

Christian Monthly Review.

WEST GORE, N. S., CANADA.

VOL. IV.

JUNE, 1919.

No. 6.

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CHURCH DIRECTORY.

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

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

CALGARY.—Church meeting place, 15th Avenue, between 4th and 5th Streets West.

Lord's Day—Bible Study, 10 a. m.; Breaking of Bread, 11 a. m.; Preaching service, 7.30 p. m

Wednesday evening — Prayer and praise 8 p. m.

Secretary, W. W. Scott.

VICTORIA, B. C—Church meets at 585 Bolskin Road, Lord's Day, 11 a. m., to commemorate the Lord's Supper.

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

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

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

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

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

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

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

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

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

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

MONTREAL, QUE.—Church meets in Y. W. C. A. Rooms, 294 Park Ave., Montreal. Secretary, P. L. Pratley, 469 Clarke Ave., Westmount, Que. Phone 6200.

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

WEST GORE, N. S.—Church meets for worship and edification at 10.30 a. m. Bible Study and Worship at 7.30 p. m. D. McDougall, Elder. W. H. Burgess, Clerk.

JORDAN, ONT.—Church meets on Lord's Day, at 10 a. m., for Bible School At 11 a. m., for Worship. O. E Tallman, Evangelist.

ST. CATHARINES, ONT.—Church meets on Lord's Day at 10 a. m., for Bible School. At 11 a. m. for worship. At 7 p. m. for preaching. Wednesday at 8 p.m, Bible Study. J. Madison Wright, Evangelist..

CARMAN, MAN.—Church meets on Lord's Day at 10 a. m. for Bible School. At 11 a. m. for worship. At 7. p. m for Gospel preaching. Wednesday 8 p. m., Bible Study.

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

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

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

BEAMSVILLE, ONT.—Church meets on Lord's Day at 10 a. m. for Bible Study. At 11 a. m. for worship. At 7 p. m. for preaching. Wednesday at 8. p. m., Bible Study. L. J. Keffer, Minister.

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

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

Christian Monthly Review

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

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D. McDOUGALL, Editor and Publisher.

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O. H. TALLMAN,

J. L. HINES

W. F. COX,

CHAS. W. PETCH.

VOL. IV.

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

No. 6.

'Tis Worth While.

Give the world your gladness.
'Tis worth while;
Sun the souls around you
With your smile.
Pass life's blessing onward,
Do not keep
The grain you garner, if
You would reap.

Strive to stamp Love's impress
As you may,
On the world's sad visage
Day by day.
Wreath life's tears and shadows
With a smile.
Live for God, and count it
All worth while.

He who betters living
Serves life's end,
He who smooths the footpath
Is a friend;

He whose heart is gentle
In his touch,
Where God's weary suffer,
Serveth much.

NEWS NOTES AND EDITORIAL COMMENT.

Fair Play.

On another page will be found an article from the learned Dr. Evans, on "That Form of Teaching." In this article some very drastic statements are made. For instance, "The sprinkling of water upon an individual, whether infant or adult, is not taught in the New Testament Scriptures." This, however, is practiced by

churches of which many of our highly esteemed subscribers are members; and these good people must have fair play; that is, they must have a chance to defend their practice, which has been assailed. So if they can show New Testament example or command for this practice, they are invited to do so, and shall be given equal space. If they succeed in doing this, then the Doctor must adopt their practice and get in line with them. On the other hand, if they fail to do this, they must abandon a practice which cannot be done in the name of the Lord.

Let it be thoroughly understood that this is not a sectarian paper. That it is not a paper for the defence and propagation of doctrines and practices borrowed from the Romish Church of the dark ages; but that it is a free and independent paper, set for the doctrine and practice of pure and simple New Testament Christianity.

Unity.

With a few more observations we conclude, for the present, our consideration of the great question of Unity. From reports of the late Methodist Episcopal Centenary Conference we glean the following:

Bishop Thomas Nicholson, of Chicago, said, "The hunger of the people for the Word of the Bible is an indication that the world is passing through not only the period of industrial reconstruction, but a period of spiritual reconstruction. The church has been in its first stage of growth until now. A greater field lies before

it, that of bringing about Christian Unity; the work of reaching people of all the world with the Christian religion."

Howard A. Musser, a missionary to India, said, "Within twenty-five years there will be no Methodist Church, no Presbyterian Church, no United Brethren Church or other denomination. The Churches will be one, with one cause, one doctrine. What the church will be called I do not know. We are approaching the day of Christian Unity."

Dr. L. C. Murdock, of New York, said Methodism was dying out in the country for want of ministers and home missionaries.

Dr. Nicholson closed by saying the object of the Centenary was to make the nation from Maine to California virtually Christian, and of spreading to all the nations of the earth the same blessings that we plan for ourselves.

I wonder if these people who so ardently long for unity, will ever become willing to *let down the bars* which prevent unity. These, as we have pointed out in former articles, are denominational names, denominational creeds, denominational schools, and denominational papers. Not till these unauthorized fences are let down will unity be possible. Will the Methodists cling to these things and still pray for unity?

The Bishop of London (Anglican) advocates unity of Anglicans and Methodists, but has no concessions to make. With his church he stands (or falls) with the "Historic Episcopate". Unity he would gladly have if all others would come to *his* position. But he has no humanisms, no non essentials, no doctrines or commandments of men, no relics of

medieval papacy, to discard for the sake of unity. What essential difference is there between these peoples that should bar them from unity and fellowship? Will their differing views regarding the "Historic Episcopate" exclude them from the fellowship of saints or damn their souls?

When those who talk of unity become willing to drop their humanisms, and to take the Word of God alone as the only authoritative and all-sufficient rule of faith and practice, then, and not till then, we will have the unity of the Spirit in the bond of peace.

Japan Christianized.

At the World Prohibition Conference, Toronto, May 22, Dr. Minosuki Yamaguchi, representing Japan, stated that 1200 members of the Temperance League of that country are Christians. He was sure that before very long Japan would be Christianized, and this would be followed by a remarkable advance in prohibition legislation. Thank God and take courage.

OUR ASSOCIATE EDITORS.

"That Form of Teaching."

The whole christian world acknowledges the fact that the Christian system is built upon the death, burial and resurrection of Christ, and it is not at all surprising that the scheme of redemption rest upon this substan-

tial fact and constitutes the foundation of the Church; nor is it at all unreasonable that each ordinance of the church should be intended, by its Great Head, to be a monument of this great event and an illustration of this cardinal truth.

Baptism and the Lord's Supper are the two great ordinances that strikingly illustrate the foundation principles of this great, glorious and magnanimous system of Divine favor, and none but the Divine mind could conceive and inaugurate mementos and illustrations so simple and yet so vivid and full of meaning.

The sinner, in his death to sin, burial in the waters of baptism, and resurrection to a new life strikingly illustrates the foundation principles of the Christian system—the death, burial and resurrection of Christ—and thus manifests his faith in, and acceptance of the Divine plan and conditions of pardon. It is this to which Paul refers in Rom. 6 : 17, 18, when he says, "Having obeyed from the heart that form of teaching being then made free from sin." The death, burial and resurrection of Christ constitutes the: "form" (mould or pattern) to which the individual decides to conform his life by dying to sin, burying the old man with his affections and lusts and rising from the watery grave to walk the new life, and Paul says he is then "made free from sin," and Paul still further exhorts, "If ye then be risen with Christ seek those things which are above" (Col. 3:1.) Having, then, "risen with Christ" thus accepting the "form (mould or pattern,) he is continued to conform his life to that pattern.

The Lord's Supper is a monu

mental institution, erected to the memory of a crucified, but risen Lord. Paul declares that we are saved by the gospel if we keep in memory this precious truth (1 Cor. 15: 1-4). The table of the Lord is spread upon the "first day of the week", the day upon which He rose from the dead (Mark, 16: 19; Acts, 20:7), and this, by the way, does not mean monthly, quarterly, or yearly. The mind that is not biased by human "creeds", "confessions of faith," or "disciplines" can easily see a weekly observance of this memorial feast. "Do this in remembrance of me," says Jesus (Luke, 22: 19, 20) and Paul further adds, "For as often as you eat this bread and drink this cup, do you show the Lord's death till He come" (1 Cor., 11:26), thus both baptism and the Lord's supper are both retrospective and prospective institutions; retrospective as regards the death, burial and resurrection of Christ, and prospective as regards the second coming of our Lord and the resurrection of our bodies. Therefore, both become public proclamations and ocular demonstrations of the fundamental principles of the gospel—the death, burial and resurrection of Jesus.

The passages here quoted and cited only need primary definitions of the words they contain and need no acrobatic performances, nor theological gymnastics, nor contortions to make them understood.

The various doctrines and dogmas of sectdom have been conceived in and born of the speculative brains of theological doctors and the Scriptures have been warped and twisted out of shape to support their speculative

theories. If the Lord Himself cannot be depended upon to deliver so important a message as the conditions upon which He proposes to pardon the sins of the sinner, in language that can be easily understood by the common people, upon whom can we depend? Who, in our day, is presumptuous and egotistical enough to assume the role of the Lord's interpreter? Alas, theological doctors travel the road that angels fear to tread. See Gal. 1: 6-9; Rev. 22: 18, 19.

The sprinkling of water upon an individual, whether infant or adult, is not taught in the New Testament Scriptures. It is monumental of nothing and means nothing. Those who teach faith in Christ, repentance and immersion in water as the scriptural conditions of pardon are accused of preaching "water regeneration". What do they call the sprinkling of water upon a yearling infant and sometimes even one a month old? We have known parents, who, fearing their sick babe was going to die, called in the "clergyman" to sprinkle a few drops of water upon the innocent little thing to save its little sinless soul, and yet these same preachers cry out "water regeneration" when they see a believing penitent immersed.

What is there in the practice of sprinkling anyway? Is there any faith, or repentance there? Well, what is there in it? Come "fess up" Why "water regeneration", of course, and that with a vengeance.

Scriptural baptism must be preceded by faith and repentance and requires: (1) Water (Acts 8: 36); (2) Much water (John 3: 23) (3) Going down "into the water"

Acts 8 : 38) (4) Baptism while in the water (Acts 8:38); (5) Coming up "out of the water"; (Acts 8:39) (6) A form of birth (John 3:5); (7) A form of burial (Rom. 6: 3, 4); (8) A form of planting (Rom. 6:5). Infant sprinkling requires neither faith nor repentance. It requires just simply "water" and precious little of that. Who says "water regeneration" now?

Wyoming, Ont., April 14, 1919.

Calling Upon God.

It is a good thing to call upon God, and God is pleased with us when we do this from the heart, especially when we are satisfied with his will, and are determined to go in that way. We are depending on God for all we are, for all we have, and for all we do. Without Him we cannot do anything. We need to call upon Him for help, for guidance, and for strength. We are depending on Him for salvation. It is therefore only reasonable for us to go to Him often, and call upon His name.

We may be sure that if we go to God in the right way, that He will not turn us away. He will not disappoint us. He is not hard to approach. When we draw near to him, he will draw near to us, and will bless us. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given" (Jas. 1-5). God will not scold or reprove us when we come to him. Even as the most faithful parents are glad when their children go to them for help, guidance, and instruction, so God is pleased with us when we feel that we cannot get

along without His help. He has told us to ask, and he is glad when we do. Often we do not receive because we do not ask.

"And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." (Acts 2-11)

This is a passage that people like to quote, and one that they seem to find a great deal of comfort in. They say that all the sinner has to do is to call upon the name of God, and he will be saved and right there, without doing anything more. They think there is authority in this passage to claim salvation without baptism. They want to make the plan of salvation easier than Christ has made it.

"For there is no difference between the Jew and the Greek: for the same Lord over all is rich upon all that call upon him. For whosoever shall call upon the name of the Lord shall be saved". (Rom. 10 : 12, 13).

Paul is here showing that there is no difference between nations, as far as salvation is concerned. The Jews said that they would be saved, and all others would be lost; but Paul shows that it is whosoever that calls on God that will be saved. Jesus said that anyone who was weary and heavy laden could come unto him, and find rest. He also said that if any man will do His will, he will be saved. John said that whosoever will might come and partake of the waters of life.

If people would remember the connection in which certain expressions are found, it would help a great deal in understanding the Word of God, and it would keep them out of a lot of trouble. People take advantages with the

Bible that they do not take with any other book. They seem to lose their everyday common sense when they open the Bible to read and study. We need lots of faith when we read the scriptures, but we must retain our common sense.

Who does not know that when children call upon their parents for help that they are willing to do what the parents require, when it is reasonable, and within their reach? Who should not know that when we call upon God that we are willing to do what he says? All that God asks of us is easy and within our reach. Who should not know that when Jesus put a certain thing in his Word as a condition of salvation that it is always afterwards included and understood as a condition of salvation. Faith, repentance, confession, and baptism are conditions of salvation to the person coming to Christ. So if the sinner, or whosoever will, calls on God, and is willing to comply with these conditions, he will be saved. Jesus said, "Why call ye me, Lord, Lord and do not the things which I say"? "He that believeth and is baptized shall be saved".

S. Whitfield.

Giving.

In a recent issue of "The Christian Guardian", a Methodist paper, which is published in Toronto, appeared several articles on the question of tithing. I was pleased to have the privilege of reading them, and they were interesting to me. Some points were made which I would like to approve of.

It was claimed by the different

writers who had practiced tithing for some time, and some of them were farmers, that nine-tenths of their money would go as far and it was worth as much to them as the whole of it had been before they started to tithe. Now I believe by my own experience that this is true. The word of God teaches this very lesson. It shows that we are blessed by giving, and that if we withhold from the Lord what we should give to him that it leads to poverty. It is easy for God to bless and prosper us when we please Him by doing His will.

It was also claimed that when a tenth was given that the Lord's treasury always had money in it, and that there was always something for every worthy cause. I also believe that this is true. When this tenth is laid aside all we have to do is to go to the box and get it when it is needed or called for. Duty to God should come first. We should give the first and best to him. If I understand this matter, many Christians miss a great deal of happiness and real pleasure and good in not giving more than they do. The Master said, "It is more blessed to give than to receive".

Much was said about how the different ones could tell what to tithe. One writer said that some people would try to drive as hard a bargain with the Lord as they do with men. Let us be careful, for the Lord knows all about us. He knows us better than we know ourselves.

One writer even said that the modern way of raising money by suppers was not the Lord's way.

Another one spoke of people saying that tithing was the law; but he said that Jesus approved of it in Matt. 23 : 23. Jesus did

not deal with tithing as he did with keeping the Sabbath. Jesus knew that the Sabbath law would pass away with the law, given by Moses; but he did not teach that the question of tithing would pass away. We say that all the principles and all that was good for man that was found in the law has been brought into the new will. Was tithing a principle? and is it good for us now? Do people who tithe now give more than those who do not? Are some Methodists ahead of us, in some points, at least? Let us remember that we have been bought by the blood of Christ, and all we have and all we are belong to God. Let us think on these things.

Now do not think that I think more of "The Christian Guardian" than I should. All truth and good come from God, and we should be willing to accept it who ever calls our attention to it. But let me say that most of the teaching that I found in this paper was secular. People that do not know much about the Bible cannot teach much of it. "Out of the abundance of the heart the mouth speaketh." Then when preachers do not want people to obey all the Word of God, it is better not to tell them all of it.

S. Whitfield.

What Must I Do To Be Saved?

All who are outside of the church, the Kingdom, the house or the family of God are in the Kingdom of Satan. Therefore sinners and lost. The whole atmosphere in which the sinner lives is darkness, filled with sceneries of misery, heart aches and only temporal pleasures. He has nothing

to live for nor hope for, but gropes about in this darkness and lets sin eat at his vitals, and drag him farther into the slimy pits of Satan. His days are few, and full of trouble. He sets his mind on the uncertainty of riches. He accumulates wealth, and dies to leave it to others. His last hour is the darkest, for he has served Satan—his master, and all that he sees in store for him is the torments of Hades and the tortures of the Hell of fire, which last throughout the ceaseless ages of eternity. Sinner friend, will you thus live and die, when the good Lord is willing to save you? Come along with me, from the "hum drum life" of the world and let us sit together under God's shadow, and with honest hearts, and minds unprejudiced, search for the way from earth to Heaven.

Prophecy Concerning Christ.

"Behold a virgin shall conceive and bear a son, and shall call his name Immanuel" (Isa. 7:14) The same quotation is recorded in Matt. 1:23. "He was despised and rejected of men; a man of sorrow and acquainted with grief; and as one from whom men hide their faces He was despised and we esteemed Him not. Surely He hath born our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on Him the iniquity of us all." (Isa. 53: 3-6)

"I will raise them up a prophet

from among their brethren, like unto thee; and I will put my words in his mouth and he shall speak unto them all that I shall command Him. And it shall come to pass that whosoever will not hearken unto my Words which He shall speak in my name I will require it of Him." (Deut. 18: 18-19.)

Come with me to the little town of Bethlehem of Judea, and there view the little babe, that is, wrapped in swaddling clothes and lying in a manger; for there was no place for Him in the Inn. The wise men worship Him, but the cruel Herod would take His life. Let us watch, with the angels, the child as He is carried by His parents into Egypt, then up to Nazareth; where He afterwards makes His home. The child grows in wisdom and in favor with men. At the age of twelve he is in the Temple at Jerusalem, both hearing and answering questions. The Doctors of Law were astonished at His questions and answers. His mother calls for Him, and He goes home and is subject to His parents. At Nazareth he, no doubt, works and toils in the carpenter shop with his father. When he was about thirty years of age, he walked from Nazareth to John at the Jordan (about sixty miles) to be baptized of him. "But John would have hindered him, saying, I have need to be baptized of thee, and cometh thou to me? But Jesus answering said unto him, suffer it now; for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus when he was baptized, went up straightway from the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming

upon him, and lo, a voice out of the heavens saying, "This is my beloved son, in whom I am well pleased"; (Matt. 3: 13-17).

Come on with me sinner friend, and let's follow Jesus through His personal ministry. He walks by the Sea of Galilee and calleth to Him twelve men, whom he afterwards called apostles. Next we ascend the mountain slope and hear him instructing these men; for the great work before them. (Matt. 5: 6-7) He goes through the land from north to south, from east to west, doing good, healing the lepers, casting out demons, curing the maimed and halt, raising the dead and preaching to the poor. He was a friend to the old, the young, and to the sinner and the righteous. Always a present help in the time of trouble and distress. The burden of His heart was the salvation of souls. The foxes had holes and the birds nests, but the Son of Man had not place to lay His head. When worried and tired He found rest in the mountains, praying to God. The Jews, as a nation, rejected Him, the Pharisees and Sadducees hated Him and conspired at different times to put Him to death. The devil tried on three occasions to get Him to accept the Kingdom of men and earthly pomp. His mission on the earth was to do His Father's will, (Jno. 6:38) and to fulfil the law and the prophets. (Matt. 5:17).

His hour to die for the world is at hand. Judas, one of the twelve betrays Him for thirty pieces of silver. Let us now go to the garden of Gethsemane, and sit with the disciples under the hoary olive tree and watch. The man of sorrow goes a little way and falls

prostrate upon the ground, and in agony and pain, prays unto God, "My Father if it be possible, let this cup pass from me; nevertheless, not my will, but as thou wilt." (Matt. 26:37). This He did three times, but it was not possible for the cup to pass from Him, and men's souls saved. The mob comes and leads him away to be crucified. The disciples flee. There is no friend to console Him in this hour of trial, but He must drink the bitter cup alone. He is tried, but contrary to every code of law, is condemned, a crown of thorns placed on His head, a scarlet robe put on Him, and the heavy cross placed upon His shoulders. Through the streets of Jerusalem the mob sways with madness, mocking Him, striking Him with reeds, and spitting upon Him. He falls beneath the cross, but on He is led like a sheep to the slaughter. "Hark! I hear the dull blow of the hammer swinging low, they are nailing my Lord to the tree."

They raise up the cross and drop it into the place prepared for it, and I see the flesh of the Son of God tear, agony as it crosses His face and the blood streaming down His face. I hear Him say, "Father forgive them, for they know not what they do." There is none to help, for it seems that all friends had forgotten him, and even God, for His voice must have rent the air when He cried, "My God why hast thou forsaken me?" He said; "It is finished". — bowed His head and gave up the ghost. The sun became darkened the earth reeled a pace, God refused to look on the scene and the veil in the temple was rent in two. Thus the Lord died between two thieves. (Matt. 26 and 27.)

Why all of this suffering? you ask, well it was for you and for me, as we have already found in Isaiah's prophecy, and as Paul says, "Without the shedding of blood there is no remission", (Heb. 9:22.) On the third day Jesus arose from the dead, notwithstanding the Jews had placed a guard at the tomb, and appeared unto His disciples by the space of forty days. (Acts 1: 1-6.)

Come with me to a mountain near unto Jerusalem, and there hear the last words of the Son of God to His disciples, just before He ascends into Heaven. "All authority hath been given unto me in Heaven and on earth. Go ye therefore and make disciples of all the 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 always even unto the end of the world." (Matt. 28: 18-20). Again, "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: 16). Again: "Thus it is written, that the Christ should 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 the nations, beginning from Jerusalem — but tarry ye in the city, until ye be clothed with power from on high." (Luke 24: 46-49.) Matthew, Mark and Luke record the commission differently, but it takes the sum of all the parts to make the whole. Then we read, "All authority is given unto Me in Heaven and on earth; go ye therefore and preach

or teach to every nation, or the whole creation, the gospel, and he that believeth, repents and is baptized into the name of the Father, and the Son and of the Holy Spirit shall be saved; or have the remission of sins. This preaching to begin from Jerusalem, after the Holy Spirit comes from on high."

More next month.

J. L. Hines.

OUR CONTRIBUTORS.

Items and Otherwise.

What are you doing to help make it a Semi? Let each one get one subscriber.

We may not be able to do one great thing, but we can do many little things, which will make ourselves and the world better.

It is that which we hold ourselves accountable and responsible for that we will accomplish.

If we see ourselves as others see us, it might keep us out of many mistakes and blunders.

For the last forty years we have been dancing to the music of German kulture, for the last four years we have been paying the fiddler.

If God purifies the nations through sword, famine and pestilence, and the individual through fiery trials, the church must teach the fatherhood of God, and the brotherhood of man. God who gives equal rights to all, and special privileges to none, classifying his loyal followers as his

children.

Life is too short for anything but the best, therefore we should be up and doing for the Master.

It should not be "What is the most pleasant or convenient", but "What does God ask of me?"

When everything else fails us, we can always rely upon the promises of God.

Our final reward is for faithfulness not greatness.

E. F. W.

NEWS FROM OUR CORRESPONDENTS.

Notes From Western Ontario.

I was with the brethren at Blackwell on May 11th, and we had two interesting and profitable meetings. On my way home I had a few minutes at Wyoming to visit with Brother and Sister Evans. Sister Evans is still unable to walk, but she is still hopeful that she will be able to walk some day. Her general health is gradually improving. She has been bright, cheerful, and patient during all these years. We, who are able to get around and attend to the duties of life have a lot to be thankful for.

In a letter from Sister Sarah White, of St. Catharines she says, "I read some good articles from your pen in the little monthly paper. I love to read from the pens of our own Canadians brethren. I am so glad that we have a paper of our own, though it is small. It is yet in its infancy,

and there is hope of its being a weekly in time". I like to write and am glad that my work is appreciated. I trust that what she says will encourage our Canadian writers, and that it will lead more of them to write. There is encouragement in what she says for our editor too, and I think I can refer to it without giving him the big head. If it is the Lord's will, I trust Brother McDougall, that we will have a weekly in due time.

S. Whitfield.

Watseka, Ill., Apr. 21, 1919.

Dear Bro. McDougall:

I send you a new subscription in this and will send more and a remittance soon. Send Review to Lewis J. Vaught, Alvin, Ill., U. S. A., and charge to me.

I baptized one, a noble young man, here at Bismarck, Ill., on yesterday. Send me six sample copies if you can.

Your Bro.,

Andrew Perry.

Beamsville, Ont.

We hope to be able to report a grand time at our June meeting, with a large attendance. We hope you will be among those who will enjoy it with us.

Our church attendance and interest is improving all the time, and trust it continues.

On the 6th of May the writer laid to rest the remains of our aged brother, Bro. Moses Tufford who died in his eighty-fourth year.

He was baptized by Bro. W. D. Campbell some thirty odd years ago. He was a cripple since his early boyhood, but was highly esteemed and loved by the community and relatives.

Our season of seed time is getting late; but we trust Our

Heavenly Father to give us a fruitful harvest time.

In hope of resurrection to Life Eternal,

L. J. Keffer.

Rosebud Creek, Alta.

April 21, 1919.

Mr. D. McDougall,
Christian Monthly Review,
West Gore, N. S.

Dear Bro. McDougall:

I am just in receipt of the April copy of the "Review", and while having had time to merely glance through it, I find it contains some very good material.

I have been away from Calgary since last May, my family and I having settled in the above district. Regret that there is no church of the New Testament order within miles of here, but we endeavour, whenever possible to drop a word in season.

I presume the C. M. R. has been sent on regularly to Calgary, although I have not been regularly in receipt of same. Kindly have it forwarded as above. Am enclosing \$1.00 to cover subscription.

I note you still have my name as Secretary in the Church Directory. Kindly get in touch with the present Secretary, Bro. W. W. Scott, 436-12th Ave. N. E., Calgary.

Wishing you every success,
Sincerely your brother in Christ,
A. Weston.

Wardsville, Ont.

April 28th, 1919.

Dear Bro. McDougall:

Please find enclosed order for \$5.50. Fifty cents to apply on subscription and five dollars for support of Review. Wishing you every success, we remain,

Yours in Christ,

Mr. and Mrs. E. J. Purcell,

PUBLISHER'S DESK

On a recent Lord's Day, while the writer was keeled up with an attack of swelled head, (not the kind Bro. Whitfield alludes to) our young brother W. H. Burgess conducted the meeting for worship very acceptably waiting upon the Lord's table, and attending to the apostle's doctrine. Only this once in several years have I been relieved of this service of the table of the Lord.

We are obliged to decline the kind invitation to be present at the Annual Meeting at Beamsville. We like to be only where we can be *useful*, and indications are that we would only be *ornamental* at that meeting. But thank you all the same.

Brethren, a good strong all-round pull will put the Christian Monthly Review "over the top" for this year; and if you do that, I promise you that we will attempt a Semi at the beginning of the New Year.

Acknowledgment Christian Monthly Review.

Mr. and Mrs. E. J. Purcell \$5.00
S. Whitfield 4.00

Some folks have no enemies because they never have any positive convictions, and never outspokenly stand for anything. People who do things in life will always have some enemies, for there are plenty of folks in the world who hate success. The Lord could have had a very smooth time in this world if he

had avoided any clash with the existing customs and doctrines, religiously or politically, but when he came as a teacher, as one who outspokenly condemned sin, the sinners with one accord began to fight him. It is a good thing to have the opposition of some folks, even now.—A. W. Young.

Most Christians need to discover that they are not proprietors apportioning their own, but simply trustees or managers ("stewards", Ed.) of God's property.

AMONG OUR EXCHANGES.

A Healthy Viewpoint.

If you desire to have a broad, healthy point of view, observe the horde of restless, unhappy people who have failed to find happiness through the worship of false gods and who find it only after having found a purpose that would serve humanity. They will teach you a lesson on the futility of striving after the things that have no useful end. Get a healthy viewpoint on life.

That grand "Whosoever will", what a wonderful "Bill of rights" it is to each of us. How we ought to treasure it, and rejoice in its wonderful privileges, and most of all how we ought to use it in serving our blessed Lord—Gospel Worker.

Church Directory.

Simcoe, Ont.—Worship at 11 a. m. each Lord's Day at the home of Dr. Lily Jackson. Travelling brethren welcome.

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