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WEST GORE, N. S., CANADA.

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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. Lord's Day, Breaking of Bread, 11 a. m.; Gospel Service, 7.30 p. m. Thursday, Topic Meeting, "Bible Conversions" 8.15 p. m. Sec. Treas., John M. Bruce, 1593, 6th Ave., West.

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 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.

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.

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Vol. IV.

West Gore, N. S., Canada, December, 1919.

No. 12.

EDITORIAL

SHUT-IN.

BY MAUD O. SUMMERS.

You say your life is hidden,
And worthless as can be,
That you're homesick now for heaven,
And long Christ's face to see?
You feel that you're a burden,
Wherever you may go,
And every one is tired of you?
But, maybe 'tis not so.

Sometimes God's patient shut-ins
Are richest in His grace,
And prove the greatest blessings
To those not in their place.
The clay should never question
The process of God's hand,
For after all is over,
Some day we'll understand.

And then we'll say, "I thank Thee
For every trial and test,
Though we know not the reason,
We know Thy way was best."
By perfect resignation
The bitter turns to sweet,
So, grateful for salvation,
We sit at His dear feet.

—Ex.

THE KINGDOM OF GOD.

1. God has a kingdom in this world. John the Baptist, as the forerunner of Christ, said it was "at hand." Jesus said it is "come nigh unto you," and that some then standing there present should see it before their death. Paul speaks of it as "the Kingdom of God's dear Son," and as having been "translated into it." This kingdom is the realm in which Christ reigns and rules in and over human hearts and lives. It has to do with the right relation of people to God and His right to rule in their lives.

2. This kingdom is spiritual in its nature and purposes. To "see" this kingdom, or enter into it, one must be "born again." The kingdom is spiritual, and its purpose is the production of a spiritual people; a people to know and experience and enjoy the things which are of God.

3. This kingdom is the most important thing in this world. Work for the promotion of the kingdom is far and away beyond any other work. The simple fact that it is the kingdom of God confirms this. The greatest and most dignifying employment in this world is to work with God—in what by preeminence he calls his "kingdom."

Moreover, this kingdom has, as its chief object, the deliverance of people from sin, and bringing them to eternal glory. Only by entering into life in this kingdom can any one come into everlasting blessedness. That you and I may work with God, in so glorious a kingdom, for such purposes, may well attract and hold us. There is nothing like it, nothing so great and wonderful and blessed. It is born of love and calls for our prayers, our time, our efforts, and our contributions. Its importance is such that our God has made it first, and our devotion to him and interest in our fellows should be such that we make it first.

WHAT COMES IN THE ROOM OF CIRCUMCISION.

It is a very prominent doctrine of some denominational bodies, who practice what is called Infant Baptism, that Baptism came in the room of Circumcision. Their argument is, that as infants were circumcised, and baptism came in the room of circumcision, therefore their practice of infant baptism is scriptural. But where is it *said* that baptism came in the room of circumcision? Who said that? If the Word of God says so, that settles it. Let us hear what it *does* say, "Neither is that circumcision which is outward in the flesh." Circumcision in the old Institution *was* outward in the flesh. Not so in the new Institution. What then? Harken. "Circumcision *is* that of the spirit, and not in the letter" (Rom. 2: 28-29.) That settles it.

Circumcision *was* that which is outward in the flesh; circumcision *is* that of the heart. That is, circumcision of the heart in the New Institution, has succeeded circumcision of the flesh in the old Institution. "When God speaks let the kings of the earth be silent."

CURRENT NEWS AND COMMENT.

In the old countries a vigorous campaign is on for a Preachers' Training College, conducted by those who are satisfied to be Christians only. The immediate objective is the raising of Ten Thousand Pounds, (about fifty thousand dollars), which is already about all subscribed. We notice in the Committee's Report, one individual contribution of one thousand pounds, and ten contributions of six hundred pounds each. Regarding this enterprise, we quote from a recent editorial in the Bible Advocate: "From two sources there comes the request for an increased equipment for our preachers. (1) From the men themselves . . . for a fuller apparatus, for more furniture, a greater fitness, for presenting publicly the glorious, full-orbed message of the Gospel. This need is felt both in order to convert sinners and to edify saints. (2) The demand for increased equipment on the part of the preacher comes also from the hearers." Placing as primary essentials of a preacher's education. (1) A knowledge of the word of God; (2) a proper moral training for His work, supplied by a course in Literature and Science, he goes on to say, that "Soundness in the Faith and a well-balanced mind should be made primary tests of every young man before entering on this study. And here follow some words which should be indelibly stamped upon the hearts of those for whom they are intended: "Who-

ever the man or men may be who have charge of our students and workers, and the shaping of the studies, they must be men of well balanced head and heart, and with a devotion to pure primitive Christianity that is above suspicion. There must be no departure from the Bible in pursuit of a progression that leads to higher criticism, and ends in evolution. No man denying the Deity of Christ, or trying to re-vamp the Bible is qualified to train preachers among us. . . . The one consideration which attaches pre-eminent importance to the work of preaching is that God has appointed it as the grand instrument of man's salvation. The Scheme of Redemption is the one thing in the world to which everything else is subordinate; the radiant point where all the attributes of God converge into a blaze of glory."

CHRISTIAN UNITY.

(Continued.)

We found in our last that there is a Basis of Unity divinely prepared, on which the "Household of God" is to be built. The foundation of Apostles and Prophets, Jesus Christ himself being the chief corner stone. Jesus Christ, the Apostles and New Testament Prophets, in other words, the New Testament is the divinely ordained and established basis of Christian Unity. Is this basis sufficient? If not, who shall succeed where the Lord has tried and failed to give us one that is sufficient? Does it need improvement? If so, who is wiser and better able than God to provide one that is perfect and suited to our need? And if we could find a man thus capable, how could we endow his production with the element of authority necessary to command obedience? Adding to, taking from, or changing the appointments of God, is a very dangerous business, see Rev. 22: 18, 19

Efforts to improve upon the work of the Lord, notwithstanding good intentions, have given us the multiplied creeds of Christendom, and divided the professed people of God into a thousand factions. This is in direct opposition to the Saviour's desire and prayer for the unity of his people, and must be in the highest degree sinful. That all sects, divisions and schisms in the Body of Christ, which is the church, are sinful, is proven by the Saviour's prayer for unity, and by numerous specific prohibiting admonitions. "Now I beseech you brethren, by the name (authority) of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you:

but that ye be perfectly joined together in the same mind and in the same Judgment." Here is a positive, authoritative prohibition of divisions among Christians. This is a divine injunction, intended to be obeyed. It is, in the denominational world today, almost entirely and most sinfully ignored and disobeyed. Do these people, who maintain these divisions, imagine that God has forgotten his Word, or will forget to call them to account for persistent transgression of His commands?

THE UNITY OF THE BODY.

The Body of Christ which is his church, was intended to be, and was in fact an unit, "one Body" (1 Cor., 12: 12.) Now we have a thousand bodies, each a separate and independent organization, not in union or fellowship with other bodies. Christ announced that he would build his church, a unit. Again we read, "*The Body is one, and hath many members, and all the members of that one body, being many, are one body.*" We are all baptized into one body. But now are they many members; yet *but one body*. (1 Cor., 12: 12-20.) Notice, the mind, will and intention of the Lord was that there should be "but one body." It cannot be said of the denominational world today that there is "yet but one body," for there are a thousand. Their present divided and chaotic condition is subversive of the mind, will and intention and requirement of the Lord. The only way to remedy this state of affairs, is to abandon all humanly formulated platforms; all uninspired creeds and confession of faith; all things in religious faith and practice which cannot be done in the name of, that is by the authority of, the Lord Jesus Christ. Then get and stand together upon that divine foundation the New Testament of our Lord and Saviour Jesus Christ, which is our infallible and allsufficient Rule of Faith and Practice.



OUR ASSOCIATE EDITORS.

THE GREAT NEED.

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples: The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. (Matt. 9: 36-38.)

In the days of Jesus on this earth the great need was more laborers or leaders. This always has been the great need, and it still is. Of course, I mean true and faithful laborers and leaders. The great need in the days of the children of Israel was good and faithful leaders. When Israel had good, loyal and faithful leaders they did very well, but when they had bad leaders they went astray. When Moses was up in the Mount, Aaron made a calf; they worshipped it; and rejoiced in the work of their own hands. Aaron was a poor leader. He lacked courage, firmness and stability. He pleased the people and set God aside. A good laborer or leader should see that God's will and way is carried out whether the people are pleased with it or not. It is not difficult to lead people astray, but it is often difficult to keep them from going astray.

Jesus did not say that the great need was more money, and I doubt if such is the case now. The world has been much the same in all ages.

It is the duty of the preacher to preach, and we should realize that a woe is resting on us if we do not preach. We should preach even though we are poor; and we should preach to the poor as well as to the rich. We are never too poor to preach the truth. As a rule a poor man can preach the Gospel better than a rich man can, and he will do more good. So we must preach. The preacher at work—the right man doing the right kind of work is an appeal to the church to help and encourage him.

It is the duty of the church to see that the preacher is supported to the extent of their ability. The preacher should make sacrifices to preach, and the church should make sacrifices to assist and en-

courage him. The right kind of man will preach for he must, and the right kind of Christians will try to do their duty in supporting him for they must to obey the commands of the Word of God and thus do their duty before God.

But some who profess to be Christians do not give any more now than they did before the high cost of living came. This is a sad mistake to make, and such should not be the case. The poor, the widow and the preacher all to have to pay the high prices.

"And the poor have the gospel preached to them." (Matt. 11: 5.) This was the to be proof to John that Jesus was the Christ. Christ was poor and he preached the Gospel to the poor. Let us go and do like wise.

When a work has been started in a new place it is our duty to see that it is kept up. It is just as much our duty to see that the work is kept up as it is to start it. Some preachers can start the work easier than they could keep it going. Others are suited for the work of teaching the church and keeping it together. Happy is the man that is doing the work that he can do best. Let Paul plant, Appollos water, and God will give the increase.

S. WHITFIELD.

WHAT MUST I DO TO BE SAVED?

Cornelius Acts 10.

Cornelius was a Gentile, living at Cesarea. He was Captain over a hundred soldiers. He was a man of strong character, a devout man and one who prayed to God always and gave much alms to the people. He was what the world would call a good man, but as in the case of Cornelius, all God-fearing praying and alms giving men are not in a saved condition. Cornelius was all of these and more yet, he lacked the atoning blood of the Christ, for "without the shedding of blood there is no remission of sins."

Cornelius Prays.

This man prayed to God always; says Luke in Acts 10; 2. His prayers were heard. (Acts 19; 4) And his prayers were answered. (Read Acts 10th chapter) But in John 9; 31 we read: "For we know that God heareth not sinners." But we know that God heard Cornelius and we know too, that he was not saved at the time God heard him.

(Acts 11; 13, 14) Then we conclude that he was neither a sinner nor a saved man. What was he? Says one. He was an unsaved man. A sinner is one in the practice of sin, as a farmer is one who farms, or a painter one who paints. When a farmer stops farming he is no longer a farmer and when a sinner stops sinning he is no longer a sinner, the stain of sin is upon his soul until removed by the blood of Christ. All sinners are unsaved men, but all unsaved men are not sinners. "How can that be?" Well all men are animals, but all animals are not men. So Cornelius was in an unsaved state and still on the side of Satan and in his Kingdom. He needed to be told of Jesus and cross the dividing line into the Kingdom of Christ where the saved are. I contend that when men quit sinning and repent that they may pray and that God will hear and answer their prayers as he answered Pauls' and Cornelius. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." "Seek and ye shall find, ask and ye shall receive." Such people ask in faith, but the wicked and rebellious, God will not answer.

The Angel's Message.

At the ninth hour of the day, and no doubt while Cornelius was praying, he saw a vision; an angel of God coming in unto him, and saying to him, Cornelius! And Cornelius was frightened, but said What is it Lord? The angel said, Thy prayers are heard, and thine alms are had in remembrance in the sight of God. Send to Joppa and fetch Simon who's surname is Peter; who shall speak unto thee words whereby thou shalt be saved, thou and all thy house. Now, angels are ministering spirits. They minister before the Father, encamp around about them that fear God to deliver them and minister to the Saints.

Cornelius Obeys.

And when the angel that spake unto him was departed, he called two of his house-hold servants, and a devout soldier that waited on him continually; and having rehearsed all things unto them, he sent them to Joppa. These journeyed on toward Joppa, a distance of about thirty miles, and delivered their message.

The Spirit Speaks To Peter.

While the men from Cornelius were coming on their way to Joppa Peter goes up on the housetop to pray, it being about the sixth hour of the day, and while he was praying he became hungry and desired to eat. He fell into a trance and saw as it were a great vessel

let down from Heaven, and in it were all manner of beasts and creeping things, and a voice came unto him, saying, Rise Peter kill and eat, but he said not so, Lord for nothing common or unclean has ever entered into my mouth;; This was done thrice and then received up into Heaven. Peter was perplexed, and while he thought on the vision, the Spirit said unto him, Behold, three men seek thee But arise, get down and go with them, nothing doubting; Peter went down unto the men and asked why they had come for him, and they rehearsed the whole matter unto him, whereupon Peter took them into the house, and lodged them, and on the morrow they all, with certain Jewish brethren from Joppa went on their way to Cornelius, at Ceasarea. Note: The Spirit did not appear to Cornelius. I wonder why. If the Spirit operates upon the heart of the unsaved, independent of the word, to bring them unto God? The truth of the matter is, the Spirit does not operate in some miraculous mysterious, unexplainable, un-get-at-able- way. The Spirit and the word go together The Spirit is a person and the word the sword in the hands of the Spirit so to speak. The Spirit operates on the heart of the sinner or unsaved, through the word, to bring him unto God.

Peter Preaches To Cornelius.

The next day this company of ten (all working under the directions of the angel and Spirit for the salvation of one man) came to the home of Cornelius, and there they found that Cornelius had invited his kinsmen and near friends in, to hear the message from Peter. As Peter entered, Cornelius met him and fell down and worshiped him. But Peter raised him up, saying Stand up; I myself also am a man. Then Peter said, you know how it is an unlawful thing for a Jew to come in unto one of another nation; and yet, unto me God has showed that I should not call any man common or unclean. Then after hearing from Cornelius why he was sent for, he began to preach unto them all. He preached that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is acceptable unto him. He preached Jesus, and told of his teaching from the baptism of John the Baptist to the giving of the Great Commission, and while he was declaring that everyone that believeth on him shall receive remission of sins, the Holy Spirit fell on all them that heard the word. And the Jews that came with Peter were amazed, because that on the Gentiles was poured out the Holy Spirit also.

Cornelius' Baptism.

"Peter said, Can any man forbid water, that these should not be baptized, who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of the Lord Jesus."

Conclusion.

WHY DID THE SPIRIT FALL ON CORNELIUS? Not to produce faith in his heart; Acts 15:7. Not to make his soul pure 1 Pet. 1; 22. Not to purify his heart Acts 15; 9. Not to convert him to the Lord Ps. 19; 7. Not give remission of sins Acts 10; 43. Not to save him Acts 11; 13-14. Neither in order to produce the New Birth 1 Pet. 1; 23. "Being born again, not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth forever." To be born of the word is to be born of the spirit for (Jno 6; 63) "The words I speak unto you, they are Spirit;" then they are life." Someone will say word here means Lord, allright (2 Cor. 3; 17) "Now the Lord is that Spirit;" then to be born of the word is to be born of the Spirit. Before the conversion of Cornelius, the Apostles had preached to Jews only, but Peter at Joppa, by a miracle, was convinced and knew that he should go to the Gentiles. So when he started to go preach to the Gentiles he took with him six Jewish brethren, who were not convinced that the gospel should be preached unto the Gentiles. When they reached the house of Cornelius, preached the gospel unto him and they saw that the spirit was poured out on the Gentiles, they too were convinced that the Gospel was for all men of every nation. Then the purpose of the outpouring of the spirit at the house of Cornelius was to convince the Jews that the Gentiles had a right to the Gospel message. (read Acts 11th chapter.)

Jesus said to the disciples, the Spirit, "will guide you in all truth;" Jno. 16:13 or make known to you all truth.

Cornelius did not receive the Spirit for that purpose; if so there was no use of Peter preaching unto him, for the Spirit could have done that independent of the word spoken by Peter. But Peter said: "God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel and believe." (Acts 15:7.) Then that being the case the Spirit did not fall on him to give him faith; nor was it to make a witness of him, for one had to see Jesus, after he had raised from the dead to be a witness. (Acts 10:41) It was not to reveal to him the truth, for the truth had been revealed for some

eight years. Some say that the sinner must be baptized in the Spirit before he can be saved, and that the Spirit was poured out on Cornelius for that purpose. If that be true there was no use for Peter to go to him and preach unto him "words whereby he could be saved."

Cornelius was not saved before Peter entered the house, for the angel said (Acts 10:14) "Who shall speak unto thee words, whereby thou shalt be saved." If he was saved before Peter spoke to him, he was saved without faith in Christ, for he was to hear the gospel from Peter and believe. (Acts 15:7). And faith cometh by hearing the word of God, (Rom. 10:17) and he did not hear the word until Peter preached unto him. Again, if people are saved by the Spirit independent of the word, and by Divine agency without the human, why did God see fit to use angel, Spirit and ten men in order to have the Gospel of Christ preached to Cornelius and his friends?

If Cornelius was saved before Peter preached unto him, he was saved without the "power of God," for he was to hear the gospel from Peter, and the "gospel in the power of God unto Salvation." Rom. 1:16.

The out-pouring of the Holy Spirit was not for the purpose of teaching him what to do; that was Peter's job. (Acts 10:6.) It was not to give him faith. Faith was to come by hearing words from Peter. (Acts 15:7. Then it was not to save him, for he could not be saved without faith, (Heb. 11:6) and faith cometh by hearing Gods word, and the angel and Peter said that he was to hear that word from Peter. The out-pouring of the Spirit was not to save him, for he had to be saved through faith, and by the power of God. The gospel being the power of God unto salvation, and the out-pouring of the Spirit not being the gospel, we know it is not the power of God unto salvation, nor any part of that power.

The out-pouring of the Spirit was not to convert Cornelius, for "the law of the Lord is perfect, converting the soul." (Ps. 19:6. Cornelius had to be converted before God would save him. (Acts 28:27. But the "law of the Lord" converts the soul. The out-pouring of the Spirit is not the "law of the Lord," therefore the out-pouring of the Spirit was not to save him. Then, as the "law of the Lord" converts, and Cornelius had to be converted, before God would save him, and Peter was to tell him "words whereby" he and his house could be saved, and as Peter preached the gospel, the gospel is the "law of the Lord" by which Cornelius was converted.

Peter said to Cornelius: "God is no respecter of persons; but

in every nation he that feareth him, and worketh righteousness, is accepted of him." (Acts 10:34-35. Cornelius feared God, prayed and gave much alms to the people, before Peter went to him (Acts 10:2), but he had not worked righteousness. Why say this? Because the righteousness of God is in the Gospel. (Rom. 1:17.) "All thy commandments are righteousness." (Ps. 119:172. Now, he was to hear the word of the Gospel from Peter's mouth; Peter was to tell him what to do to be saved; but Peter tells him that he must work righteousness before God will accept him. As righteousness is in the gospel, and all of God's commandments are righteousness—then he tells him that he must obey the gospel before he can be saved, or before God will accept him. Then whatever Peter commanded him to do, was a command of the gospel, for Peter preached nothing but the gospel. The angel told him that Peter would tell him words whereby he should be saved, and Peter tells him he must work righteousness to be saved; then whatever Peter commanded him to do was a work of righteousness necessary to salvation. But Peter commanded him to be baptized in the name of the Lord. Then he had to do that before the Lord would accept him.

Being baptized, he crossed the dividing line and came into the kingdom of His dear Son. (Col. 1:13.) into the "one body," Rom. 6:1-6. Into his death, where He shed his blood, (Rom. 6:3; Jno. 19th chapter.) If Cornelius had stopped short of baptism, he would have stopped outside of the Kingdom of Christ, the one body—the Church, Christ, His blood and His death and would have been without salvation. If any says I am wrong, you would have men saved without coming into the Kingdom of Christ, the Church, His blood and his death.

J. L. HINES.

OUR CONTRIBUTORS.

"Prayer is the selvage of our lives to keep the golden threads from ravelling." What about the golden threads in the lives of those Christians who never pray except perhaps when called upon to lead in prayer in the worship on the Lord's Day? I'm afraid some of us are losing threads.

"The eyes of the Lord are over the righteous"—and so are the

eyes of the world. Beware! Let us so live that we need not be afraid of either. By so doing we may not only save ourselves but others also. Let us indeed be righteous.

ERMA BURGESS.

* * * * *

WHAT IS THE GOSPEL.

Paul said: "Moreover brethren, I declare unto you the gospel (which means glad tidings) which I preached unto you, which also ye have received, and wherein ye stand, by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried and that he rose again the third day according to the scriptures."

These facts are the beginning of the gospel and must be believed before one can proceed to learn and do what is required of them in order to be saved, or before the remainder of the gospel will mean anything to them.

Christ came to this earth to save people from their sins; to show them how to live and how to die. He gave instructions, commands, to be obeyed in order that he might save them from those sins. These commands briefly are: faith in Christ, repentance from sin, confession of our belief in Christ, baptism into Christ, continuing in the Apostles' doctrine, in the breaking of bread, in prayers, in good works, and following after righteousness and holiness, without which no man shall see the Lord.

He has given us promises of rewards for our obedience to his commands, some of which will be received in this life, the remainder in the life which is to come. Also warnings of just dues to those who obey not this gospel.

And so we have the Gospel made up of facts concerning Christs' coming. His life here, His death and resurrection; His commands to us to be obeyed; His Promises for us to receive, and warnings against disobedience.

E. L. B.

NEWS DEPARTMENT.

J. Scott Greer reports a meeting at Nelsonville, Ky., with eleven baptisms and one restored.

It took ninety years to make the first 1,000,000 converts on the foreign field; the second millions twenty-three years; they are now coming at the rate of a million in five years.

AN URGENT APPEAL TO ALL CHURCHES OF CHRIST IN CANADA

From the Church of Christ,
Jhansi, U.P. Bri., India.

1-10-1919.

My Beloved Brethren in the Lord Jesus Christ:—

Please publish this Report of Lord's work of Church of Christ in Jhansi, U.P. Bri., India, of 1917, 1918, 1919.

End of 30th Sept. and I am humbly request. Please send urgent Helps and Gifts direct to me for the name and sake of—Jesus and very much thankful to all of donors and pray for them. Lord blesses more and more. Lord love to a cheerful giver.

(1.) Myself and all my family, 10 members, have immersion baptized in 1917; (2) No. of of immersions, baptisms, 1067; (3) No. of Churches, 7; (4) No. medical treatments, 4897; (5) No. of Sunday Schools, 7, attendance, 5600 (6) No. of Orphans, girls and boys, 347—200 boys and 147 girls now; (7) No. Indian preachers in Bible Training, 25; No. or Zanana Bible women, 25; No. of Zanana Medical workers, 10; No. of Indian Missionaries, 5; No. of Zanana Medical Missionaries, 2; No. of Colpotiurs, 3; No. of Bible Depots, 1.

From the messages for all Churches of Christ: 1 Mark, 12:41-44; Acts 2, 20:35; Matthew 3, 28:19-20.

We have great need for money. Please send Helps urgent and urgent. Lord blesses more and more. God presence with all brethren. Please pray for us—thrown of Grace, with heartly Love in Jesus.

Yours affectionately, Bro. in Lord,

GOVIND RAM, Missionary.

Regina, Sask., Nov. 24th, 1919.

For the Christian Monthly Review, N.S.

The writer, after being absent from Regina for four weeks, returned from his home where he had been helping to look after the necessities of life for the mentioned time, to take up the work laid down.

The interest here has been good; we had an increase in our meetings, quite noticeable each week while here before, and trust that by God's help and guidance we shall be able to go on unto greater things.

In a letter from the editor I learn that he plans to enlarge the C.M., to twice its present size by January 1st. This should be quite commendable indeed. We should have a weekly Canadian paper, and there is no reason at all why we could not have one if all did co-operate to provide it.

H. A. ROGERS.

* * * * *

Little Current, Dec. 7th, 1919.

Dear Bro. McDougall:—

I must thank you for your good letter and counsel re foreign workers.

For some unknown reason I did not receive a copy of the November issue of your paper. I shall thank you to send me one.

I shall take the tip to secure some subscribers as I have opportunity.

Bro. T. W. Bailey, of Thessalon, was with us a week recently and preached five times, very plainly and earnestly. He also gave a good talk to the College students one day. He enjoyed being in the College and with the students.

Yours in the Lord,

H. L. RICHARDSON.

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H. L. RICHARDSON, Principal.

CORRESPONDENCE.

Vancouver, B.C.

Dear Brother McDougall:

Enclosed is money order to cover any indebtedness incurred by the Vancouver Church. The Brethren receiving the paper appreciate its contents, and any of them who wish to subscribe will do so individually. We will be pleased to have our regular space in the Church Directory as corrected by Bro. Roger's letter.

Fraternally Yours,

JOHN M. BRUCE Sec.

* * * * *

Little Current, Nov. 11th, 1919.

Dear Brother McDougall:—

Our College work is moving along nicely, which, with the regular Church work makes one busy.

Your Brother in Christ,

H. L. RICHARDSON.

* * * * *

Regina, Sask., Nov. 24th, 1919.

Dear Brother McDougall:—

Yours of 20th ult. came duly to hand, with \$7.00 inclosed, for which please accept my sincerest thanks.

I will try and write more than I have and make my reports through the C.M.R., and no doubt I can get subs. for same. I do not wish to make financial reports for each donation, but have been making them yearly or about.

May God bless your efforts in putting forth a paper which pleads for the simplicity of Jesus Christ.

Yours in Christ,

H. A. ROGERS.

* * * * *

Alix, Alberta, Nov. 13th, 1919.

D. McDougall.

Dear Brother:—

Enclosed please find one dollar as my subscription for the C.M.R., for the coming year.

Our dear sister, W. Jones, of Hanna, has been the agent for the C.M.R. at Hanna heretofore, and I subscribed through her. But now, as I have moved to Alix, it will be more convenient to send the Monthly to Alix, direct.

I notice that you are pushing ahead in your plans for the C.M. R., and wish you may have the full and loyal support of all the Brethren in Canada—if you get that you will take courage and go forward.

Will you kindly allow me to suggest that a slight, but important addition to the "Church Directory" would add to its usefulness, and enable Brethren to get in touch with the Churches.

It is not humanly possible to visit all the churches personally, but at times it is expedient and desirable, to communicate with them by letter, if not face to face. So would suggest that the address of the Corresponding Secretary should be added to all churches in your directory. I know that worldly wisdom would advise against doing this, for some might make use of the information for selfish reasons. On the other hand, travelling Brethren in good standing, might be in a place where our people meet to break bread, but being in the week days would fail to meet with the Brethren on the Lord's Day.

What say you, Bro. McDougall? Correct addresses would save much trouble and disappointment.

If any copies of my last letters to you in the "May" number I think, will you send me two copies. I gave my copy to a brother at Alix, and he lost it the same day.

I am yours in the Faith,

R. SKAIFE.

* * * * *

Glencoe, Ont. R. R. I., Nov. 16th, 1919.

Dear Brother McDougall:—

You have asked for an expression from the brethren regarding the paper for 1920. I hardly know what to say. I would like to see it supported better than it is. As far as I am concerned, I would like to see it larger. A Monthly at twice its present size would suit me all right at \$1.00. Some brethren think that the subscription price should pay for it. Well, it is hard to regulate that, for no one can tell who will pay and who will not.

I will say that, Lord willing, you can depend on my help in whatever course you decide to pursue.

Lord willing, we will send you a Postal Note or Order in a few days to assist with the paper. Wishing you success, I am as ever,

Yours in Christ,

S. WHITFIELD.

ACKNOWLEDGMENTS.

Dear Brother McDougall:—

I wish to acknowledge thro' you paper the receipt and forwarding of the following sums for Missionary work and famine relief in India:—

Nov. 15.—From Barrie Island Church of Christ, through Bro. G. A. Vancise	\$ 10.00
Nov. 20.—From T. E. Cook, Fenwich,	7.00
Nov. 21.—From Ice Lake Church of Christ, through Bro. T. Robertson	25.00
Church of Christ Sunday Bible Classes, Little Current, Ont.	3.00

Forwarded to India in November	\$ 45.00
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Bro. G. Ram, his co-workers and all the brethren with them have expressed their heartfelt thanks in no uncertain terms, for the gifts they have received from us, some of our gifts were just in time to save from severe sickness and starvation. Our brother reports that Sectarians are against them, but they press on nobly and have this summer baptized many. He has also opened an industrial school for orphans. Let us continue to give to their need.

H. L. RICHARDSON.

* * * * *

For Christian Monthly Review:

S. Whitfield	\$ 2.00
Church, Vancouver, B.C.	5.00
Wife and self, Glencoe	10.00

For H. A. Rogers, Regina Mission, College Hill Church of Christ, West Gore	7.00
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PUBLISHER'S DESK.

Our change of printing houses has thrown us somewhat behind time with this and the last issues. We will soon catch up, however, if our writers do their part. Keep us stocked up with plenty of first class copy, so that there will in no case be any delay in waiting for tardy copy.

We are pleased to be able to announce to the brethren, that notwithstanding the existing adverse conditions which are shrivelling up so many papers, the *Christian Monthly Review* closes its second year with *no deficits*, and, instead of shrivelling, is expanding to double its capacity with the coming year.

We cannot express our appreciation and gratitude for the co-operation and zeal of the brethren generally, which has made this possible. While in some instances our expectations have not been wholly realized, in others and in general they have been surpassed. And so we thank God and take courage.

Our scribes will take notice that as our space will be doubled with the first issue in the New Year, that there will be room for more writers, and some extension of limit to length of articles.

It is our desire to have our issues appear on the 15th of each month in 1920. Copy for Jan. should be immediately forwarded.

Parties to whom the paper has been *sent*, but who have not themselves subscribed, will not be *asked* to pay for papers received, although this would be appreciated. But if they will become subscribers at the beginning of 1920, we will be quite content.

Our subscribers in 1920 will be accommodated in two classes: Class 1 to include (a) the honest poor; (b) those who are not members of Churches of Christ; (c) those who honestly believe that a 32 page religious Monthly Magazine, can and should be, in the face of present conditions, conducted in Canada, for the few resident members of the Church of Christ, at a subscription price of 75 cents a year. Price to Class 1, 75 cts. a year.

Class 2 includes all others, who will be *permitted* to pay \$1.00 a year,

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Empty your Pocketbook into your Head and Hand.—Where no one can steal it from you, and then you have A FOUNDATION ON WHICH TO BUILD SUCCESS.

No one is to be blamed so much for being ignorant or untrained, as for STAYING THAT WAY.

[EXACT COPY FROM ORIGINAL]

THE CANADA BUSINESS COLLEGE,
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.

We have done good work during the past session. We merit your confidence for the coming Session.

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H. L. RICHARDSON, Principal.

Write for particulars, or call and talk it over with us.

IT STANDS TO REASON that the texts we use, from the most enterprising, up-to-date Educational Publishers in U. S. and Canada, produced by authors of special training and wide experience, must provide superior training.