

Christian Monthly Review.

WEST GORE, N. S., CANADA.

VOL. IV.

OCTOBER, 1919.

No. 10.

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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 502 Hastings St., East. Morning meeting at 11 a. m. Evening 7.30 p. m. Prayer meeting Thursday 8 p. m. John Bruce, 1563, 6th Ave., West, Secretary.

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

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

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.

Charge for Directory Notices as above per Church, one dollar a year.

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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S. WHITFIELD,

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O. H. TALLMAN,

J. L. HINES.

W. F. COX,

CHAS. W. PETCH.

VOL. IV.

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

No. 10.

Some Day.

Some day all doubts and mystery
Will be made clear;
The threatening clouds which now we see,
Will disappear.

Some day what seems a punishment,
Or loss or pain,
Will prove to be God's blessing sent,
For every gain.

Some day our weary feet will rest
In sweet content,
And we will know how we were blest
By what was sent.

And looking back with clearer eyes,
O'er life's short span,
Will see with wondering, glad surprise,
God's perfect plan.

And knowing that the way we went
Was God's own way,
Will understand His wise intent,
Some day—some day.

EDITORIAL.

Christian Unity.

As seen in our last issue, the first step toward Christian Unity is to *drop our differences*. We differ in matters of opinion. This is lawful and nowhere forbidden. But when we go further and make our opinions tests of fellowship, we become factionists and cause divisions in the Body of Christ which is his church. This is forbidden in positive and emphatic terms. "Our differences" of this kind have caused nearly all the divisions in the Protestant world of to-day.

Where God speaks, we must believe and obey. We have no right

to form opinions here. Faith in God's Word, is the end of controversy. Where God has not spoken we may form opinions; but they are only our private property, of little value, and wholly unauthoritative. No man, no body of men have any right to weave their opinions into a Creed, to bind the consciences of others, and debar from fellowship those in whose opinions there may be differences. What God says, is important, vital. Faith, not opinion, is required here. Sink these unimportant "differences" of opinion; and when we become willing to do this we will be ready to be shown a

Basis of Unity.

But who will come forward and show us a practicable, acceptable and adequate basis of unity? If His Grace Archbishop Worrell will come out and do this, one half the space in the next issue of the Christian Monthly Review will be at his disposal for that purpose. He hopes that at the coming World Conference on Faith and order, we may get together and "*think out a basis.*" He has doubtless been already "thinking out" this basis; and if he has got it altogether thought out, should give us all the advantage of it as quickly as possible, so we can be getting on it. We hope that this prospective basis, which His Grace is "thinking out" will be somewhat broader than the present Episcopalian basis, which is so narrow that it is utterly hopeless that other Christians will ever get upon it. This is a foregone conclusion, dear Bishop; and you will have to broaden out a little—or give it up.

Suppose we turn to the Presbyterian Fraternity and ask them

for a basis of unity. They will hand us the Westminster Confession of Faith. But this is so narrow that none but Calvinists, a very small company, will ever stand upon it. It is utterly hopeless and inadequate as a basis of Christian Unity. These Creeds being formulated by fallible and uninspired men, differ, consequently err and are unsettled and unsafe ground, hence inadequate and unsuitable as a basis of Christian Unity. There is no divine mandate for any of them, hence they have no authority whatever; and we have already seen that the basis of Christian Unity must be

Authoritative.

To command respect and obedience, it must have the wisdom and force of Divine Authority and power. In character it must be infallible, unerring; otherwise it will not be reliable or safe. It is of no use to invite us all to come and get upon a platform which is neither reliable nor safe. Fallible men, being always liable to err, have already been sufficiently proven to be incapable of formulating an infallible Creed or Basis of Unity. Why any longer attempt it? Furthermore, the Basis of Unity must be

A Broad Basis.

Not limited by any narrow sectarian party theological dogmas. Broad enough for all Christians to stand upon. Dear Bishop and Presbyterian friend, you admit that there are other Christians who are not standing on *your* platform. Would you refuse to stand with your brother Christians together on a common platform, authoritative, sufficient and broad enough for all, if such can be found? This Basis must be Broad,

but not too broad. Not broad enough to accommodate the World, the Flesh and the Devil, but broad enough for Christians — all Christians. My dear sectarian brother, if you think there are some Christians not good enough to stand with you on this one common platform, where will you place them? Christians are those whose robes have been washed and made white in the blood of the Lamb. They are servants of Christ; children and heirs of God. When they seek to stand upon this common basis, would you turn them back to the world, the flesh and the devil? All because in some non-essential matters their opinions may to some extent differ from yours?

Finally this common Basis of Unity for all Christians must be practicable, perfectly adapted to its purpose, adequate, sufficient, perfect and complete. Can such a basis be found?

An answer may be expected in our next issue. All interested parties, to whom these presents may come, are invited to join in the search, and as many as will to give us results.

Exoneration of J. P. Kimbrell.

It will be remembered that in our August number a statement signed by three witnesses, appeared, making certain charges against the above named individual. We hesitated for a time to publish this notice, forecasting that there would be after-claps neither pleasant nor edifying to the general brotherhood.

In deference, however, to Bro. A. B. Lipscomb, and in fairness to the accused, we insert the communications which appear on

another page, from Bro. Lipscomb, editor of the Gospel Advocate, and from the home church of the accused. I am sorry, however, that his home church have not been able to do better in exoneration than they have done. It would seem that investigations of matters of this kind should take place in the countries where the misconduct charged is alleged to have been committed, and in the presence of the witnesses and those who were cognizant of the facts, and not in another country and a great distance from the scene. It will be noted that a charge of violating two specific divine commands was made against this brother. That he admits he did one of these things; and yet while not attempting to deny one of the two chief offences a direct violation of the Lord's command, his home church exonerates him, and profess to have "proof which establishes his innocence of any misconduct."

We fear that the action of this church was more culpable than that of the offender, in trying to exonerate a confessed violator of God's commands. It appears to us that *confession*, not exoneration, is, in this case, the proper thing.

OUR ASSOCIATE EDITORS.

Preacher Training.

Our Bible Schools offer an excellent opportunity for our young men to obtain a Bible education, and our congregations can do no better work than to send young men, who desire to go, to such schools. If their ability and general deportment, whether natural,

or acquired, qualifies them for the work of an evangelist, their efficiency should be recognized by the congregations that know them, and they should be sent into the field followed by the prayers and hearty support of those sending them out. If the Churches would do their duty in this respect we would soon have an army of *trained, able and recognized* evangelists.

H. M. Evans.

The Book of Romans, No. 5.

In the first of the fifth chapter Paul shows that we have peace with God through justification by faith; and then he makes some statements of our experience in Christ. The last of the chapter we have a contrast between Adam and Christ.

Justification could not come by the law, and it could not come by any works that would merit salvation, for all have sinned. But we can have peace with God through Christ since we are justified by faith. It is through Christ that we come into the favor of God when we believe. Because of all this we should rejoice in the hope of the Gospel.

Paul says that tribulation works patience and patience experience and experience gives us hope, and hope takes away shame.

Christ died for us when we were helpless. He died for us when we were enemies against him; and since he died for us when we were his enemies, what will he do for us since we have become his children. From the twelfth verse to the end of the chapter we have some of Paul's profound reasoning. As Peter says, he gives us some things that are not easy to

understand.

The best way that I know to treat such passages is to let the plain passages on the same question in the Bible interpret them, and be careful to put no interpretation on such hard passages that is not in harmony with all the plain teaching of God's truth. Much false teaching has come into the world by putting interpretation on difficult passages that is out of harmony with the simple and general teaching of God's truth. Theories and speculations are sure to do great and lasting harm.

Adam sinned and died a spiritual death or was separated from God. Death always means separation. He was driven out of the garden of Eden and away from the tree of life, and he died physically. We are all born away from the tree of life, hence we go to the grave; but all wicked and righteous will be resurrected through Christ. So what we lose through Adam we gain through Christ. Adam died spiritually by his sin, and all people die spiritually through their own sin. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." (Ezek. 18:20.) "For I was alive without the law once; but when the commandment came sin revived, and I died." (Rom. 7:9.) "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." (Jno. 3:4.) We have all sinned enough to condemn us without Adam's sin.

Christ died for the sins of the whole world, and through his death we may have life. We are to believe on Him, do His will,

and remain true to our Master to the end and then eternal life will be sure to us.

When a child is born into this world it is united with God, and when it dies in this state, it goes to God. When it comes to the age that it knows right from wrong and sins it is separated from God, and if it dies in this state it is lost. When this person who has been separated from God by sin believes, repents, confesses Christ and is baptized into Christ, he has passed from death into life, and when he dies in this state he is saved; but if he goes back again in the ways of sin, and dies in that condition, he is lost. But if the child of God who has gone into sin, will turn away from these sins and make them right before God, then dies in this attitude before God, he is saved.

Surely when we remember all the provisions that God has made through Christ for us, we should appreciate them and embrace them.

S. Whitfield.

NEWS FROM OUR CORRESPONDENTS.

For The Christian Monthly.

Regina, Sask., Sept. 11, '19.

My summer's work has been a good success so far as visible results are concerned and much good was done which may be seen later. I left my home June 6th, spent about two weeks in Bromhead country, travelling on in my Ford roadster to Mac Rorie, reaching there June 21st. Began a series of meetings on 22nd. lasted about seven weeks,

visible results were five baptized and the church greatly encouraged and built up, and many others convinced of the truth. There are many good people in Mac Rorie Church, and it is a good field for work.

On my way here from Mac Rorie I called at Punnichy for a short visit, seeing most of the members. I enjoyed a little visit with our aged Bro. and sister Fred York. Here are two sheaves just waiting for the circle to reap into the garner. I thot perhaps it might be my last visit with them in this world, we had a bible reading and then drew near to God in prayer. This old couple seem to be just waiting for the signal, what a glorious consolation to have the faith of Jesus Christ to stand upon. The writer reached Regina Aug. 14th, and the brethren had me advertised to preach that night in a hall of the City, just reached here less than hour an before meeting hour.

Intentions at that time were for a meeting only three nights, but still we are going on in the fourth week and rejoice in the good work we are doing.

Regina has always seemed to be a hard place to get a foothold in, but we have endeavoured to do so off on or since Feb. 19, and now we have it. Brethren a door is opened now in this gateway to the west.

We are all rejoicing over the success of our work, five have been added in this meeting, three by baptism and two from the Baptists, and many more are now having a battle with themselves in rooting up sectism. We all think now that the time to strike is here, we have made an

impression this time without mistake, expect more additions this week. I have decided to spend most of my time in this City indefinitely. This brethren will mean expense very much, and we will have to appeal to the brethren everywhere for assistance. We are in need of a house to meet in and it is a task to find any suitable place in which to conduct meetings and expect that we shall be obliged to build or buy one. Our meeting is likely to close on Lord's day only for a time. We are endeavouring to secure a building for a series of two or three months meetings beginning Dec. or Jan. 1920.

Brethren, can you not plan on helping us to open up the Lord's work in this leading western City? There are thousands of people in this City who know not the Christ.

We have some very earnest workers in our band now which is a great help, twenty-one members at present.

We will inform you later as to our needs and will you not be prepared to encourage us.

H. A. Rogers.

AMONG OUR EXCHANGES.

Baptisms In Wascana Lake This Week.

"I find a surprising percentage of the people of Saskatchewan who do not attend church meetings," declared Evangelist H. A. Rogers in the course of an interview with The Post representative this week. Mr. Rogers held baptismal services at Wascana Lake on Monday and Tuesday afternoons and the writer was particularly interested in the

ceremony which took place on the Tuesday. The two ladies baptised were Miss Grasby, of Regina, and Miss Kirkby, of Stroughton.

There was a large company of the friends of the ladies, and during the ceremony the well-known hymn, "When Jesus Washed My Sins Away," were sung.

Before immersion, Mr. Rogers offered up a prayer on behalf of the converts, and later, when on shore, the new members received the hearty goodwill of their friends.

Evangelistic Work.

I have been doing evangelistic work in Saskatchewan for several years," continued Mr. Rogers, "in the districts of Bromhead, Macrorie, Punnichy and Regina.

"We are known by the name Church of Christ.

"By the census of 1916, in the United States, we numbered 1,231,404 souls. We have no creed, but Christ and his Apostles."

The Fundamentals.

Questioned regarding other points in his belief, Mr. Rogers said:

"We plead for union of forces, tranquillity of spirit of all the people of God, a complete surrender of will, contrition of heart and consecration of life to the King Immanuel."

"What are your plans for the future?" was next asked Mr. Rogers.

"I have conducted evangelistic meetings in the S. O. E. Hall since August 14, and continue each night until Sunday night. I am also planning to evangelise in Regina for two or more months this winter."

Mr. Rogers stated that his

subject for to-night, at 8 p. m., would be:

The Lord's Day.

"Should we keep the seventh or first day of the week, and which is the Lord's Day?"

To-morrow, at 11 a. m., the evangelist will speak on "True or Vain Worship."

"Don't forget our last meeting," declared Mr. Rogers, "much less the subject." His address is entitled: "The Trials and Crucifixion of Christ."—Regina Daily Post.

—The best investment in this world and for the world to come, is to live and give and work for Christ.—A. S. Burrows.

A Dangerous Condition.

A church member may be too indifferent to subscribe for a religious paper, and if you send it to him, he may treat it with indifference and not thank you for the sacrifice you are making in his behalf. A man in that condition is an easy mark for some peculiar or strange thing that may come along. If he becomes sufficiently interested to read, he may be attracted with such doctrines as soul-sleeping, extinction, or a second chance to be saved, or with the false idea that there is no punishment for the wayward. With such characters in the world we should not become discouraged, but realize that the situation demands greater effort on our part.—D. T. Broodus. (Amen, Bro. Broodus: We have, by a like experience with you, acquired a vivid realization of the truth and force of your remarks.—Ed).

—Faith is not a dream. It is not an imagination or speculation

It is believing what God says, and is perfected in doing what he commands because we do believe.

—Let no man become discouraged or give up if he finds that his pet plan is crossed and thwarted by a higher wisdom than his own. Remember a good man's steps are ordered of the Lord. "As you go down the long corridor you will find that God has preceded you and locked many doors which you would fain have entered; but be sure that beyond these there is one which he has left unlocked. Open it and enter, and you will find yourself face to face with a bend in the river of opportunity broader and deeper than anything you have ever dared to imagine in your sweetest dreams. Launch forth on it: it conducts you to the open sea."

—What is now needed is the realization of the truly Christian idea of the solidarity of all the redeemed in the society called the Kingdom of God.—Moncrief.

Let no man think that substituting anything not required in place of that which is, will keep him in favor with God.—H. C. Fleming.

The hottest place in hell is too cool for any one who under the name of "brother", sets a trap for the soul of another.—F. L. Rowe.

—The usual order of things is reversed in matrimonial warfare. First comes surrender, then engagement, and, last, but not least, the call to arms.

**Church At Lawrencetown Tenn.,
Exonerates Brother Kimbrell.**

[In G. A. Issue of Sept. 11th.

Lawrencetown, Tenn., August 28, 1919.—This is to certify that we have this day made an investigation of the charges recently brought against J. P. Kimbrell by H. A. Rogers and others, and are prepared to give out the following statement: Brother Kimbrell does not deny having brought suit against Brother Rogers for one hundred dollars expenses; consequently, we need offer no comment on that. Aside from this, we fail to find any ground for the accusation. He not only denies the charges, but has produced proof which, to our minds, substantiates his denial and establishes his innocence of any misconduct. In our judgment, the charges are absolutely false, and we feel that a serious injustice has been done him in that they have been published. If we believed in his guilt, we could not for a moment shield or uphold him; but, having known him for years and taking into consideration the evidence in the case, we cannot do otherwise than make this statement to rectify the mistake that has already been made. We do not know Brother Rogers personally, and do not desire to cast any reflections upon him; but this is the result of our investigation.

Virgil Holt.
Polk Comer.
Sherman Kelly.

—What we call firmness in ourselves, we call stubbornness in others.—W. H. Burgess.

Sabbath Or First Day, Which?

(By H. M. Evans.)

I. The statement that "God blessed the Seventh Day and hallowed it" (Gen., 2:2,3.) was not recorded until after the event of *blessing* and *hallowing* the day had taken place, as recorded by Moses in the sixteenth chapter of Exodus, 2,500 years after the creation of Adam.

II. There is no evidence that God ever commanded any nation except Israel---direct descendants of Jacob---to observe the Seventh day as a rest day. The occasional reference to the weekly divisional of time during the patriarchal age does not prove that the Seventh day was observed prior to the arrival of Israel in the Wilderness of Sin (Ex. 16: 1-36), and even then only by the Hebrew nation, by special command to them.

III. Moses states emphatically that Jehovah did not give the ten commandments (the fourth, of course, included) to the forefathers of Israel, but only to those who were alive and present at Sinai that day (Deut., 5: 1-3). Because of thy bondage in Egypt, and deliverance "therefore Jehovah thy God commanded *Thee* [Israel, not the Gentiles.---Ed.] to keep the Sabbath day" (Deut. 5: 12-15). Italics ours.

IV. The Hebrews were not permitted to leave their dwellings (Ex., 16: 29), nor kindle a fire (Ex., 35: 1-3) on the Sabbath day, under penalty of death (Num., 15: 32-36), and if the law is in force so is the penalty. If Sabbatarians who profess to keep this law should enforce the penalty, the civil law would hang

every last one of them and that would end the matter.

V. The word "remember" (Ex., 20: 8) simply called the attention of Israel to the observance of the Seventh day that was established in the Wilderness of Sin (Ex., 16: 4-36), five days previous to the giving of the law at Sinai (Ex., 19: 1; 20: 1-17). That it refers to an established law prior to this date is purely an assumption.

VI. Only an ignoramus speaks of the Sabbath being changed from the Seventh to the First day of the week. The two days are as distinct as the North and South poles. One is a national rest day under the Old Covenant, the other a day of Christian activity under the New Covenant; one commemorates deliverance from a fleshly bondage, the other deliverance from the bondage of sin. The statement that Constantine changed the Sabbath is both mis-leading and untrue. For some time during the early days of the Church both the Seventh and First day of the week were observed by the Jewish Christians: it seemed impossible for them to abandon circumcision, the Sabbath etc. all at once, but finally both, as parts of an old institution that had served its purpose, passed away giving way to the gospel.

Christians always observed the First day of the week--the Lord's day (John, 20: 19, 26; Acts, 20: 7; 1 Cor., 13: 1, 2; Rev., 1: 10), and the Apostolic and Post-Apostolic Fathers, as well as all authentic Church History testifies to the truth of this. All that Constantine did was to pass a law compelling all citizens of the Roman Empire to observe a

day that Christians had always observed.

PUBLISHER'S DESK

Advise Us.

We seem to have too many copies of the June issue left on hand, and we wonder if we overlooked any group of subscribers. We request that any subscriber who does not receive his paper in due time advise us. Also kindly advise us of changes of address, giving both former and latter address. We also request all who may be receiving the paper, but do not desire it continued, in fairness to us both, to make known to us their wishes. There are a few, we hope very few, who will read the paper and think it clear gain, so long as it comes to them without cost, but who are too indifferent to become subscribers. We have no money to spend on this class. We are willing to spend a little hard earned money, providing a good wholesome paper for those who are capable of appreciating it. In some cases the paper has been *sent* by interested friends for a limited time, to those whom they hope will enjoy it and be benefitted by it. In all such cases it is hoped that these will be interested enough to become permanent subscribers. Where such is not the case, the paper must be discontinued.

Honor To Whom Honor Is Due.

In our August number appeared an article headed "Worship." It was without signature,

for the reason that none was attached. But, as it is the business of editors to get information and find out secret things, we are able to say that this splendid article is the work of a former Professor of the Maritime Bible and Literary College at West Gore, Bro. L. J. Kieffer, now of Beamsville, Ont. Don't let your pen get rusty Professor, give us one on the Relationship of Worship and Work.

The Christian Monthly Review Retrospective.

Brethren, this year of grace is slipping away, and it is not too soon to take a retrospective view of our work hitherto, that we may note past imperfections and shortcomings, and begin to form plans and make preparations for better work in the New Year, which will be dawning upon us.

Looking over these two years, we find that the circulation of our paper has doubled, and the quantity of reading matter trebled. And had it not been that our printers, being Presbyterians, believed that it had been fore-ordained from all eternity—that they should raise their charges for printing nearly twenty per cent. for six months of this year, our income would already been nearly sufficient to square their accounts. And as it is, we are within \$110.00 of the amount necessary to pay the printers to the end of the year. Of course if all in arrears for subscriptions and directory notices would pay up, this would be wholly made up. But that dubious little "if" is right there in the way.

The cost of running a paper is, perhaps about equally divided be-

tween the printer's bill on the one hand, and the editing, office work, mailing, postage, correspondence etc., on the other. If one very poor man bears the burden of the one half, it should not be a very great burden for the great Dominion-wide Brotherhood to bear the other.

Prospective.

And Brethren, what is our outlook for the coming New Year? We have been growing; are we big enough? We like to see a child continue to grow till he becomes a strong full grown man. Shall we stop growing and remain for life a little journalistic runt? However we want to grow only as fast as we can make a *healthy* growth. We have had it in our hearts to undertake, at the beginning of 1920, to either double the frequency or the size of the magazine. If our partners--- the brotherhood---will look after the printer's bill, we will undertake one or the other. We will in the meantime ask for expressions of opinion as to which is most feasible and advisable. We might give some helpful pointers in the consideration of this matter.

It has been suggested that, disregarding international lines, there is already an abundance of Weeklies; while a first-class monthly would find an unoccupied field and supply a real want. A monthly magazine is expected to furnish a more mature and superior class of matter.

The Weekly is a better vehicle of News; the magazine of edification. These points might help to decide the question of *desirability*.

The feasibility is another question. A paper in the present form is preferable to an unstitched, loose leafed one, but it costs more. Retain the present form and size, but double the number of pages. It seems to us to furnish a first-class Monthly Magazine at one dollar per year would be an achievement worthy of our ambition. This is more feasible, and perhaps more desirable in some respects than a semi-monthly of our present size. It would cost less, both for printing and office work. But Brethren, make your wishes known.

Acknowledgments.

Christian Monthly Review Fund,
S. Whitfield.....\$1.00

Received from Church at West Gore, N. S., seven dollars and fifty cents, (\$7.50) for evangelists work. Please accept, sincere thanks.

H. A. Rogers.

Church Directory.

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

Sunday—How Spend It?

A little extra rest Saturday night to prepare for Sunday.

A complete shaking off of the shackles of labor.

A use of the day in friendship sweet of books and men and God.

God's own word of revelation as well as of nature allowed to speak to the hungry and sentient soul.

A part taken in congregational worship in song and prayer and orderly waiting on the means of grace.

A little done for some one else in kindly word or kindly deed.

A sincere effort to set one day in seven apart for the growth and sustentation of that part of us which we call the soul.

If there be one point in human experience more dangerous than another, it is exactly the point between faith and practice, between inward love and outward work. I am sure that that point, or that region, rather, is one where Satan has great advantage. He persuades us that it is enough to think truly, and that we really need not fritter away the fine bloom and strength of the inner man in constant rounds of dusty activity.

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AUGUST 19TH, 1918.

TO WHOM IT MAY CONCERN :

This is to certify that Mr. Howard L. Richardson very successfully filled the duties of Commercial teacher in the Canada Business College for a period of three years. I can speak in the highest terms of praise of the faithful and effective work and his ability as a teacher.

He left this college bearing the good will of every one connected with it and with the best wishes for his success in the establishment of a college for himself I consider him thoroughly reliable and a man of sterling qualities. Any business entrusted to him will be carefully attended to and he will give full value for any patronage placed with him.

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