

Christian Monthly Review.

WEST GORE, N. S., CANADA.

VOL. IV.

SEPTEMBER, 1919.

No. 9.

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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. McDUGALL, 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, SEPT., 1919.

NO. 9.

His Care.

GOD holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

What if to-morrow's cares were here,
Without its rest?
I'd rather He unlock the day,
And as the hours swing open, say,
"Thy will is best."

The very dimness of my sight
Makes me secure,
For groping in my misty way
I feel His hand, I hear Him say,
"My help is sure."

I cannot read His future plan,
But this I know—
I have the smiling of His face,
And all the refuge of His grace,
While here below.

Enough; this covers all my want,
And so I rest;
For what I cannot, He can see,
And in His care I sure shall be
Forever blest.—

EDITORIALS.

THE Bishop of London means business, and is making some progress in the direction of unity. He has recently gone as far as to participate in an open air meeting with nonconformist clergymen. Especially is he intent on securing union with the Methodists. Of course he wants to swallow—and digest the Methodist body if he can. But the Methodist body is likewise

large and much alive, and probably quite as ready to do some swallowing herself. Each body would of course like to swallow the other; and in their effort to do so may soon present as great a puzzle as the two snakes, each of which at the same time seized the other by the tail and swallowed him. The puzzle is to tell how they would look and which would be outside. A case of this kind has recently happened, at Annapolis Royal, N. S., where two large religious bodies, the Methodist and Presbyterian Churches, have actually swallowed each other. Each has absorbed the other, yet preserved its own identity, while both are merged into one church! Quite a puzzle. It is rumored that churches in Halifax are following suit. It is said that the economic advantages of their evolution justify any throes of ecclesiastical prejudice, or qualms of sectarian conscience involved in bringing it forth. The desirability of church union was emphasized by Archbishop Worrel, at a meeting of the Diocesan Synod of Nova Scotia held in Halifax the present year. We quote a few of his very interesting words: "Discussion in the past concerning church union has been too academic and not sufficiently practical." This we believe is very true indeed. He goes on to say, "The proposed World Conference on Faith and Order is a practical step which it is trusted may bring definite results." We hail every movement which evinces a sincere desire to promote Christian unity. His Grace continues: "It is hoped that we may get together and understand our differences and think out a working basis for common life and

action." It is good to get together, but we think it not very important whether we understand our differences or not. The Lord's Will is the one thing which it is important that we should understand. His Grace might have given us a better admonition right there. Had he said, "Let us get together and help each other to understand the Lord's Will," he would have done much better. The very first step toward Christian Unity is to stop clinging to our differences. Drop them and sink them out of sight. Salvation is in no case ascribed to an understanding of our differences, but to hearing and understanding the Word (Matt., 13:23). A concluding remark of Archbishop, is however somewhat discouraging. He says, "Union will never be brought about, however, by disregarding existing church laws." This reveals a still strong determination to concede nothing for the sake of unity. Church laws, church dogmas, church customs and church traditions must still be clung to, unity or no unity. This is also made apparent by the Bishop of London, who wants union, but maintains that the Historic Episcopate must be retained, and all others who want union *must come to it*.

As we have said, the first step toward unity is to *drop our differences*. The next step is to find a *Basis of Unity*. The Archbishop hopes that we may "think out a basis." So many have already tried this and failed, that we cannot now hope that any fallible man or company of men will ever be found equal to the task. One reason why we have no confidence in any basis formulated by fallible men, is, that *it would not be authori-*

tative. It would rest only on human authority, which could never command the respect or obedience of mankind in general. If the Archbishop would get those who desire unity together and "think out a basis" of unity, and then have a voice to come out of the cloud above the citadel hill, saying, "This is the will of my beloved Son; hear ye Him," then we might have unity on that basis. Let us stick a pin right here. The basis of unity, as a first essential, must be *authoritative*.

(To be continued.)

OUR ASSOCIATE EDITORS.

Seventh Day Adventism.

By H. M. Evans.

IN a recent issue of the Christian Leader we noticed a warning given by the publisher of that paper regarding some agents in the south circulating a book of Seventh Day Adventist origin. These agents, like the agents of Pastor Russell, try to conceal their identity as well as the identity of the work they are selling in order to entrap the unsuspecting. The methods of these people are of an insidious nature. Few of their books, or publications would find a place in the homes of many who buy them if the Authors or writers were known.

We would advise our readers to examine the title page of every book offered for sale, no matter who the agent may be and never buy a book without closely exam-

ining the original book itself. Never buy a religious book from a mere "Prospectus." The objectionable matter is always craftily omitted from the prospectus.

The writer has had several "bouts" with these people upon such subjects as the "two covenants," "Sabbath Day," Lord's Day, "Woman's place in the church" etc. etc. and knows whereof he speaks. Several of his father's family are members of this sect, and he reads their books and papers.

They observe the seventh day and ignore the first day, or Lord's Day, thus trampling beneath their feet the great emancipation day of the world from sin, the day the primitive disciples met to celebrate the great event in the breaking of the loaf and partaking of the cup, the emblems of the broken body and shed blood of the Great Emancipator.

Outside of all their other errors this is the most flagrant crime of all. The observance of the Lord's Day, baptism and the Lord's Supper are the most important doctrines of the New Covenant Scriptures. Upon the death and resurrection of the Messiah hangs the salvation of the world, and these doctrines are ocular demonstrations of this great and glorious truth, Baptism and the Lord's Supper are the two grand object lessons of the death, burial and resurrection of our Lord, and the Lord's Day the day that our Lord and Master brought light and immortality to light through the Gospel. The seventh (Sabbath) Day, is a relic of an old obsolete religion, and today stands only as a matter of

history upon the pages of the Old Testament.

True, Christ and the Apostles taught and preached on the Sabbath just as they taught and preached on every other day of the week. I might preach to an Adventist audience on the Seventh Day, but the man who would start the report that I observed the Sabbath and was an Adventist because I did so would be mis-representing me, and to say that the apostles were Adventists and kept the Sabbath because they preached on that day is mis-leading if not an out and out falsehood. Jesus was born, lived and died *under the law*, therefore he kept the Sabbath and having fulfilled the law in His death, nailing it to the cross, the Sabbath passed away along with the law to which it belonged.

Again, Adventism gives woman a love for publicity. Ever since the days of Ellen G. White, their false prophetess, who has had special revelations (?) and written those spurious and false prophecies until her writings have multiplied into several volumes their women have been aspiring to the office of prophetess, and if you turn Paul loose at them about women teaching and usurping authority over the man they laugh in the poor old bachelor's face and tell him that Ellen G. White can shut his mind off on that subject in short order. All these people need is a "special revelation" through some of their prophetesses (?) and they can veto anything that either Peter, or Paul ever said, and I doubt that they would even venture to put words in the mouth of our Lord that He never uttered in order to make the Bible suit their

doctrines.

Any one wishing to learn of the true position of Adventists should send \$1.00 to Christian Leader, 422 Elm St., Cincinnati, Ohio, for the book, "Adventism Renounced," by D. M. Canright. Mr. Canright was a prominent preacher and debater and was offered numerous positions as Editor, Professor etc. in their colleges in order to hold him, but he preferred freedom to bondage and left them.

Wyoming, Ont., Canada.

Home Work.

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." (Acts 1:8)

The Apostles were to preach Christ in Jerusalem first, then Judea, then Samaria, and lastly unto the uttermost parts of the earth. The church was established in Jerusalem first, and it was to go out from that palace to the next nearest place and so on to the ends of the earth. This was God's order and it cannot be improved on. God's wisdom is in it and back of it.

"But as it is written, to whom he was not spoken of, they shall see; and they that have not heard shall understand. For which cause also I have been much hindered from coming to you. But now having no more place in these parts, and having a great desire these many years to come unto you. Whosoever I take my journey into Spain I will come to you." (Rom. 16:21-24.)

Paul wanted to go to Rome to preach the Gospel, but as long as he was busy telling the story to those who had not heard, where he was, he did not go, but when there was "no more place in these parts" then he would go. Home work demanded his attention first. This was right for it was God's way.

Then if some work is to receive our attention first in preaching, it should also receive our attention first in our giving. Christians at home should know the needs and work at home. They should make it their business to know their needs and work at home. They should make it their business to know, and then see that the needs are supplied to the best of their ability. In this way causes that are worthy can be cared for, and those that are not need not be encouraged.

If there was a poor widow near my home, it would not be God's way for me to neglect her, by sending money to some similar widow in England or the States, and then some Christian in England or States send help to the widow near me. No work should be treated in this way.

Now Brother McDougall is trying to do all he can to give us a good home paper, and it is our duty to show our appreciation for what he is doing. We should look upon it as our paper, make our reports in it, write for it, support it, and help it in every way we can. I do not see how we can do our duty as Christians without doing this. Since the subscription price is not sufficient to pay for it we should send once again until the need is supplied. There is a blessing for us in such work. So we want the blessing?

Brother Rogers has done and is still doing work in the West. He is asking for more help, let us send it along, and keep him going in this much needed work. Brother Petch has been helping Brother Rogers, let us help him too.

Sister Evans is not able to walk yet. She needs our prayers and assistance. Let us do this. All of these are works and needs at home, Let them have our first attention, then when there is "no more place in these parts," let us go beyond.

S. Whitfield.

What Must I Do To Be Saved, No. 4.

"Saul of Tarsus." — Acts 9 and 22.

Let us bear in mind the commission that the Lord gave to the disciples, as recorded in Matt., Mark and Luke. This commission is as binding upon every disciple today as it was upon the ones who received it from the lips of the Lord, just before he ascended into Heaven.

Saul was a Jew, born in the city of Tarsus of Cilicia, but brought up in the city of Jerusalem, at the feet of that learned Doctor, — Gamaliel, and was instructed according to the strict manner of the Jewish or Mosaic law. He was zealous for God more than any of his own nation. He persecuted the church — the way. He was religious, conscientious, fearless and God-fearing. (See Acts 22; 155, 26; 1, 24; 16.) In writing to the Galatians he said; "For ye have heard of my manner of life in time past in the Jews religion, how that beyond measure

I persecuted the church of God, and made havoc of it;" (Gal. 1, 13) and he advanced in the Jew's religion beyond many of his age of his countrymen, being more exceedingly zealous for the traditions of his fathers. (Gal. 1, 14.) In writing to Timothy he has this to say about his life as a religious Jew, "I was before a blasphemer, and a persecutor, and injurious howbeit, I obtained mercy, because I did it ignorantly in unbelief." (1 Tim. 1, 13.)

From the foregoing you can readily see that it is possible to be religious, God-fearing, zealous, conscientious and believe that you are doing God's service, and at the same time be, a blasphemer, persecutor, injurious, ignorant sinner.

Conscience is not a safe guide, because our conscience may be educated as Paul's was and lead us to do wrong. The word of God is the only safe guide, it is all sufficient. Jeremiah says, "it is not in man to direct his own steps." (Jer. 10, 23) "Thy word is a lamp unto my feet and a light unto my path" says David. (Ps. 119, 105.)

Saul had been instructed in the law of Moses, was zealous for the traditions of the fathers, thought that Jesus was an imposter and did all in his power to sweep Christianity from the earth, not understanding that Christ fulfilled that law and took it out of the way, nailing it to the cross, (Col. 2, 14, Eph. 2, 14-16) but while on his way from Jerusalem to Damascus, with letters in his possession from the high priest giving him authority to bind and bring men and women of the Christian faith, to Jerusalem for trial, a bright light shone about

him, and he fell upon the earth, and heard a voice saying, "Saul, Saul, why persecutest thou me?" And he said, "who art thou Lord?" and the voice said, "I am Jesus whom thou persecutest, but arise, and enter into the city, and it shall be told thee what thou Must Do."

Note; The Lord did not appear unto Saul to tell him the plan of salvation, nor did the Lord (as some religions of to-day) say; "You are saved now Saul, get up and testify for the Lord," but he was told to go into the city, and it would be told him there what he must do (Acts 9:6) Paul in relating his own experience said; "And the Lord said unto me, arise, and go into Damascus; and there it shall be told thee, all things which are appointed for Thee to do" (Acts 22; 10.) He arose and was lead into the city, and lodged in the house of Judah, in the street which is called Straight. He was there three days, "without sight, and did neither eat or drink." He prayed. The Lord appeared unto Ananias a disciple, and said unto him; "Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus; for behold he prayeth" Ananias went, after some reasoning; coming to Saul said; "Brother Saul, the Lord, even Jesus, who appeared unto Thee in the way which Thou camest, hast sent me, that Thou mayest receive thy sight, and be filled with the Holy Spirit." And scales fell from his eyes; and he arose and was baptized. And as Saul related his own conversion he said, that Ananias said unto him; "And now why tarriest thou? arise, and

be baptized, and wash away thy sins, calling on his name," (Acts 22;16.)

(1) Saul believed when he heard words from the Lord, for he was an unbeliever before (1 Tim 1; 13); (2) He repented after a Godly sort (20 or 7; 10) (3) He confessed the Lord (Acts 22; 10, 9; 5). (4) He was baptized (Acts 9; 18, 22; 16).

Conclusion; (1) "It shall be told thee what thou must do" (Acts 9; 6) (2.) "But Ananias said, 'arise, and be baptized'" (Acts 22;16) (3.) Therefore, to be baptized is what thou must do.

Sinner friend was Saul saved in this way, and did he become a member of the Church of Christ? You answer, Yes. Then you can be saved in the same way. If not, why not?

J. L. Hines.

NEWS DEPARTMENT.

Little Current,
Aug. 14th, 1919.

We have been favored with a short series of Gospel meetings by Bro. E. G. Rockliff, of Detroit. Our number has been increased by five. He is preaching at Ice Lake now.

Don't publish this big letter. I shall send a small item as you advise for the Sept. issue, and some money ere long.

Yours in the Lord,
H. L. Richardson.

Notes From Western Ontario.

Brother R. G. Schell started our meeting at Woodgreen on June 15th., and continued over three Lord's Days. We had good attention, good interest, and very

good audiences from the beginning. The preaching was good to both sinner and saint. As Brother Petch could not be with us, he suggested Brother Schell for the work, and all seemed to be pleased with his work. Three were baptized during the meeting; and the church was encouraged to continue on in the work of the Master.

When Brother Petch wrote me of Brother Schell he said that he would make a useful man in the Lord's work if the churches would make use of him and give him the proper encouragement. I believe that he told the truth. It is right to encourage any loyal and faithful preacher of the Gospel, but, every thing else being equal, preachers of our own country should get first attention. Each country or community should know its own preachers better than any other, and if each one would give its own preachers the encouragement that is due them, each preacher would get the encouragement that he ought to get. Now I wish it understood that I am writing for the good of the cause of Christ, and not for any selfish interest.

During our meeting we had several visiting brethren who gave us help and encouragement. Brother and Sister Jamieson from Forest were with us several days.

Since our meeting Brother D. Black, of Hamilton, and Sister Black, of Appin, were with us two Lord's days. Brother John Jay and his wife, of Meaford, were with us one Lord's day. Last Lord's day, August 10th, Brother and Sister Johnston and their three daughters, who are members, were with us from Drayton, Ont. Brother Johnston made a talk for

us at the table in the morning, and spoke for us at night. During our meeting the members of the Clochan congregation were with us, and have been with us several Lord's days since. Come again, Brethren.

S. Whitfield.

Selkirk, Ont.

By invitation of the brethren at Fenwick, Ont., I preached for them both morning and evening on Aug. 10th.

By telephone on Saturday, Aug. 16th, I received word that Sister Culp, beloved wife of our much esteemed Bro. Matthew Culp, died that morning, and that Bro. Culp wished to have me conduct the funeral services. So on Monday following, at 2 p. m., I was there to speak, in my feeble way, words of sympathy and consolation. The subject on which I spoke was, "The victor's reward," to sit with Christ on His throne, Rev. 3:21.

Since last report three persons have been added to the One Body by baptism at our regular services. More are expected.

W. F. Cox.

NEWS FROM OUR CORRESPONDENTS.

Manitoulin Commercial College,
Little Current, Ont.,

Aug. 14th, 1919.

To The Church of Christ, Canada.

Dear Brethren in the Christ:—

Bro. Govind Ram, a leading native missionary who takes the lead in the work of the Lord in the Jhansi District, in British India, one of our own brethren in the Lord, who has immersed into

Christ more than 500 men and women of his own race, has written me several letters recently, appealing urgently for financial help and prayers for these days of terrible famine and want in that country.

Hundreds of our brethren and sisters in Christ, and many orphan boys and girls in school and under his care, are starving, and must soon perish unless the situation is relieved. Let us not close our ears to their cry. Bro. Ram has told how many have practically no clothing, and they have no means with which to buy the necessities of existence even in that warm climate. Ours has been a land of plenty for so long that it is hard for us to realize their sad condition.

Published reports show small amounts forwarded to our Bro. Ram in the past. I believe him to be faithful, and I have been soliciting and forwarding gifts to him this year. But these have been small amounts so far—too small indeed for the need. We wish we were in a position to do much more than we are doing. But I know we have many brethren in Canada and U. S. who are in a position to do vastly more than they are doing. Will you not do your part and urge them to do their part? The situation is serious. Do something to-day.

I should have written you sooner, brethren, but, like some of you, I am rather slow to urge contributions on brethren away from where I live (with the exception of a few close friends). But I now urge all brethren far and near to help. Not less than \$400.00 is urgently needed immediately, and continual contributions for months ahead. Let each do

something worth while.

You may forward yourselves or congregationally, direct to Govind Ram, Abbot Gunj, Sipri Rd., Jhansi, U. P., Br. India. Or you may send to me, and I will forward without charge, and acknowledge all sums received and forwarded.

Yours in Hope,
H. L. Richardson.

Gilstrap, Ky., Aug. 2nd, 1919.
Editor Christian Monthly Review
West Gore, N. S.,
Canada.

Dear Brother:—I thought a little report from far off Ky., might be of some interest to the readers of the C. M. R. If not, I hope they will not be harmed. I have been a reader of the C. M. R. for quite a while, and must say, that there are some splendid articles appear in same. I like the spirit manifested by the Editor and Associate Editors, and Contributors. There seems to be a splendid work going on in that part of God's vineyard, and that you all work in harmony and that brotherly love abounds all which is scriptural. We are a small band of disciples worshipping at this place each Lord's Day, without any additions of the various societies, fairs, suppers, shows, etc. We haven't so learned Christ, neither have we so been taught. We do not invite, neither do we allow any among us who does not rightly divide the word and is sound both in word and doctrine. At present we are having preaching once a month by Bro. Barbee, of an adjoining County. A good Bro. too. We are looking forward to the time, anxiously, when one of our Associate Editors, "Bro. J. L. Hines", will re-

turn to this place, and be with us in a good meeting.

He is held in high esteem by the church at this place. We know he will contend earnestly for the faith, once delivered to the Saints, for he has been tried. He has fought and won a number of notable battles here, with those who oppose us, not even allowing them to call him or us a Campbellite. So loose him and let him go, for we need him. I feel you will have plenty left there to take care of the cause.

With brotherly love and kindest regards to all, I close, wishing you prosperity, the building up of the Kingdom of God, and in the end, Eternal Life.

W. L. Warren.
[Come again, Bro. Warren, Ed.]

1826, 8th Ave., West,
Vancouver, B. C.,
Aug. 4th, 1919.
Editor of the Christian Monthly
Review.

Dear Brother.—I have received three copies of your monthly magazine for July for which thanks especially for the M. S. corrections as to the place of meeting of the church in Vancouver, and the address of the Secretary. Quite a number of friends have been caused to miss their way in visiting our city on Lord's Days. I have been requested by our present Secretary, *Bro. John Bruce*, to ask if you will kindly insert in print the place of meeting which is now: 502, *Hastings St. East*, Vancouver, B. C., and our Church Secy.-Treasurer is *Bro John Bruce*, 1563, 6th Ave. West. Prayer meeting every Thursday 8 p. m. Visiting brethren welcome.

Yours sincerely,
A. E. Hudson.

Vancouver, B. C.,
July 28th, 1919.

Mr. D. McDougall,
West Gore, Nova Scotia.

Dear Bro.—Please find inclosed M. O. for \$1.50 to apply on my subscription to Christian Monthly Review.

The notice of the Vancouver meeting in the Church Directory should have been changed two years ago as they have not met at that address since then, I have not been Secty. Treasurer since that time so do not know anything about another notice.

Yours fraternally,
J. L. Saunders.

OBITUARY.

On July 5th, 1919, our beloved sister in Christ, Mrs. Christena McIntyre, closed her eyes to all earthly scenes, and bade farewell to all the happiness, as well as the sorrows, of this fleeting life. She was born on October 11th, 1844, in the township of Ekfrid, county of Middlesex. She was married to Archie McIntyre July 2nd, 1868, who preceded her to the glory world about 14 years. In January, 1881, she was baptized into the Church of Christ by W. D. Campbell, of Detroit, and from that day lived an exemplary life. She loved the church, and was faithful to the post of duty as long as she had physical strength.

Many times she and her husband would drive 12 miles on Lord's Day to worship with God's children, and then when the time came that she could not meet with the church, she would remember her Master by breaking bread, reading the scriptures, singing the

songs of Zion and praying all alone in her home and yet not alone, for He who said, "Where two or three are gathered together in my name, there am I in the midst of them," will not forsake the one who worships alone. I have known sister McIntyre for more than 20 years, and have had the pleasure of visiting many times in her home, which will ever be a stimulus to me along life's rugged way. She was a mother in Israel to me, my spiritual life has been strengthened by her counsel and godly life. On one occasion she said to me, that when her end would come, she would like it to be, "going to sleep on this side and waking up on the other side of the mystic river." And so it was, the last few days she seemed to sleep gently away.

She was ever ready for any good work. At one time she took charge of six motherless children (having no children of her own) until she found homes for them, which she did. She leaves one brother, D. S. Black, of Hamilton, Ontario, and a host of relatives and friends to mourn her loss. The funeral was conducted at her home in Glencoe by Bro. S. Whitfield, and her body was laid beside her husband in Oakland Cemetery to await the resurrection morn. I sorrow at the thought of seeing her no more in the flesh, but live in the hope of meeting her again in the bright beyond where sad partings never come.

Mrs. James Jamieson,
Forest, Ont.

AMONG OUR EXCHANGES.

If you have tried to talk the Gospel, and apparently failed,

try a little harder to *live* the Gospel, not on Lord's Day only, but every day of the week. The argument of a consistent, humble, godly life is unanswerable. And it is the kind of argument that has a hearing when ears are deaf to the most earnest words,—J. G. L. in Bible Advocate.

The Lord demands of us to follow him. The dance of today is the reason for many not following Christ. In some towns, with a large membership in a congregation, the young men and ladies will not come to the Bible study, but are regular attendants at the dance. Some who take part in the public work of the church are also prominent on the dancing floor. The modern dance is more deadly to the cause of Christ than most any other amusement for young people. If we do not follow Christ now, be sure there is a cause. It can be seen if you honestly look for it. This can be overcome if you earnestly desire to do it and save your soul. "Why cannot I follow thee now?" is a real, appropriate question for all. —H. M. Phillips.

Try To Smile, Anyway.

(From The Buffalo Commercial.)

An enterprising London reporter, taking his cue from an American movement in the same direction, recently made a hurried canvass through the world metropolis to see if the art of cheerfulness has become lost. He is reported to have found people in many walks of life so obsessed by the cares of the world and the life they live that they have forgotten how to smile.

What is true of London is true of the rest of the distracted globe, Buffalo not excluded. In the face of the exaggerated cost of existence, for instance, the salaried man and woman whose pay has not kept pace with the price of necessities during and since the war find it difficult to "grin and bear it," as the optimists advise.

But cheerfulness pays, the voice with the smile wins, and ready good humor even under the sting of adverse conditions will help a great deal if practiced continuously. A saving sense of humor will at least afford the ultimate consumer the opportunity to smile at the excuses which are offered for the high cost of living, instead of getting unduly hot under the collar and inviting apoplexy and all that sort of thing.

Sometimes an iceberg is seen moving steadily forward against a mighty current in the ocean, and it seems incredible. The iceberg has the greater part of its mass deep in the waters where it floats, and it is an undercurrent that bears it forward against a counter current.

Acknowledgments.

H. A. Rogers, College Hill Church of Christ, West Gore.	\$ 7.50
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