

Christian Monthly Review.

WEST GORE, N. S., CANADA.

VOL. IV.

JULY, 1919.

No. 7.

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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 welcome.

MONTREAL, QUE.—Church meets in Y. W. C. A. Rooms, 2094 Park Ave., Montreal. Secretary, P. L. Pratley, 469 Clarke Ave., Westmount, Que. Phone 6200.

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

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

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, Published Monthly in the Interest of Primitive Christianity at

WEST GORE, NOVA SCOTIA, CANADA.

50 Cents in Advance.

D. McDOUGALL, Editor and Publisher.

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H. M. EVANS.

S. WHITFIELD,

O. E. TALLMAN,

O. H. TALLMAN,

J. L. HINES

W. F. COX,

CHAS. W. PETCH.

VOL. IV.

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

NO 7.

Get a Transfer.

If you are on the gloomy Line,
Get a transfer.

If you're inclined to fret and pine,
Get a transfer.

Get off the track of doubt and gloom,
Get a Sunshine Train, there's room,
Get a transfer.

If you are on the Worry Train,
Get a transfer.

You must not stay there and complain,
Get a transfer.

The Cheerful Cars are passing through
And there is lots of room for you,
Get a transfer.

If you are on the Grouchy Track,
Get a transfer.

Just take Happy Special back,
Get a transfer.

Jump on the train and pull the rope,
That lands you at the station Hope,
Get a transfer.

EDITORIALS.

WORK.

Report of Sermon at Lord's Day
morning meeting, College Hill
Church of Christ, West
Gore, June 22, 1919.

(By D. McDougall.)

READING, 2 Thess., 3:7-12.
Text, Ex., 20:9, "Six days
shalt thou labor and do all thy
work."

Parallel Scripture, Ex., 23:12,
"Six days shalt thou do thy work,
and on the seventh day thou shalt
rest; that thine ox and thine ass
may rest, and the son of thy
handmaid, and the stranger, may

be refreshed."

The Lord thought that six days of work and one of rest was a good arrangement for man and beast. But we have crowds of people in these days who know better and want a better arrangement; something better than God ever thought of—judging by their clamors for a five-day week and a six-hour day.

Very early in the history of our race an edict went forth which has never been revoked, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen., 3:19).

This means simply that man must work for his living. In direct contradiction of this edict of God, we sometimes hear indolent people, as an excuse for not working, say the world owes them a living! The world owes the idler nothing—unless it might be a horsewhipping. Let them hear another mandate from the Lord, recorded in the New Testament: "For we hear that there are some which walk among you disorderly, working not at all. . . . Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness *they work*, and eat their own bread," (2 Thess., 3:11, 12). Idlers are commanded to work, and have no right to eat bread which others have earned by honest work. "For even when we were with you, this we commanded you, that if any would not work, neither should he eat, (2 Thess., 3:10). The necessities of life can only be produced by industrious labor. The Lord will do His part in the production of these only when men do theirs.

If men are too indolent to do their part, God will not do it for them, and they will suffer for lack of the comforts of life. The edicts of God and the laws of Nature are inexorable. They cannot be set aside or disobeyed with impunity.

"There are six days in which men ought to work" (Luke, 13:14). And how many hours make a day? Our Lord says there are twelve (John, 11:9). But we hear crowds of striking men clamoring for a five day week and a six hour day; a week's pay for five or five and a half days, and a day's pay for six hours. These people want exorbitant pay for little work. Their only principle seems to be just as much pay as possible for as little work as possible. This principle and the whole course of these strikers is destructive of industry, by which alone the comforts of life can be made easily accessible to the masses. At the same time these brainless hoodlums are howling at the high cost of living. Too stupid to discern that the high cost of living can only be reduced by *more work*, by increased production. While there is little work and little production, the cost of commodities is bound to be high. The only way to reduce the cost of living is for every working man to *get to work*, and work diligently, a full day, a full week, and whenever possible, overtime. Speed up production and lower prices will follow. There is no other way. This can never be accomplished by strikes. They accomplish only the opposite, by the destruction of industry and the decrease of production.

Work, since the fall, is one of the necessities to the well being of man. Instead of being a curse,

as some regard it, it is one of our greatest earthly blessings. Our physical as well as our spiritual health require it. Dyspepsia, debility, death, soon overtake the idler, who, by his idleness, gives more inviting opportunities for those moral and spiritual disorders, from which the diligent laborer is in a larger measure immune.

Dignity of Work.

Many regard work as ignoble, and service as a disgrace. The contrary is true. Idleness is disgrace. Slothfulness the most ignoble of vices. God himself is the greatest worker in existence. He made the worlds, and the heavens are the works of His hands. The firmament shows His handiwork. All nature and all things in limitless space are His work. And God is still working. All around we see the constant exercise of His power and skill. God, by His own participation in the work of the Universe, has honored, enabled, dignified, sanctified and glorified Work. He has honored us too, far beyond our deserving, in making it our privilege to be "co-workers together with Him."

Christ is a great worker. His meat and His drink was to do the will of Him that sent Him, and to finish His work. "My Father worketh hitherto, and I work." And when, on the cross, He said, "It is finished," He had wrought out the greatest work of all time on our behalf.

Look into Nature and see the ceaseless activity of the elements, the winds, the clouds, the waters, the worlds. See the Beaver, the Bee, the Ant; all teaching us lessons in diligent industry. O the dignity, the blessedness of work!

God will reward each one according as his work shall be.

Editorial Jottings.

The greatest of the modern pillars of the Papacy, the Austria-Hungarian Empire, of 261,259 square miles of territory and over fifty millions of populations, has by the Peace Treaty presented by the Allied Powers been reduced to about 50,000 square miles, less than one fifth its former size, and to six millions of population, less than one-eighth its former numbers. Furthermore, Austria is obliged to bring her institutions into conformity with the principles of liberty and justice, and to acknowledge that the obligation for the protection of minorities is a matter of international concern over which the League of Nations has jurisdiction. She must assure complete protection of life and liberty to all inhabitants of Austria without distinction of birth, nationality, language, race or religion, together with the right to the free exercise of any creed. The League of Nations will see to it that the same principles of freedom are applied in the new States carved out of the former territory of the Austria-Hungarian Empire. What vast areas of priest-ridden earth are being opened and accessible to the unadulterated Gospel. This is the Lord's doing, and it is wondrous in our eyes.

OUR ASSOCIATE EDITORS.

The Book of Romans, No. 4.

Justification by faith and not by works is the subject of the fourth chapter; but let us remember that there is not one word said in this chapter about justification by faith only. The works that are excluded here are works of the law or those that would merit salvation. Works of God or those that faith leads to are not excluded.

Paul asks what Abraham found after the flesh, and the answer that is implied is, nothing, that is, as far as salvation is concerned; and since he did not find anything after the flesh, the Jews could not. The Jews said that they were the seed of Abraham, and would be saved because of this; but with one blow, Paul takes away the very foundation of their hope.

He next shows that Abraham was justified by faith before he was circumcised. Now, bear in mind that Abraham was justified by faith about four hundred and thirty years before the law of Moses was given. See Gal. 3:16, 17. So Abraham was justified by faith in obedience to the commands of God while living as a Gentile; and since this is true, all Gentiles, as well as Jews, could be justified before God in the same way, and this is the only way that any one can be justified. The promise of salvation or of Christ to Abraham, for the world was not through the law, but through the righteousness of faith, therefore the promise is sure to all who

will believe and obey, even to the Gentiles.

The Jews said that Abraham was their father, but Paul shows that he is the father of all those who believe by walking in the steps of Abraham's faith.

Justification or salvation is by faith not in being the fleshly descendants of Abraham, not through the works of the law or any works that would merit salvation. It is for all who will believe in God and obey Him as Abraham did. Let us remember that there is no Bible character that is held before us as an example who was not a man of faith and one who obeyed God. We should be thankful to God that salvation is within the reach of all.

The rest of the chapter is taken up in showing how great Abraham's faith was; that this is written for us too; if we believe on Jesus Christ.

Let me say here that we all need faith; and it should grow all the time; but it will not grow unless we feed it. The sincere milk or meat of the word of God is our spiritual food. Let us spend much time in the reading and study of the word of God. The people of God have always needed strong faith, and if there ever was a time when it was greatly needed, it is now. When Jesus comes again will He find faith on the earth? As long as our faith keeps strong there is hope for us, but should it begin to weaken, we should be alarmed. When Abraham, living in the age of the world that he did and surrounded by idolatry, showed so great faith in God, what should our faith be!

"But without faith it is impossible to please him; for he that cometh to God must believe that

he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6.)

S. Whitfield.

Pardon.

The subject of these remarks was suggested when the writer was thinking of an invitation he had to "limber up his pen" and write something for the C. M. R. He thought of how long the invitation had apparently been slighted. He remembered how he did not even reply and express his thanks for it. He also saw the inevitable—that when he did write some one would have to do some pardoning or he would be an unpardoned scribe. But he expects to be pardoned for this delay.

Although the word pardon is small of structure it carries with it a large meaning. Pardon is synonymous with forgiveness, without which no sinner shall see God.

If it takes pardon for us to see God, surely then it is worthy of some study.

At priceless cost was man's pardon secured, and that cost was Heaven's priceless Gem. Even under the law of Moses to have sin rolled forward a year at a time not remitted, cost the life blood of the blemishless animal. But there was no pardon extended to man because of the shedding of the blood of even the best animals under that law. It took the blood of the spotless Saviour to obtain the pardon of sin. This blood reached back through the dispensation of the law of Moses. Heb. 9:19; Gal. 4:5; as well as reaching

forward through the Christian era.

The price of pardon is the price of the church. Acts 20:28. The church Christ built was not intended to be treated as a non-essential, as many are treating it to-day. But Paul tells us that this church is the body of Christ. Eph. 1:23. Then those who treat the church lightly are treating Christ the same way. Those who say the church will not save are saying the same of Christ.

Where is pardon? Paul tells us that "redemption through his blood, the forgiveness of our sins," is in Christ. Eph. 1:7. If it takes pardon for us to see God, then we must be in Christ to see him. If we must be in Christ to see him, then we must be in the church to see him. If pardon precedes salvation, then salvation is in the church. Since salvation is in the church, the way to get in must, of necessity, have been made plain. Those who study the bible with "the love of the truth" in their hearts "that they might be saved" 2 Thess. 2:10, can find the way into the church, where pardon is.

But being in the church is not proof conclusive that we shall see God, for we must "exercise ourselves unto Godliness," and "walk becomingly toward those that are without," and "visit the fatherless and widows" and "keep ourselves unspotted from the world," and exercise pardon. Many are the Christians who will be awakened on the resurrection morn only to be turned sadly away from the pearly gate because he would not exercise pardon toward his brethren when he was "with them in the way." Christians as followers of Christ cannot consistent-

ly do so unless they "forgive men their trespasses." The lack of pardon will cause an otherwise Christian man to lose his soul in hell. Mat. 6:15.

But I fear this is too long now. I had better conclude or I may not get another invitation to "limber up my pen."

E. Gaston Collins.

507 W. Clinton St., Huntsville, Ala.

What Must I Do To Be Saved?—

No. 2.

We closed last month with: "But tarry ye in the city, until ye be clothed with the power from on high." (Luke 24:49) Now let us watch, to see how rigidly the Apostles carried out these instructions. "And they worshiped him, and returned to Jerusalem with great joy: and were continually in the temple blessing God." (Luke 24:52) Waiting for the power and the power came when the Holy Spirit came, "But ye shall receive power when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in Judea and Samaria, and unto the uttermost parts of the earth (Acts. 1:8) This corresponds to the instructions as given by Matt. Mark and Luke: "Go disciple (teach) all nations" "Go preach the Gospel to every creature" "that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem."

Now, sinner friend: note carefully; this preaching is to be done after the Apostles are clothed with power, but the power came when the Holy Spirit came; now when did the spirit come? "and

when the day of Pentecost was now come, they (Apostles of v. 26 of preceding chapter) were altogether in one place (temple as we have seen) 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 they were all filled with the Holy Spirit. (Acts 2:1-4) They spake with other tongues." "The multitudes came together" and were "amazed and marvelled." There were people there from "every nation under Heaven." Some said: What meaneth this? Others mocked and said, "they are filled with new wine." "But Peter standing up with the eleven" began to expound unto them the scriptures, proving that Jesus was the Christ. (1) Peter preached the death, (22, 23 vs.) burial, (24) resurrection, (24-35) of the Christ. (2.) The people knowing the scriptures (O. T.) knew then, that they had crucified their Lord and cried out from the depth of a heart that had been pricked by the word: "Brethren, *what shall we do?*" Now listen! Peter had received instructions from Christ, as to what to say, and is now clothed with power or authority from Heaven to speak. Here is his answer: "Repent ye, and be baptized everyone of you in the name (by the authority) of Jesus Christ (for eis "in order to forgiveness." —Thayer) the remission of your sins, and ye shall receive the gift of the Holy Spirit (Acts 2:38.)

"They then that received his word were baptized, and there were added unto them in that day about three thousand souls, and they continued stedfastly in the Apostles' teaching and fellow-

ship, in the breaking of bread and in prayers, (Acts 2:41,42.) Were those who did that saved? If so, you can be saved the same way, and there is one way only, (Jno. 14:6.)

J. L. HINES.

NEWS DEPARTMENT.

Beamsville June Meeting.

This meeting was held in Beamsville, Ont., by the Church of Christ, June 7th, 8th and 9th.

Bro. L. E. Huntsman opened the meeting with a short address of welcome, which was followed by ten minute talks by all of the preaching brethren on the value of such meetings, and how such gatherings inspire us on to greater activities.

At 7 p. m. on the 7th Bro. Sam Whitfield spoke to us on "The Christian Warfare," taking as a foundation Rom., 7th chapter. He showed that there is a continual struggle between the fleshly man and the spiritual man. He was followed by Bro. O. E. Tallman, who spoke on "Wait for Jehovah," showing that we should not become over-anxious or discouraged because things do not come to pass as we think they should, but press forward in the great work, and "wait for Jehovah," for He will accomplish His end, and fulfil His promises.

At 10 a. m. the 8th day, Bro. Ralph Schell spoke to us on "Evangelization," declaring that we are obliged to evangelize the world, and that the churches of Canada should be more closely co-operated in the sending out and supporting the evangelists.

At 11 a. m. we had communion service, followed by a discourse by Bro. Daniel Sommer on the "Completeness of the church." In his driving-the-point manner he showed that the church is God's "Missionary Society", "Endeavour Society", "Educational Society", a "Benevolent Institution" etc.

Bro. E. A. Elam spoke to us at 3 p. m. on the subject of "God" showing the attributes of God, that "He is the same to-day, yesterday and forever". Hence just as near to His people to-day as in the olden times; also that He over rules all things and all peoples for His glory and the good of those who serve Him.

Bro. Elam also spoke at 8 p. m. on "The power of the word" taking Heb. 1, as his basis. He showed that God speaks now through His Son, giving the eight or ten reasons in Heb. one, why we should hear Jesus; and extolled Jesus as King of kings and Lord of lords; and emphasized God's own conclusion, "Hear ye Him".

At 10 a. m. the 9th there were short talks by the following brethren: O. H. Tallman, O. E. Tallman, D. H. Jackson, Fred Sommer, L. J. Keffer, A. E. Firth Daniel Sommer and E. A. Elam on "Evangelization". Every one emphasized the truth; that we should have the evangelistic spirit, and that the work should be done but the time allotted to each speaker was too short, that the New Testament order of co-operation could not be fully set before the assembly.

Bro. A. E. Firth gave us a short address at 3 p. m. on "Contending for the faith" showing that we should fear God, and have the courage of our convictions, and

present God's message and not ours.

He was followed by Bro. L. J. Keffer, who spoke on "Christian liberty or freedom" proving that we were loosed from the tyrannical power of the devil, thus freed from his law, but that we are bound by the law of the great Monarch—the Christ. So because we have been loosed from a Tyrant we should not do as we please.

The writer addressed the assembly at 8 p. m. on the subject "Let brotherly love continue".

Bro. D. H. Jackson concluded the meeting by an address on "We do not well" 2 Kings 7th chapter, showing by the acts of the "four leprous men" that if we have the gospel of Christ, we ought to tell others.

Bro. Daniel Sommer remained in Beamsville, and will preach every night this week and over Sunday the 15th. Bro. E. A. Elam came to Meaford, with the writer, and is preaching for us this week three nights. The church here is glad to have such men as Bro. Elam to come this way, and all are enjoying his powerful sermons.

May God's will be done on earth as it is in Heaven is my prayer.

J. L. Hines.

Glencoe, Ont.,

June 17th, 1919.

Dear Bro. McDougall :

You will find a little more money to help the paper.

I was pleased to meet two of your daughters at the June meeting at Beamsville.

The brethren who get their paper at Wardsville, Ont., did not

get the May number. Please send them, if possible.

We are having a good meeting at Woodgreen.

Yours in Christ,

S. Whitfield.

Newmarket R. R. No. 3,

June 10th, 1919.

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

Dear Bro. — I closed a fifteen days meeting at Cape Rich, Ont., on June 8th, with four additions to the church. The interest and attendance were good, and the brethren seemed highly pleased with the meeting in every way. I did some of my best preaching to the church there, and I found them ready to listen with patience to the strong and wonderful teaching contained in the first three chapters of Revelation. The young men are making good progress in the work of conducting the regular meetings; which work has fallen on their shoulders since the death of Bro. Wm. John Cox. Ere this is read I will be in Saskatchewan helping Bro. H. A. Rogers to sow the seed of the kingdom in that vast and destitute field. While sending to foreign fields, "let us not forget the starving ones at home," thousands and thousands of whom have not heard the gospel in its fulness. Will you go, or will you send others, or will you do neither.

Chas. W. Petch.

Notes From Western Ontario.

I spent the first Lord's Day in June with the brethren at Jura. The audiences were very good,

and they seemed to appreciate the word of truth.

On the second Lord's Day I was at Beamsville. I went on Friday and remained there until Tuesday morning. The June meeting there was good. A few things said and done pointed in the wrong direction. Let us be loyal to God and to the truth.

Bro. Petch wishes to spend two months in the West this summer; hence he could not hold the meeting at Woodgreen, but Bro. Schell is here from Toronto. He started the meeting on the third Lord's Day in June, and gave us three good sermons. His preaching has the right ring. Interest and audiences are very good. Pray for us that we may be faithful and true to the end.

S. Whitfield.

— — —
Panchgani, India,
Plateau Hotel,
May 6th, 1919.

To Editor Christian Monthly.

Dear Bro.—I want to thank you for the opportunity of placing the needs of the Indian people before the minds of the American and Canadian brethren, through the medium of your esteemed paper.

This is the summer time in India. From March to June 15th is the hot season, then ordinarily the rains come on and cool the atmosphere, and from then to October generally we have heavy rains almost daily, but unfortunately we had very little rain last year, so naturally we have a very poor crop, except in some regions and where people have wells for irrigation. Most all missionaries have to migrate to some hill station or other during the few hot

months, so in like manner we are here in a hill station until the rains break or set in.

Last Saturday we had a picnic of missionaries near here. We met the missionaries from another hill station 12 miles away. We had dinner on the ground and a general good social time, with no arguments or any Bible program at all, except reading and prayer, etc. This was a delightful day. There were in all 20 missionaries from several districts in Southern India. No methods or anything were discussed, we simply asked where each one came from and had a good old fashioned social. It is sometimes thought by those at home that missionaries are more lenient in their views when they get on the foreign field, but this is a mistake. I know that in very few cases they yield to anything different to what they do at home. I recently heard of a cartoon in "Punch" an English magazine, representing the trouble in Africa where there was trouble because the Presbyterian, S. P. G., and C. M. S. missionaries and others were permitted to commune with the Society For the Propagation of the Gospel. The S.P.G. people are close communionists in the strictest sense, and trouble naturally followed. So the cartoonist represented some heathen black painted devil worshippers as saying, "Why do the Christians rage?" I think it quite timely, yet I am not ready to go in with anything that looks like union just for the sake of show. Unless we do as DeWitt Talmage said: "I move for a creed for all denominations made out of Scripture quotation pure and simple." I have had some experience in India, where some missionaries refused to even

visit with us because of our position on baptism, because they are sprinklers. Of course, you see, the heathen mind naturally sees the Bible better than we do, when it comes to being baptized they often demand immersion of the padri Sahib (missionary). Oftentimes the C. M. S. has had to resort to immersion in a way, all on account of our teaching on baptism and the fact that the Bible is an Oriental book they naturally see that Christ went down into the water doesn't mean that he just went near by.

We are all fairly well. Bro. McHenry has had a little touch of malaria, but is all right at this writing. I am well and studying Marathi. I first studied Urdu, but now I can preach in it all that is necessary in our district because the Mohammedans speak it and they are extremely hard to reach and we prefer to devote our attention to those who will hear. Therefore, I am now studying Marathi in order to preach to Hindus.

There were 17 baptisms in April but you must understand that we could get hundreds every month if we were wanting numbers only, but most of such classes would be the "loaves and fishes" kind. We then, prefer to teach them properly before baptism and then if they go back into the beggarly elements of the world they go on their own responsibility. I therefore warn you against glowing reports from the papers about too many baptisms. I have been accused of having fewer baptisms than some people, but I thank the Lord for such a bouquet. It is not possible for you to know the conditions in India and how we should work here without being on the ground,

any more than it was right for England to make laws and govern America and her people from across the seas. I hope you will clearly see this. We have nine workers: 12 children in school; 18 orphans in the home; 847 baptisms since 1915 December; 230 last year; 217 this year; 33 in Feb.; 31 in March, and 17 in April according to the report of one of the workers. Pray for our work and send a donation for one of the above mentioned needs, or for Personal-Building Fund; Famine, Free Literature, etc. Funds are needed for the last three items but our Personal is being looked after well.

Yours in His name and for His sake, 1 Cor. 15:58.

S. O. Martin.

At 12 o'clock Wednesday, June 18th, at the residence of Dr. O. H. Tallman, Owen Sound, Jennie May, only daughter of James and Mrs. Emary of the 7th line, N., St. Vincent, was united in marriage with William Geo. Cavers, of the same place. The young couple left in the afternoon for Collingwood, where they expect to make their home. The best wishes of the church and community are with them.

NEWS FROM OUR CORRESPONDENTS.

Huntsville, Ala., 6-10-19.

Dear Bro. McDougall :---The C. M. R. has been received by me several times for which I am grateful to you. It is like a number of letters from our many friends. I gladly accept your in-

vation to limber up my pen. The enclosed is the product of that limbering up. (Only the first instalment.)—Ed. Hope all is well with you and the C. M. R., and that it may do lasting good.

Brotherly,
E. Gaston Collins.

PUBLISHER'S DESK

I suppose, Brethren, that you will like to know how the Christian Monthly Review is getting on in a financial way. Of course you have ideas already formed in regard to its progress—or lack of progress otherwise.

I some time ago saw a statement in the Bible Advocate, the Brotherhood paper of the British Isles, that the weekly loss on it amounted to eight pounds, that is about forty dollars each weekly issue. These deficits are made up by the liberal contributions of the brethren for that purpose. These brethren seem to have learned the art—or grace of giving in larger sums than is as yet apparent in our Brotherhood. We can take lessons from them in this; but in running a paper economically we feel that we can beat them quite a bit. The entire cost of the Christian Monthly Review per issue under our management is less than the reported loss per issue on the Bible Advocate. With our much smaller and less wealthy brotherhood from which to draw subscribers, we feel that in this respect we have done comparatively well. We have enter-

ed on the home lap of 1919, and only \$150.00 more will be needed to insure the payment of all costs to the beginning of 1920. Brethren do you think it will be worth it?

AMONG OUR EXCHANGES.

The Gift of Friendship.

God made us for friendship. It is one of our truest and most natural instincts, and the failure to exercise the gift makes our life smaller and of less value to the world. "None of us liveth unto himself". Men are not single stars, but double. No man can sing the chorus of life alone. Our lives are dependent upon other lives, and other lives are also dependent upon ours. I may not be as strong as my friend, nevertheless I may be able to help him to live. This is the inner law of friendship—not merely does the greater help the lesser, but the lesser helps the greater. Jesus was infinitely greater than his disciples, yet he needed their friendship.—"No longer do I call you servants—but I have called you friends". The apostle Paul was a strong man, but he depended upon the friendship of Timothy and Titus and many others.

It is a very serious mistake for anyone to be indifferent to friendship. Some even profess not to believe in friendship. Perhaps they have had sorrowful experiences with false friends, and have gone to the extreme of denying the reality of friendships. False friends there are, but there are also true friends. Too many of us have tasted the reality of friendship, and enjoyed its fruits, to be unsettled in our faith by the acts of false friends. A few experiences of the untrustworthiness of men need not con-

vince us that humanity is incapable of disinterested friendship.

Let us believe in friendship with all our heart. To be indifferent to friendship is self-robbery. He who does not care for friendship loses many joys and much strength out of his own life. He who has a real heart for his friend and a ready spirit of service not only enriches the life of his friend, but his own also.

EDGAR WHITAKER WORK, D.D.

Church Directory.

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

It is to the steadfast and faithful declaration of the principles of Jesus Christ that we must look for the new and better world.—Bible Advocate. (England)

The Lord will justify and honor His people in sanctified service and faithful endeavor. There is an urgent call for the efficient and consecrated preaching of the glorious Gospel which is the power of God unto salvation. If our vision be large, our aim bold, our objective definite, and our effort unstinted, we may anticipate Divine co-operation and certain success.—Bible Advocate.

The Bible In College.

(From the New York World.)

Are there reactionary tendencies at Columbia University? The announcement that students en-

tering the college must hereafter know something about the Bible, marks an interesting departure in educational policies. What has the Bible to do with motion-picture making, business instruction, play-writing and other up-to-date courses of college instruction? But the announcement will specially hearten old-time graduates who have deplored the passing of Greek and Latin. If the classics are to go, the great English classic will help atone for the loss. Where can a student gain such a command of his mother tongue as from the study of the King James Bible? It has formed the style of authors innumerable, it is the storehouse of morals and manners, and it is still the great treasury of metaphor and imagery illusion. There is no other such hand book for writers and orators. The restoration of the Bible to the college curriculum even in small part will be accepted as a good omen. Its possibilities as a book of secular instruction have never been adequately utilized in the American scheme of education. And if college students are hereafter to learn less about Socrates and Pericles they may profitably be taught more about David and Job and Paul.

—The two ordinances appointed by our Lord designed for perpetual observance are baptism and the Lord's Supper. The one pictures the believer's entrance into life; the other how that life is sustained. Both are reminders of great facts and memorials of wondrous deeds. The Supper was our Lord's last meal before his death.—S. S. Times.

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