

Christian Monthly Review

WEST GORE, N. S., CANADA.

VOL. IV.

NOVEMBER

No. 11.

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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 & 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.

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

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 Clark 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.

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
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D. McDOUGALL, Editor and Publisher.

ASSOCIATE EDITORS:

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, November, 1919.

No. 11.

EDITORIAL

O for a soul aglow with love,
With love for God and man;
Rejoicing every passing day,
To follow God's own plan.

A soul so large that all mankind
Can be embraced therein;
The high, the low, the good, the bad,
Be counted all akin.

A soul so great that God alone
Can actuate its will;
That every pulse shall beat for him,
His purpose to fulfill.

A soul that loves his fellowmen,
No matter what his need;
That follows out the Golden Rule,
In thought and word and deed.

Lord give us each a soul like this,
To live and work for Thee,
And do our best to elevate
Entire humanity.

CHRISTIAN UNITY.

We found, in our last, that in order to have Christian Unity it will be necessary to find an authoritative, adequate and practicable

BASIS OF UNITY.

We failed to find such a basis among the existing sectarian creeds. We also concluded that now, after numberless attempts, it is hopelessly futile to expect that uninspired and fallible men ever will or can succeed in formulating such a basis. Man has neither authority nor wisdom sufficient for this; God only has. Then we must look to God, and God only, for a prepared and divinely appointed Basis of Unity. If God has not already given us such a Basis of Unity, and will not do so, then we will never have unity; because there never will be general agreement to stand upon any basis formulated by fallible men. But has God ever established any such basis or foundation for his people to stand upon? or has he made some attempts and failed, so that men have come to his aid and accomplished what He was not able to do?

I think we shall see before we conclude this article, that God, at least, made some *attempts* to provide us with a Basis of Unity.

Paul in the Ephesian letter speaks of Jews and Gentiles, those far off and those near, being reconciled unto God in one body (the church) by the cross, and being now of the household of God, and being "built *upon the foundation* (basis) of the apostles and prophets, Jesus Christ himself being the chief corner stone." Here is a Basis of Christian Unity, divinely prepared and appointed for all to stand upon: Jesus Christ, the Apostles and New Testament prophets. In other words, the New Testament is the divinely established and ordained Basis of Christian Unity.

If we are "built upon that foundation" we are all standing upon it, and are all "one body," not 600 bodies, but one body, reconciled to God by the cross; one temple of God, built of living stones, on the one foundation, for an habitation of God through the spirit. Speaking of this foundation in long past ages, a prophet calls it a "*sure foundation*." Do we need anything surer? And if God has failed in his attempt, shall man succeed? It is no part of our business to "think out a basis" of unity, God has done that. That is his business alone. No man or men have any right to intrude or meddle there. Our business is to get upon and stand upon the Basis of Unity that God has provided his people, that "the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, may make increase of the body unto the edifying of itself in love."

OUR ASSOCIATE EDITORS.

WHAT MUST I DO TO BE SAVED?—NO. 6.

Lydia and the Jailor.—Acts 16

Let us read carefully Acts 15 and 16th chapters. Paul and Silas with Timothy passed through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia. They came to Mysia, and assayed to go into Bithynia; and the Spirit of Jesus suffered them not; and passing by Mysia they came down to Troas. They had preached the gospel behind them. They were forbidden to turn to the right or the left and there is nothing ahead but the sea, so what must they do but wait on the Lord.

A vision appeared to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, "Come over into Macedonia, and help us." And when he had seen the vision, straightway, we sought to go into Macedonia, concluding that God had called us to preach the gospel unto them. (Acts 16, 9-10) Now the people of Macedonia were a people that knew not Jesus, and knowing him not could not believe, but, "without faith it is impossible to be well-pleasing unto Him" (God) (Heb. 11; 6) and "faith cometh of hearing the word of God" (Rom. 10; 17) but, the word is the truth and the gospel (Eph. 1; 13) and the "gospel is the power of God unto salvation" (Rom. 1; 16) Therefore; the people of Macedonia were lost without the gospel and the gospel could help them—save them and translate them out of the power of darkness (the devil's kingdom, heathenism) into the kingdom of light and love. Paul realized this as every true preacher does today, and set sail at once for the Macedonian shore, and upon reaching the city of Philippi they looked for a place of worship and found a group of women by the river side worshipping according to the law of Moses. "And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down and spake unto the women that had come together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshiped God, heard us; whose heart the Lord opened to give heed unto the things spoken by

Paul. And when she was baptised, and her household, she besought us, saying, etc." (13-15) The question is asked here, How did the Lord open Lydia's heart? One answer, by His Spirit independent of the word. If so, why did the Lord send these preachers into Macedonia to preach the gospel, and how could they help the Macedonians? The truth of the matter is, her heart was opened by the Spirit through the word. The Spirit is a person (Jno. 14; 16-17. The word a sword (Eph. 6; 17.) The heart is the mind (Rom. 10; 10.) The Spirit dwelling in the believer (1 Cor. 6; 19) prompts him to speak the word of God to the heart of the unbeliever. The word sent to the heart by power, opens up the understanding and produces faith which makes one obey the Lord. Faith is produced in the heart by the word (Rom. 10; 17) and obedience is from the heart because of the faith that is in the heart (Rom. 6; 16-18.) So Paul with the Spirit dwelling in him preached the word unto Lydia and the word, the sword, by the power, the Spirit, opened her heart to give heed and obey the gospel. Someone says, "surely there were infants in this household and if so they were baptized." But whosoever says this is assuming the very point he is under obligations to prove. Could infants as such be faithful to the Lord? (v. 15.) Those who contend for infant baptism cannot find one case in the Bible, if anyone thinks he can, I am prepared to deny it. Infant baptism belongs to the Roman Church and the dark ages. Christ says that infants are already in the kingdom and that they are pure, then why baptize them?

THE JAILOR.

As these preachers were going to prayer, from time to time, a certain maid having a spirit of divination followed them, and Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour. But when her masters saw that the hope of their gain was gone, (out) they laid hold of Paul and Silas, and dragged them into the marketplace before the rulers, and laid false charges against them. The multitude rose up together against them; and the magistrates rent their garments off them, and commanded to beat them with rods. And when they had laid many stripes on them, they cast them into prison, charging the jailor to keep them safely; who, having received such a charge cast them into the inner prison and made their feet fast to the stocks. There in a foreign land away from home, brethren and friends, humiliated before the people, beaten with rods and cast into a dark, dismal, dirty dungeon are two preachers. Why,

what have they done? Cast an evil spirit out of a poor little girl by which, some evil-minded low characters in the form of men were making their living. In the inner prison were Paul and Silas with their feet fast in the stocks, wallowing in their own blood, but behind the dark cloud the sun was still shining; they were suffering but happy, and at the dark hour of the midnight, when all was still, not even the sound of an owl or a nightingales note, Paul and Silas broke the stillness of that night when they lifted their voices in praises unto God. The other prisoners were listening to them. I can hear them say, "how can those men sing like that!" God heard them also, and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken; and immediately all the doors were opened; and every ones bands were loosed. And the jailor being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried out with a loud voice, saying, DO THYSELF NO HARM; FOR WE ARE ALL HERE. The jailor called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas and brought them out and said, Sirs, WHAT MUST I DO TO BE SAVED? And they said, Believe on the Lord Jesus and thou shalt be saved and thy house. And they spake the word of the Lord unto him with all that were in his house. And he (the jailor) took them (Paul and Silas) the same hour of the night, and washed their stripes; and was baptized, he and all his immediately. Someone says, "he was baptized in the inner prison." (Hoping to justify sprinkling for baptism), No, verse 30 says, the jailor brought them out. "Well, he was baptized in the outer prison." No, verse 32 says they were in the jailor's house before the baptising took place. Well, then, he was baptized in the house." No, for verse 34 says that he brought them up into his house after the baptizing took place. One says, "there were infants in this household," well, perhaps there were, but if so they were not baptized, read verse 34. Do infants, as such, rejoice and believe? The next question is, why was the jailor told to believe on the Lord and thou shalt be saved, why did not Paul say believe and be baptized? First, because the jailor was a heathen and must begin at the beginning, which is faith, but he could not believe until he heard, (Rom. 10; 13-17) so after Paul told him to believe, he preached the word unto him so he could believe and when he heard the word, the gospel, he was baptized and rejoiced greatly, with all his house, having believed in God. (verse 34.) Now, sinner friend,

if you are honest you will do just like the jailor and become a child of God and a member of the Church of Christ.

J. L. HINES.

VOTING IN THE CHURCH.

"Obey them that have the rule over you, and submit to them; for they watch in behalf of your souls, as they that shall give account that they may do this with joy, and not with grief; for this were unprofitable for you." (Heb. 13:17.) "The elders therefore among you I exhort, . . . Feed the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God, not yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves examples to the flock." (1 Pet. 5:1-3.)

From these passages, we learn that the elders are the rulers, leaders, and tenders of the Church of God. They are to take the oversight of the Church, and see that the Word of God is obeyed, and that everything is done according to that Word. Questions in the Church, and in the work of the Church, for decision, are to come before the elders. They are to consider them in the light of the Truth, and for the good of the Church and then they may bring them before the Church.

When a question in the Church or concerning the work of the Church is decided by voting, it is decided by those that vote; but when it is considered by the elders in the light of the Word of God, and then brought before the Church, it is decided by God. All questions decided by the Word of God are decided by God.

We have no authority in the Word of God to decide questions by voting; and all the teaching and principles of that Word is against it. In voting, the youngest member in the Church does as much in deciding the question as the oldest and most experienced elder, and, of course, this is not in harmony with the Word of God.

Some look upon casting the lot as voting; but it was not. When God's people cast the lot God decided. This was true in the appointment of Matthias. When people decide by voting, those who vote decide. Casting the lot by the wicked was a matter of chance, but when the people of God cast it, they prayed to God to decide, which He did.

S. WHITFIELD.

PREACHER TRAINING.

(By H. M. Evans.)

Preparing young men for the work of the ministry has, in a great measure, been neglected by the Church. We need competent men, and only those of the best character and general deportment should be encouraged to enter the evangelistic field.

A cause is measured by the intelligence, piety, ability, manner of address and general deportment of its advocates. A preacher who is awkward, careless in his general deportment and slovenly in his personal appearance, will have but little influence upon the world, no matter what knowledge he may possess. Again, a dogmatic, or conceited manner will render a preacher's influence short lived, no matter what other excellent qualities he may possess. In view of the fact that a cause is often measured by the intellectual strength and general deportment of its advocates, only our best and strongest men should be sent into a new field if the greatest good is to be accomplished.

The young man who is to become an evangelist should receive a thorough Bible education, a careful training in general deportment and, in some cases, personal appearance, and should receive constant practice in public speaking in his home, or neighboring congregations where his progress can be watched and his errors corrected before he is either sent, or allowed to go into a new field. It is a mistake for a young man to assume the responsibilities of an evangelist before he is able, or before his abilities are recognized by the Church. The Cause of Christ is languishing for the want of competent men to advocate its claims; but incompetent men, because of their incompetency, are injuring the Cause they love and desire to advance. Through indiscretion, lack of judgment and experience and misdirected zeal the gospel often suffers in the hands of its friends.

The young evangelist should not desire to go out until his home congregation considers him competent, and even after he is thus recognized it would be a great advantage to him were he to accompany an experienced evangelist for a season or two, and thus gain some experience before he assumes the responsibility of a meeting in a new field alone.

HONOR AND OBEDIENCE.

(By H. M. Evans.)

Obedience is the first lesson to be learned by the child. The child that is trained to be obedient to its parents will be obedient in School, Church and State. Paul says it "is right" for the children to obey their parents "in the Lord" (Eph. 6: 1), and this should be sufficient reason for such obedience. Not only it is reasonable that the immature mind should be governed by the mature, but Peter commands the younger to be subject to the elder (1 Peter, 5:5.)

Humility of mind is demanded by the Word of God (1 Peter, 5: 5-7), and is the necessary antecedent of obedience. "Honor all men," says the apostle, and this lesson, if learned at all, is also first learned in the home. The child that does not honor its parents, is not likely to honor any one else. To honor father and mother is as much a divine command as any in the Book. Paul declares that obedience to this "commandment" is rewarded by a long life upon earth (Eph. 6: 2, 3.)

Don't refer to your parents as "Dady" and "Mammy," "Old man," and "Old woman." Don't wound their feelings. Don't disregard their will, nor in any way treat them disrespectfully. They love you. Time is plowing furrows in their faces, and the frost of many winters is whitening their locks. Soon the hands that ministered to your wants and delighted to carress you, and the hearts that loved you will be reposing under the snow in the old grave-yard yonder. "Children obey your parents in the Lord, for this is right. Honor thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth (Eph. 6: 1, 2).

No better mother ever lived than she who learned the primary lessons of humanity, honor and obedience under the parental roof, and no better boy ever became a father than he who recognized the superiority of his own parents, and honored them in a willing submission to their will. It is necessary that those who are to mould the characters of the young should first master the lessons they are to teach. These lessons should be so learned that the practice of them becomes habitual, in order to become a successful teacher.

Men and women who, in childhood, learned to be humble and obedient, are the best fitted to occupy positions of trust and honor in both Church and State. The best military officer is the man who has been the most obedient soldier. Model parents are those who

were humble and obedient children themselves, hence the necessity of learning these lessons in childhood.

The lesson of honor and obedience to parents well learned by the child prepares it to honor the Saviour by obedience to the gospel, and fits the boy for the study and development of those qualifications which, in after years, makes the Overseer, Bishop, or Elder (1 Tim. 3: 1-7; Titus, 1: 5-9). Having passed through the various stages of training in home and school, where the lessons of humility, honor and obedience have been built into his character, the young man, honoring the Saviour by obedience, enters the Church where he develops the qualifications, and is appointed to the Overseership, but, through his former training, he loses sight of the "*office of bishop*," and so exercises his power to rule, that it will appear only as a *service* to others. Honor others and they will honor you. The reason some Elders are not honored is because they have never learned to honor others.

CORRESPONDENCE.

A PREACHER'S VACATION.

For two summers the writer has gone South for his vacation and enjoyed it, preaching to Tennesseans.

This year the Georgian Bay district with its hills and many islands invited him to come, and bring his wife and family. What a time we had and one does not know how to begin to tell it. It would need to be illustrated with views of the beauty spots, its fish and its people to do justice too. Here is an attempt to achieve the impossible.

We left Detroit July 21st, on board the Steamship City of Alpena, which carried us to St. Ignace, through some delightful country. From there we took train to Cutler, passing through much country that had been, and was being devastated with forest fires. At Cutler the little steamship "Bon Ami" was waiting to convey us to Little Current, Manatoulin Island, a trip the wife, daughter and George will not soon forget by reason of mal. de mer. We got more than value for our money on this part of the trip as the Bon Ami had to make a side trip to Kagewan to get some cattle and pigs.

Instead of reaching Little Current at 7 p.m. Thursday night, it was nine, and as the boat steamed into the town we could pick out (by reason of his sandy beard of which he is some proud) Tom Robertson, the only man on that part of the island we knew. He soon made us acquainted with the rest of the brethren and we at once proceeded in spite of the lateness of the hour to the meeting house and held meeting. The Church meets in the College Building and the principal of the college, H. L. Richardson is the leader. This worthy brother and his wife took us right into their home and their hearts and we will not soon forget their kindness.

Brother H. L. is running the college with a view to making the islanders good, orderly business men, for it is a commercial college but he combines Bible Teaching with the studies (for he knows the value of its teaching to a business man) and he is not like a man that can't do it. Anyone seeking a good business education and desiring at the same time a congenial climate in which to study might do worse than go to Little Current. H. L. is a man the brotherhood will hear from in the future; he is a great man for home missions and knows and fellowships some of the folks in the regions beyond. The meeting was small at the first; (the cause is but young in the town) but grew in interest as the days went by, until the house was well filled. The seen results were three from the Baptist Church learned the way of the Lord more perfectly and were added, two put on the Lord in his own appointed way, and the church was helped and cheered.

From Little Current we went overland, per Henry Ford (much to Mrs. R's satisfaction) to Ice Lake. Bro. Tom Robertson, his wife and family were our hosts here and were good to us. We had heard so much of this part of the island and were acquainted with a number of the brethren so did not feel at all strange. Bro. Tom Robertson and Bro. Andrew Archibald were "auld freens" and converts of the late James Anderson evangelist well known and dear to many Scots and English folks too, and came from Fauldhouse. These good brethren at Ice Lake had erected a large tent at Gore Bay and there arranged for the meeting. Some preaching has been done in that place but as yet no church has been planted there, and from what happened, it almost looks like as if someone was determined to stop such a proceeding. After two nights of preaching the tent ropes were all cut and the tent rendered useless by someone whose name and address are not known. The brethren then decided to change the place of meeting to Ice Lake and the attendance proved the wisdom of this step.

There was but one break in the meeting when we spent one Sunday night at Gordon preaching to a full schoolhouse and the interest was fine throughout. Two had wandered away from the fold were restored and two were baptized at Ice Lake. The folks at neither of the places were soothed or satisfied for none slept during the sermon and they all asked us to go back. They treated us so well that we will not be hard to persuade (if we can go overland Mrs. R. and daughter say). We left Kagewan per S. S. Caribou on August 21st. accompanied by Tom Robertson and his son Andrew having had the time of our lives. At little Current, Sister Richardson and her two sisters joined us. It is a long rough sail in stormy weather from Kagewan to Owen Sound but in spite of little drawbacks like maldermer and the stench of so many fish, cattle, sheep and pigs on board ship having put our hands to the plough we turned not back.

At Owen sound Dr. O. H. Tallman, Chiropratic physician and preacher met us with his auto and took us home to dinner. From there we went to Toronto by rail and next morning on to Niagara to see the Falls and from the falls to Buffalo. Here we said good bye to Tom Andy and boarded the Big Steamer Detroit, Ill., and it is here on board the scribe found time for this writing. We came back to Detroit refreshed and better fit for the work we left for a spell.

E. ROCKLIFF.

(The above was intended for our last issue, but was overlooked, Ed.)

Leonardville, Oct, 11, 1919.

Dear Bro. McDougall:—

Enclosed please find renewals to the Christian Monthly Review as shown below. Glad that the C. M. R. is liked so well, and also glad that some of the Brethren here are beginning to see the light. I trust it will shine forth more and more unto the perfect day.

W. Richardson.

Alexandra Hall,

St. Catharines, Oct. 5, 1919

Dear Papa:—

We heard a good sermon this morning on "What Christ expects of us." Mr. Petch has been holding meetings here since last Sunday, and they have been well attended for here. The church is in a pretty sluggish condition. They depend on just a few energetic workers to keep things running. Mr. Stevens and Mr. Clans certainly do their

share, taking charge of the meeting turn about when there is no preacher.

Mr. Petch is an earnest, energetic speaker, though his way is quiet. His meetings should do a great deal of good among the members.

We are conveniently situated in a quiet part of the town, yet quite central and near the Post Office and Church-house. This hall is kept by the W.C.T.U. We get very good board and only the better class of girls board here, so we are in pleasant surroundings. Edith and I are both taking the night course at St. Catherines Business College—Typewriting, Shorthand, Penmanship and Spelling. The instruction is of the very best. I must leave now for a Temperance Lecture. We've got to have Prohibition continue.

Love from

ELSIE.

REMARKS:—I was much surprised, Elsie, when I opened your letter and saw good, but strange writing over your name. It was not your writing at all, but a hand which in itself commands respect for the writer. The puzzle is solved when I learn that in addition to your work of teaching, you have been taking a night course in the St. Catherines Business College. This is a very agreeable surprise indeed, and I take this occasion to remark, for the general good, that if so great an improvement can be made in so short a time, there is little excuse for going on through life without the advantages and the respect which good writing commands, besides subjecting our friends to the affliction of trying to read our bad writing.

There were some good things to be said, and at the same time some admonitions, for the seven churches of Asia. The same seems to be true of churches in other places, including St. Catherines. There were a few names even in Sardis; and we have a few names—on our subscription list—even in St. Catherines. We have three paid up subscribers there, and three whose renewals are prayerfully expected. This is a very hopeful feature—because the seed of the kingdom is like leaven, which a woman took and hid in three measures of meal—till the whole was leavened. Then there are a few energetic workers, who can be and are depended upon to keep things running. If these few *continue energetic and faithful* the prosperity of the church will be assured. But it seems that some of the members are not as energetic workers as they should be. We were pretty well aware of this already. At least we had imbibed that impression—chiefly

from the fact that other places, less able, have furnished five times the number of paid subscribers to our Canadian Brotherhood Paper, the Christian Monthly Review. Now, instead of only a few energetic workers, every member should be an energetic worker! And why are they not? Is it because those few want to do it all themselves, and give the others no encouragement? Sometimes this is the case; and when it is, those few are the ones who most need admonition.

Love from

POP.

AMONG OUR EXCHANGES.

The worship required of man under the New Dispensation is given in the New Testament, and we should expect to find it without changes or additions or omissions in the Church of Christ today.—*Winnifred Fleming*, in *Christian Leader*.

* * * * *

The great trouble with many Christian people is, that they act as though God were dead; that his promises were made a long time ago and are not good now; they don't read their Bibles enough to know that God promised to bless and favor his people through all generations, and that his exceeding great and precious promises are for us today as much as they were for his chosen people of old.—*F. L. Rowe*, in *Christian Leader*.

* * * * *

The Lord expects (ordained, Ed) his Church to be the instrument for carrying the Gospel to all nations, and winning them to the Prince of Peace; for the "Church is the pillar and ground of the truth."—*I. C. Moore*.

* * * * *

The best way to get rid of our enemies is by changing them into friends.

* * * * *

The loom of life is going steadily on, and each day's work adds threads to the web that will be unrolled in eternity. See that many of them are bright and golden.

All men are a little lower than the angels, and the majority of them a good deal more so.

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The man who finds fault with his neighbor's religion should spend a little time repairing his own.

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National Prohibition has been adopted in Norway, by a vote at a general plebiscite held October 6th.

THE MILLIONAIRE AND HIS CLERK.

Girard, the infidel millionaire of Philadelphia, one Saturday ordered all his clerks to come on the morrow to his wharf and help unload a newly arrived ship. One young man replied quietly.

"Mr. Girard, I can't work on Sundays."

"You know our rules."

"Yes, I know. I have a mother to support, but I can't work on Sundays."

"Well, step to the desk, and the cashier will settle with you."

For three weeks the young man could find no work, but one day a banker came to Girard to ask if he could recommend a man for cashier in a new bank. This discharged young man was at once named as a suitable person.

"But," said the banker, "you dismissed him."

"Yes, because he would not work on Sunday. A man who would lose his place for conscience sake would make a trustworthy cashier." And he was appointed.—*Ram's Horn.*

A RICHER AND HAPPIER WORLD.

(*From the Boston Commercial Bulletin.*)

The products of industry cannot be divided until they are produced, and if half the energy that is now worse than wasted in retarding production could be devoted to loyal and intelligent co-operation of labor and capital, the world would be richer and happier.

* * * * *

Straightforward, honest work, a determined endeavor to do one's best, an earnest desire to scatter flowers instead of thorns, to make other people a little better off, a little happier because of our existence—these are the only recipes for real happiness.—*Orison Swett Marden.*

THE INTER-CHURCH FORWARD MOVEMENT.

UNIQUE RELIGIOUS GATHERING AT WINNIPEG YESTERDAY.

WINNIPEG, Oct. 16.—What was described from the platform as the most unique religious gathering ever assembled in Manitoba, was held today when representatives of the Anglican, Baptist, Congregational, Methodist and Presbyterian denominations throughout the Province met to launch the inter-church forward movement.

This was the first open general meeting called under the auspices of the movement, although much preliminary work has already been done in committee and was reported on by the speakers. Many delegates from outside points were present.

His Grace Archbishop Matheson, presided. Archbishop Matheson expressed the hope that the united effort would bring the church people together and that by it all the churches would be vitalized in their ideals and energized in their efforts.

307-10 St. W., Owen Sound, Oct. 15—19.

—We feel the loss of Bro. W. F. Ellis and his family who have recently moved to Smithville, Ont., but we were very much encouraged and strengthened today when two promising young women surrendered to the Lord and were baptised into the one body.

DR. O. H. TALLMAN.

PUBLISHER'S DESK.

New Printing House adjustments are responsible for the delay of our November number. But, "The New Broom Sweeps Clean."

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HAMILTON, CANADA,
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.

Yours very truly,
OSCAR MAIN, Principal.

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