Isa. 2 : 1-4, was fulfilled in year 30 A. D., Acts 2 : 14-36, 11 : 15, Joel 2 : 28. Isa. 14 : 1-3 explained by verse 4.

Isa. 25 : 6, 7, the whole of chapters 25, 26, 27, are fulfilled in Christian age, beginning A. D. 30.

Isa. 43 : 5-9, fulfilled in Christian age.

Isa. 60 : 8-14, and Luke 4 : 18 with Isa. 61 : 1, and see when this was fulfilled.

Isa. 61 : 4-9, read Luke 4 : 18-21 in connection.

Jer. 3 : 11-18, read Deut. 12 : 2 a plea for Israel to return to the law.

Jer. 23 : 1-8, explained in verses 5 and 6 of same chapter.

Jer. 32 : 36-42, read verse 36, fulfilled at return of Jews from Babylon.

Jer. 33 : 7-9, verse 11 explains this one.

Jer. 46 : 27, read verse 26.

Ez. 34 : 11-16, explained by verses 23 and 24.

Ez. 36 : 8-11, concerning return of Jews from Babylon.

Ez. 37 : 11-28, fulfilled in Christian age.

Ez. 38 : 8, read verses 1-6, concerning ones here referred to.

For Bible study upon this question, read Gen. 12-17 chapters, in connection with Gal. 3-6 chapters, also Rom. 9th chapter and Eph. 1st to 2nd chapters. You will find that we (all Christians) are the "Israel of God," and that we are travelling to the heavenly Jerusalem, the capital city. Rev. 21.

2316 Ohio Ave.

Cincinnati, O.

COVINGTON-CINCINNATI.

BY J. L. HINES.

The tent meeting at Ludlow, Ky., continues with unabated interest. Bro. J. L. Davis closed his part of the meeting the evening of the 13th, with seven baptized, three from the Christian Church and three taking membership.

Saturday, the 12th, Bro. R. C. Hammons called on "the Rev. Dr. Webb," "pastor" of the Fifth Street Christian Church, and asked for permission to use the baptistry the following Lord's day, but the titled gentlemen said this: "Yes you may have the baptistry, up on one condition." What is the condition?" "That you people quit sowing dissension among my members. He was then asked: "Do you mean to try to place restrictions on the preaching of the Gospel in Covington, Ky.?" He replied: "No, no, NO, NO, but if you want to use the baptistry and have the nerve to so do, go a head." We baptized in the Ohio. I wrote Webb a letter, asking him to defend his "my members" and practice, but up to this good hour he is as dumb as an oyster and as silent as the grave.

Brethren, it is my honest conviction, that the Digressives, as a rule, are the most inconsistent, intolerable, selfish, cowardly people I have ever met. They claim one thing and practice another. They will fraternalize with the sects, and plot and scheme against loyal brethren, but at the same time say: "Oh, yes, we can worship God with or without the instrument." One digressive church in this country proved to me that they had rather hear a tin-pan piano than a true Gospel preacher. I met a singer not long ago who refused to sing where there is no instrument. Yet there is not to be found one who will meet me in this field, on the public platform, and discuss the differences. Even Z. T. Sweeney has not the nerve, for it has been proven that he will not debate his own proposition. J. J. Walker nor J. B. Cowden won't do it.

The church at Covington is growing. More outsiders are coming, and we are continually finding members. The hall was

filled the last Lord's day and we were all made to rejoice in the good work that is being done. We are all looking forward to the day when we can have our own house in which to meet and worship. We lack \$1,000 of having the necessary amount to build. Brother, won't you sit right down now and send us a donation towards this fund. Address me 2428 Jefferson Ave., Norwood, Ohio.

WHAT I SEE.

By J. L. HINES.

I see a number of crying, fretting, squalling "babes in Christ." Some brethren never get beyond this stage of development in life, but are content to cry and whine if their "big" brethren begin to do something which will develop the muscle.

I see the country dotted with little congregations, who are content to meet in private dwellings and rented halls, but never put forth an effort to reach the world about them.

A number of men calling themselves evangelists, go about disturbing the brethren over nonessentials, such as literature, Bible Schools, Re-Baptism, right hand of fellowship individual communion cup etc., instead of preaching the gospel.

I notice a lack of Bible reading among disciples of Christ. So many are content to take what the preachers says, as though he were infallible.

I notice that when one local church withdraws from a brother for disorderly walk the other local churches do not respect the decision.

A good many brethren do not respect the law of the land, to say nothing of God's law.

Some brethren get their feelings hurt very easily and then expect others to fly to them with soothing syrup and eye salve, as though they were a very precious jewel and the church could not function without them.

If you do not want to be branded, "a digressive," don't hustle for Christ and his church, but sit back and listen to old wives, fables, foolish questions, gossip and back-biting, preach once on Sunday and be sure to say nothing to offend "our neighbors."

PARAGRAPHS.

By H. M. EVANS.

The writer had the privilege of talking to the brethren at Woodgreen, Ont., from May 27th to June 3rd, along the line of our lectures on Bible study, showing God's plan of redemption from "times eternal" unto the "ages of the ages", without any human aid by way of "helps," "expedencies," or any human help whatever. Our last audience was the largest of any and all expressed their appreciation of our short labor among them.

* * * * *

Woodgreen is the home of our faithful brother, S. Whitfield. Without any hesitation we say that there is no danger of this congregation going after human devices in any form whatever, and with brothers D. L. and E. J. Purcell as well as many others who stand for the defence of the old Jerusalem gospel this congregation is safe from innovations. May their kind increase.

* * * * *

On Saturday (D. V.) we start for Jordan and St. Catherines to labour with the brethren there for a week, or so. The outline of our Bible Studies in lecture form will be followed with large colored chart, the same as at Woodgreen, Ont. Never was there a time in the history of the world when faithful Bible teachers and students were needed more than they are now. "Quit you like men, be strong." Don't dilly-dally with Delilah.

* * * * *

We hope to see reports in print soon, from Bros. Watterworth, Petch, Tallman, Keffer and those acquainted with that so called Union effort, regarding Rodney, West Lorne, Rosedene as well as other places. Again we say, "Watchman, what of the night."

* * * * *

There are two preachers in Canada who have divided churches and established "factions." One "faction" is about dead and the other one will sooner or later, die also.

Churches are warned of these two men, for what they have already done they will do again. Let us all strive to "keep the unity of the spirit in the bond of peace."

* * * * *

The audiences of the Church at Selkirk, Ont., still continues

with fair interest. A Bible study was started on the first Sunday in May and has a nice attendance. We hope to have another protracted meeting in September next. A good preacher has been secured as well as a leader of Song. Visiting brethren are always welcome among us.

Selkirk, Ont. June 14th.

OUR CONTRIBUTORS.

THE BEST WAY.—No. 2.

"What must I do to be saved?" is the question every responsible individual should ask himself whether a child of God or not.

Paul and Silas told the Philippian Jailer to "believe on the Lord Jesus Christ and thou shalt be saved, thou and thy house." Faith is the first essential.

Peter commanded the Pentecostians to "repent and be baptized every one of you in the name of the Lord Jesus Christ unto the remission of your sins." No member of the Church of Christ disputes that repentance is the second step on the pathway into Christ.

The Saviour himself said, "Everyone therefore who shall confess me before men him will I confess before my Father who is in heaven." This confession is made "with the mouth unto salvation," Rom. 10:10, and is the confession of our belief in the Divine Sonship of Jesus. Acts 8:37, Matt. 27:11. Hence we readily agree that the third step in the plan of Salvation is Confession.

We observe the Ethiopian eunuch goes down into the water after his confession and is there baptized. Rom. 6:3-5, Col. 2:12, et al, teach us that baptism is a burial in and a resurrection from water. From all the scriptures we are able to find on the subject we learn that the apostles practised immersion for baptism and therefore to be safe and sure on this point we are buried with our Lord and raised to walk a new life.

Thus far not even a sectarian will deny that we are saved. Thus far we have travelled the straight and narrow path, have taken the safe and sure course. What shall we do now? Begin to take our own way? Let our own judgments and opinions guide us henceforth? God forbid! The Israelites were saved by faith and bap-

tism unto Moses in the cloud and in the sea, but with most of them God was not well pleased, for he caused over 600,000 of them to perish in the wilderness. "Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted," I Cor. 10:6. The wilderness wanderings are a type of our journey through this world, and if we do not follow the course plainly mapped out we will perish as did God's people of old.

Wherefore let us take heed unto ourselves and our teaching and practice, "not forsaking our own assembling together as the custom of some is, but exhorting one another, and so much the more as ye see the day drawing nigh. (Heb. 10:25).

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries. A man that hath set at naught Moses' law dieth without compassion on the word of two or three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace? For we know him that said, vengeance belongeth unto me, I will recompense. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." (Heb. 10:26-31.)

We must assemble upon the first day of EVERY week, or if we habitually neglect the assembly we have trodden under foot the Son of God and have done despite unto the Spirit of grace. Wherefore there is now no sacrifice for our sins.

"But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul."

Since "whatever is not of faith is sin," what order shall we follow while assembled together to serve and worship God?

According to Acts 2:42, the disciples continued steadfastly in the apostle's teachings and fellowship in the breaking of bread and the prayers.

Teaching is first and it should always be APOSTLES' teaching. Singing is teaching and admonishing one another, and is included in the first item.

Fellowship is second, and the same Greek word is translated communicate: "communicating to the necessities of the saints" (Rom. 12:13); "communicate unto him that teacheth in all good things," Gal. 6:6; "to communicate forget not, Heb. 13:16. Upon the first day of the week let each one of you lay by him in store as he may prosper. I Cor., 16:2. The apostles taught fellowship in

the matter of giving, and taught when it should be done. What better time than their order in Acts 2:42 after the teaching?

Breaking of Bread is third, which expression includes partaking of the cup. Matthew, Mark and Luke give us the instructions regarding this most important part of the service, as also does Paul in I Cor. 11. After the supper they sang a hymn, and engaged in prayers. Thus the thrilling scenes of that memorable night were kept vividly before the early disciples' minds. They did it afterwards in remembrance of Him who suffered and died for their sins.

The order given in Acts 2:42 apparently was that followed by Jesus, John 13, 14, 15, 16, 17, and by the early disciples (Acts 20:7-11). As God's order is best in Faith, Repentance, Confession and Baptism, His order is best while assembled together, i. e., teaching, fellowship, Breaking of Bread, and prayers. We would not think of changing His order of entrance into the Kingdom. We would not think of changing His order in the Kingdom.

By holding fast to the New Testament practices, we glorify Jehovah through His Son Jesus.

L. L. McGill.

(For the C. M. R.)

For them also which shall believe on Me, thro their word. Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou Father, art in me and I in thee, that they may be one in us.

Why did our Saviour pray so earnestly for unity? "That the world may believe that thou hast sent me." Jno. 17:20-21. Yes! it was that the world might be led to look unto the world's Redeemer, through the unity, the love, joy and peace which prevailed in His glorious Church. Evidently our Saviour desired His Church to be recognized and known before the whole world by the unity and peace among its members, as long as the world should stand? Is the Church of the Lord so recognized to-day? How sad it is to have to acknowledge, that tho we claim to be members of this Church of our Lord, yet we CANNOT show to the world that unity that was so dear to the heart of our Lord and Master. Brethren, what is the reason? the law of the Lord is perfect, yes PERFECT absolutely, so we cannot lay the blame there. No! the blame is elsewhere. Then where is the trouble? It is this we have failed to walk by the Law of our God, either through ignorance or presumption. Yes! like the poor man of old who dared not lift up his eyes to heaven, we need to pray with all the sincerity and longing of our souls "God be merciful to me a sinner and open the blind eyes, to bring out the prisoners from the dungeon and them that

sit in darkness out of the prison house." Isa 42-7. "Let us fear God and keep his commandments for this is the whole duty of man" Eccl. 12-13, "And this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him and walk in darkness (or disobedience) we lie, and do not the truth, but if we walk in the light, as he is in the light, we have fellowship one with another and the blood of Jesus his Son cleanseth us from all sin" 1 Jno. 1, 5-7. Yes! here is the secret of Unity "If we walk in the light in loving obedience to His laws) we have fellowship one with another.

"Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same judgment." 1 Cor. 1, 10. So then we learn that God would have us all speak the same things, but how? "Speak as the oracles of God." 1 Pet. 4, 11. He would have us be of the same mind, how? Let that mind be in you which was in Christ Jesus. He desires us to do the same things, by what rule? in His name (authority); also He commands us to speak the same word. Paul says in Gal. 1, 11. "For I make known to you brethren, as touching the gospel which was preached by me, that it is not after man, but it came to me through the revelation of Jesus Christ." V. 8. "But though we or an angel from heaven should preach any gospel other than that which we preached unto you, let him be anathema" (accursed); yes Paul repeats it—let him be accursed. So it behooves us to see to it that we preach this same gospel, line upon line, precept upon precept, is that all? let us see. "But wilt thou know, O vain man, that faith apart from works is barren." James 2, 20.

Yes! God demands we teach the truth, neither adding nor taking from it; he also demands we obey the truth, neither doing more, nor leaving anything undone of all that he has commanded. If we teach more we stand condemned, if we teach less we stand condemned, if we change his appointments in any way whatever we stand condemned, by the very Word we preach. Only as we stand upon the foundation of the apostles, Jesus Christ himself being the chief corner stone, is it possible to enjoy that unity for which our Saviour prayed so earnestly in the outpouring of His soul to the Father.

The Word of the Lord comes to us "Awake thou that sleepest and Christ shall shine upon thee." Brethren, let us examine ourselves, what is the dearest wish of our heart? is it to see Jesus our redeemer exalted above every selfish desire of our hearts and of the brethren. Or do we not care if His holy laws are trampled under-

neath men's unhallowed feet to make way for the doctrines and opinions of men. "For I shrank not from declaring unto you the whole counsel of God. Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified. Acts. 20, 27-32.

Brethren, the time is fleeting and we shall not pass this way again, let us work as we have never worked before to restore and to build up the walls of Zion, so may we be ready to go in with the Bridegroom to the marriage supper.

[Remark.—The above is from one of our new Western Contributors. We predict that his name will become well known later on. Ed.]

"THE GREAT COMMISSION."

Christ's resurrection and subsequent appearance during the forty days in which he walked and talked on earth until the time that he was taken up into heaven are recorded in the last chapter of each of the gospels, Matthew, Mark and Luke, and in the last two chapters of John, and also the first chapter of the Acts of Apostles. Shortly before his ascension He appeared unto the eleven and after He had unbraided them for their unbelief and hardness of heart for not believing that He had risen from the dead, He gave them what is known to be the "Great Commission." Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you alway, even unto the end of the world. (Matt. 28-19, 20). This is the greatest commission ever made by divine authority and far greater than any made by man. It is great in its origin, originating with God; great in its design for its design is to save souls; great in its extent for it extends from one end of the earth to the other. It reaches to the end of time, and its influence, goes through the vast eternity. Jesus sent his disciples out on a commission before this (Matt. 10), but he restricted them, saying they should go only to the lost sheep of the house of Israel. If Jesus

had made no other commission than this then we would never have had the privilege of hearing the Gospel message preached. But as Christ gave this commission there is no distinction, no limitation he says, "All Nations."

Jesus told them what to preach. They were to tell the story of the cross. Christ did not leave them to preach according to their own ideas or personal preferences. He commissioned them to preach the gospel—this alone. All gospel preachers from that day to this have preached under that commission. Men who do not preach the pure gospel under the commission of our Lord and Saviour Jesus Christ have no right to preach at all.

Matthew, Mark and Luke, all give the account of this great commission. When we put these three records together we have the great commission in its entirety. Just before Christ's ascension we read that he commissioned his disciples thus: Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatever I commanded you; and lo, I am with you always even unto the end of the world. (Matt. 28 : 19, 20.) Mark says the Saviour then and there said: Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. (Mark 16 : 15, 16.) Luke says he said: "Thus it is written, that the Christ would suffer and rise again from the dead the third day; and that repentance and remission of sins should be preached in His name unto all nations, beginning from Jerusalem. (Luke 24 : 46, 47.) Now when we put these three records together we have the three main requisities, faith, repentance and baptism, all together for the remission of our sins. When we take these three together we have the conditions of pardon for an alien sinner.

And behold, I send forth the promise of my father upon you; but tarry ye in the city, until ye be clothed with power from on high. (Luke 24 : 49.) Then He blessed them and he was carried away from them into heaven.

How did the apostles understand the commission? This is a question which some may ask. We see clearly demonstrated in Acts of Apostles that they understood just what Christ commissioned them to do. Repentance and remission of sins should be preached in Christ's name to every creature among all nations beginning at Jerusalem. The first chapter of Acts tells us how the Apostles came to Jerusalem and waiting for the promise of the Saviour that they should be clothed with power from on high.

And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a

sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder like as of fire, and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the spirit gave them utterance. (Acts 2:1-5) Now the apostles had a right to preach and Peter was the first one to preach under the Great Commission. He preached Jesus unto them. In the book of Acts we have all the evidence that is necessary to show us that the apostles did exactly as they were commissioned to do. They preached faith, repentance and baptism, and many were turned unto the Lord.

We also are living under this commission and the same as they were asked to do in days of old we are commissioned to do, "teach all nations." Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city. (Rev. 22 : 14.)

Myra B. Hjorth.

WHAT ABOUT THOSE "WEIGHTS" ?

"Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and hath set down at the right hand of the throne of God." Heb. 12, 1-2.

Who are the witnesses the writer here speaks about ? In the previous chapter he takes us in mind, back to the beginning of creation, then starting with Abel who in obedience offered an acceptable sacrifice to God (by faith), he recounts to us some of the many acts of faith, of God's noblemen down through the ages. Then we are reminded how the harlot Rahab perished not with the rest who were disobedient. How the judges of Israel through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong. Women received their dead by a resurrection; and others were tortured, not accepting their deliverance; that they might obtain a better resurrection. Yes here is the answer, now we understand why they were willing to endure torture, imprisonment, and even death, why they had grace to suffer ill treatment and destitution. What upheld them in their wanderings as they were driven outcasts over deserts and mountains, without home, without food, without decent clothing. They had *faith in God*, and yet the writer declares these all died not having received the promise, for which they were looking forward

with such eager longing. What a glorious faith is here pictured to us? What an inspiration it should be to all the children of God, from then till the end of time? "For ye brethren were called for freedom". Gal. 5.13. "I therefore the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace." Eph. 4, 1-2. Do we realize, I wonder, the true meaning of these words "called for freedom"? Called to be sons of God, fellow citizens with the saints, and of the household of God", "heirs of God and joint heirs with Christ." Rom. 8:17.

Therefore, says the writer of Hebrews, let us lay aside *every weight* and the *sin* which doth so easily beset us, and let us run with patience the race. Do I hear some one ask what race? Why it is evident he means the Christian race, the struggle of right against wrong, the race for preeminence in our lives of the laws of Christ, to the overthrow of obedience to Satan. For he immediately commands us to look to Jesus, who is the author and perfecter of our faith. Sometimes it seems that surely God's people do not realize they are called into a race, they rather appear to be loaded down with every conceivable weight the heart of man could invent, and instead of getting busy stripping themselves of those things which hinder the growth of love to God in their hearts, (and will eventually kill it) many appear to be even loading themselves with more. But says one, what do you consider would be weights? In our text the writer says definitely to lay aside the sin which overcomes us easily, (by that he means some habitual wrong we are continually giving way to,) with some it may be blasphemy, with others it may be taking what does not belong to them or again it may be lying or slandering or gossiping. Now! what is a weight? in the sense here used, it is evidently intended to convey the meaning of burden or something that hinders, or keeps us from doing our whole duty, and running the Christian race in complete faith and patience. Then since "faith comes of hearing, and hearing by the Word of God" our faith will naturally be in perfect harmony with the commands of our King. Hence it follows, to lay aside every weight, means to lay aside everything not in accordance (or obedience) to His Will, or that keeps us from giving our King our complete whole-hearted obedience. For example, if I am running a business that calls for crooked work to make a living at, (as some claim of some businesses today, which I strongly doubt) then that business is a weight, and Jesus my King calls upon me to lay it aside. Again if you are in a business that keeps you from attending with God's people around the Lord's table upon the first day of the week, that business is a weight to you that Jesus calls you to lay aside. Then

once again supposing you are a parent, and life seems so busy, you do not seem able to find time to train your children, and to bring them up in the nurture and admonition of the Lord, what about it ???

Brethren if such be the case, there is a weight somewhere, or it may be two or three weights that Jesus calls you to cast aside, in order that you may "make your calling and election sure," and your children may enjoy their rightful heritage as children of Christian parentage. But ! some one says, supposing we cannot cast off these weights, what then ? Let me ask one question, supposing Christ had not cast off His eternal weight of glory and come to this earth and died for you, what then ? yes what then ? Brethren we and our children would be condemned forever, without one ray of hope; but Christ has paid the ransom, He gave up His all, that He might redeem you and me.

Brethren are we willing to let a few paltry earthly possessions and opinions prevent us from walking with Him in white, when that glorious resurrection morn shall dawn ? Let us away with these weights, these stumbling blocks of the world and Satan, for they will not only keep us outside the pearly gates, but our children and loved ones as well; yes our children are looking to us for a Christian example, are they getting it ? We are exhorted to "cast all our care upon Him for He careth for you." Yes, Jesus will help us, only let us study His Word and *obey* it.

Paul says "I can do all things through Christ who strengtheneth me", and verily Paul's Christ is our Christ and has promised "my grace is sufficient for thee." Then again Paul reminds us we have not yet resisted unto blood striving against sin." Jesus does not ask this of us, but he does ask us to sacrifice, (if we love Him) those things which hinder us from obeying Him, and which will eventually bar us from entering the Holy City. Which, brethren, are we going to choose ? Jesus asks us for our unqualified obedience, we must obey His every command, then He has promised we shall walk with Him in white, and throughout the endless ages of eternity shall bask in the sunshine of His love. But if we choose *not* to obey Him, *not* to cast these weights off which are dragging us down, the wrath of God abideth on us, and our eternal portion will be punishment and separation from God and His people and all that is holy and beautiful and worth having. *Which shall we choose?* These are only a few, but there are other weights just as necessary to cast off, perhaps a love of pleasure or idleness, or it may be opinions formed before we were converted and which we have never measured by the law of the Gospel. This the writer exhorts us to do when he says, "looking unto Jesus the author and perfecter of our faith." Yes we must look to Jesus who is our King for the

laws by which we must walk. He will tell us how we are to live, what we are to do, and what not to do, He will give us faith and courage, and by studying His holy life we shall reflect as in a mirror the glory of His holiness. Who could name one reason why Jesus is not worthy of our wholehearted love and service ? *Who ?* Did He not leave all the glory of heaven and come here to give us an example of how to live, to give His own life a ransom, a sacrifice for us ? Is He not now our friend and mediator before the Father in heaven, and has He not promised that if we will faithfully obey and serve Him He will one day take us Home to Heaven ? And oh best of all does He not love us with a love beyond compare ? Truly Jesus is a friend worth having who will stick closer than a brother, who will be with us in life and in death, a pilot for the troubled stream of Jordan. How much my brother and my sister do you know about Jesus ? How much do you know of His love ? How well are you acquainted with His glorious law of liberty, the gospel ? Can you honestly say Jesus is your friend, your counsellor and guide, yea and your own familiar friend in whom you trust ? If not, why not ? Also if not, when do you expect to get acquainted with Him ? Has God promised you shall live for ever ? If not, why not get ready at once to meet the Judge of the whole earth ? You may not see another sunrise. God knows, you do not. There is one thing you and I and the whole world knows, that Jesus will come again, not this time as Saviour, but as Judge, Brethren, this should be the thought of greatest joy to the Christian, is it to you ? It is if you love and are striving to obey His holy laws, if not, let us have a downright thorough spring clean, let us delve into the corners of our hearts and oust those lurking weights, casting them from us for ever, that the word of our God may have free course in our lives. "These things saith the Amen, the faithful and true witness, I know thy works, that thou art neither cold nor hot; so because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth. Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one, and miserable and poor, and blind and naked, I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eye salve to anoint thine eyes, that thou mayest see. As many as I love I reprove and chasten; be zealous therefore and repent." Rev. 3.14-19. "He that overcometh, I will give to him to sit down with me in my throne."

Surely here is incentive enough to overcome mountains of difficulties.

Be strong !
We are not here to play—to dream, to drift,
We have hard work to do and loads to lift,
Shun not the struggle,—face it; 'tis God's gift.

THE APOSTLE PAUL.

Bethel Vine.

Paul was born in Tarsus, but was brought up in Jerusalem at the feet of Gamaliel. There he was instructed according to the law of his fathers. At this time he was called Saul and was in religion a Pharisee and advanced beyond many of his own countrymen.

He was very zealous in his religion for he did much to hinder the followers of Christ. He says himself that he was exceedingly mad against them and persecuted them even unto foreign cities.

Paul, however, was very willing to turn when he was shown the truth. We find that after he had seen the light and heard the Lord speaking to him he was led into Damascus. There Ananias came to him and told him that the Lord had sent him that he might receive his sight. Then there fell from his eyes as if it were scales, and he received his sight, and he arose and was baptized. Paul did not say, "Almost thou persuadedst me" and then turn away forever, but he obeyed there and then.

Paul was one of the most faithful and enduring men of which we read in the Bible. Though he was stoned and left for dead, imprisoned and endangered in many other ways he still preached for Christ. When Paul was about to make his departure as he puts it, he writing to Timothy, says "I have fought the good fight, I have finished the course, I have kept the faith." This indeed is a great thing to be able to truthfully say.

GREAT BRITAIN.

How The Cause Prospers.

Additions to churches reported: Twynholm, London, 6; Sussex Road, Southport, 5; South Wales churches, half-year increase 18; Rodney Street, Wigan, by E. G. Rockliffe, 13; Harrison Road, Leicester three months by W. Webley, 50; Arkham-in-Furness, 3; Birmingham, Anderton St., 2; Bournville, 2; Bristol, Thrissell Street, 2; Burslim, 3; Cwmaman, 2; Edinburgh, 4; London, Twynholm, 7; Mansfield, 2; Southport, Sussex Road, 5; Ulverston, 4; Wakefield, 3; Wigan, Rodney Street, 7. Two hundred and twenty-two baptisms and forty restorations were reported for 1922 in Lancashire and Cheshire District, showing a net increase of fifty seven.

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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