

Christian Monthly Review

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.

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.

SMITHVILLE, ONT.—Church meets each Lord's Day at 11 a. m. for worship.

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.

REGINA, SASK.—Church of Christ, which has been meeting in Sons of England Hall, 1773 Angus street, will hereafter meet in Sons of England Hall, 1459 Retallack Street, Regina, Sask. Take Dewdney car to Retallack corner, the fourth building north on east side of street. We meet there tomorrow.

At 11 a. m.—Lord's Supper and preaching.

At 7 p. m.—Preaching.

At 11 a. m.—Evangelist's subject will be, "The Great Commandment."

At 7—"The Cities of Refuge" (illustrated.)

Everyone is invited. H. A. Rogers, 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.

BROOKLANDS.—Lord's Day. 3 p. m. Sunday School.

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.

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

[Continued on Page 27.]

Christian Monthly Review.

Organ of the Churches of Christ in Canada.

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No. 2.

EDITORIAL

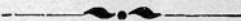
'TIS WORTH WHILE.

Give the world your gladness,
'Tis worth while;
Sun the souls around you
With your smile;
Pass life's blessing onward,
Do not keep
The grain you garner, if
You would reap.

Strive to stamp Love's impress
As you may,
On the world's sage visage
Day by Day.

Wreath life's tears and shadows
 With a smile,
 Live for God and count it
 All worth while.

He who better's living
 Serves life's end,
 He who smooths the footpath
 Is a friend;
 He whose heart is gentle
 In its touch,
 Where God's own suffer,
 Serveth much.



A NEW EPOCH.

PEACE AND SOBRIETY.

The 16th day of January will be, till the end of time, remembered as the date of two epochal events—big with promise of the birth of an age of Peace and Sobriety on earth, and good will to men.

At 10.30 o'clock, Paris time, the Council of the League of Nations was organized at Paris, and proceeded at once to business. All the members of the Council called for by the covenant of the League, with the exception of the representative of the United States, were present when the chairman called the meeting to order. The Nations represented are: Great Britain, France, Italy, Greece, Belgium, Spain and Brazil; and it is confidently expected that the United States will soon take her rightful place with the others. The chairman, in his opening address, said:

"January 16, 1920 will go down in history as the beginning of a new world. Decisions to be reached today will be made in the name of all nations adhering to the covenant of the League. It will be the first decree of all free nations leaguering themselves together, for the first time in the history of the world to substitute right for might."

Speaking for Great Britain, Lord Curzon said: "On behalf of the British Empire, I desire to express the loyalty of my Government and the external Dominions of the British Crown, to the spirit underlying the covenant of the League of Nations. It is our intention, by every means in our power to insure its practical efficiency. It is our firm belief that through its instrumentality alone, we can hope to insure that such miseries as the world has experienced during the past five years

shall not be repeated, and that a new era of international relationship shall dawn.

The League of Nations is an expression of the universal desire for saner methods of regulating affairs of mankind, and provides machinery by which practical effort may be given the principles of international friendship and good understanding."

With all these nations Leagued to banish war, we are assured that the predicted era of Peace on earth has already dawned.

But, as the companion of Peace, we have, on the same date, Jan. 16, 1920, as it were the birth of the era of

SOBRIETY.

Constitutional Prohibition, on this date, became effective in the United States, and all subordinate territory. The manufacture, sale, transportation, import and export of all intoxicating liquors is prohibited by the 18th amendment to the Constitution, and the United States becomes the first nation of the world to make such a provision part of its basic law. Congress has defined intoxicating liquor as any beverage containing one-half of one per cent., or more, of alcohol.

The magnitude of the boon of Constitutional Prohibition in the United States alone, is incalculable. The banishment of war, in comparison, sinks into insignificance, both in misery and in financial loss.

The United States have been collecting 500 million dollars yearly in taxes on alcoholic beverages. Suppose this represents five per cent. of the cost to the consumer, and we have the staggering figure of ten billion dollars—yearly worse than wasted, in the United States alone, for alcoholic poisons.

In view of the magnitude of these evils, which for so long have cursed the earth, let us rejoice and thank God that we have come to the dawn of that New Era of Peace and Sobriety.

WORDS.

Words are important things.

Moses became mighty in word and deed; (Ex. 12:35) so that the Lord himself did according to the word of Moses (Ex. 8:13)

During a period of three and a half years in the reign of Ahab, there was neither dew nor rain, but according to the word of Elijah, (1 Kings, 17:1; Jam. 5: 17, 18 'Where the word of a king is there is power. (Eccl. 8:4.)

A good word maketh the heart glad—(Prov. 12:25.)

A word spoken in due season, how good it is.—(Prov. 15:23.)

A word fitly spoken is like apples of gold in pictures of silver—
—(Prov. 25:11.)

“The words of the pure are pleasant words.”

“The words of a tale-bearer are as wounds,”

“There are devouring words of deceitful tongues.”

“A fool’s voice is known by a multitude of words.”

“The words of a wise man’s mouth are gracious.”

“Let your speech be always with grace, seasoned with salt, that ye may know how to answer every man.”

“Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer.”

“By thy words thou shalt be justified, and by thy words thou shalt be condemned.—(Matt. 12:37.)

“Man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord, doth man live.”—(Deut. 8:3.)

“The worlds were framed by the word of God.”—(Heb. 11:3.)

“By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.”—(Ps. 33:6.)

“All things are upheld by the word of his power.”—Heb. 1:3.)

“The words that I speak unto you, they are spirit and they are life;” not a “dead letter,” nor the “mere word.”—(Jno. 6:63.)

“The word of God is quick (living) and powerful.”—(Heb. 4:12.)

“By words we are *begotten again*.”—(1 Cor. 4:15; 1 Peter 1:23;)
“By words we *live*.”—(Deut. 8:3.)

“By words we *grow*.”—(1 Peter 2:2.)

“By words we are *nourished* in faith and good doctrine.”—(1Tim, 4:6.)

“By words we are *reconciled*.”—(2 Cor. 5:19.)

“By words we are *cleansed*.”—(Jno. 15:3; Eph. 5:26.)

“By words we are *saved*.”—(Acts 11:14.)

“There is blessedness in hearing and keeping words, ‘my words.’”
—(Luke 11:28:)

“Hear ye, and tremble at His word.”—(Isa. 66:5.)

“He that hath my word, let him speak my word faithfully.”—
(Jer. 23:28.)

“He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day.”—(Jno. 12:48.)

NEW YEAR MOTTO: WORK FAITHFULLY, HOPE CONFIDENTLY, WAIT PATIENTLY.

A Book whose fruit is always good must be of God. A Book adapted perfectly to all the conditions of life—sickness, health, poverty, wealth, sadness, gladness, honor, shame, youth and age, must be of God. A Book adapted to all peoples—the Asiatic, the African, the European, the American, must be of God. A Book perfectly harmonious, though written by almost forty authors, during a period of fifteen hundred years, must be of God. A Book which defies alike the tooth of time, the attacks of furious foes and the mistakes of foolish friends, but remains triumphantly loved, the most read, the best seller, the most widely circulated, the most highly and universally regarded, the most honored and obeyed. . . surely such a Book is of God.

§ § §

Christianity does not deal with classes but with men. It is democracy, in the highest sense of recognizing the possibilities in each individual man; and in helping him to develop into the best that is possible.

§ § §

Most contributors to charity manage to be caught in the act.

§ § §

Bravery is recorded by what we do, not by what we threaten to do.

§ § §

Whether christians can fall from grace or not, has long been a mooted question. It may be possible for some, but for many there is no danger—they have never got high enough to fall very far.

WHO IS R. K. F.?

In our Jan. No. appeared an article over the initials R. V. F. The letters should have been R. K. F. But who is R. K. F.? We know the author of the sermon on the Mount, and of the one on Mars Hill; but who is the author of this masterly paper on "Essentials and Non-essentials," written for the pages of the Christian Monthly Review? He is none other than R. K. Francis, Editor of the Bible Advocate, the chief brotherhood paper of the churches of Christ in the British Isles. At my suggestion we are writing articles for each other's papers. This was an inspiration from Franklyn and Oliphant, who did the same thing in the days of the pioneers.

LOOKING BACK.

In June 1909 O. H. Tallman, closed a meeting at Smithville, with 15 additions. Have these all continued steadfast.

About the same time W.F. Neal closed a meeting with five additions at Kimberly, Ont. Do these still hold fast their integrity? We would like to hear from some of them.

Bro. W.F. Cox was at this time in a successful tent meeting at Hubbardsville, N. Y.

Five additions were about the same time reported at Omaugh, Ont.

While the good work was going on in these places, a new House for worship was being erected at Ice Lake, and one added to the saved.

Jesus Christ, being both God and man, perfectly understands and rightly regards the claims of God and the character and interests of men, and is thus prepared to bring glory to God in the highest, and manifest most effectively good will to men.

OUR ASSOCIATE EDITORS.

THE SPIRITS IN PRISON.

In the study of this question there are two passages of Scripture that come before the student: 1 Peter, 3:19, and 1 Peter, 4:6. The word "preached" in the first passage is from an entirely different Greek original from that used in the second. In the first the gospel was not the subject preached. The word "preached" in the first citation means simply to publish, or proclaim, while in the second case it is stated that the gospel was the subject of discourse.

Hades, or the unseen world, was divided into "Paradise," or "Abraham's Bosom," and Tartarus the temporary abode of wicked Spirits, the two places being divided by a "great gulf,"

Jesus, at His death, went to "Paradise," or "Abraham's Bosom," from which He preached to those upon the opposite side of the "great gulf." The subject of His discourse was not the glad tidings of Salvation, the Gospel, as shown by the original Greek, and therefore offers no help to the "after death" theory of Salvation, nor to the "second chance" folks, Jesus no doubt did proclaim or publish, to those wicked Spirits in the gloom of Tartarus, His Victory over Death, the grave, the devil and the doom of his followers,, but "the Gospel," never.

In the second instance, 1 Peter, 4:6, it is plainly stated that "the Gospel" was "preached even to the dead," and that these dead "live according to God in the Spirit." See also Matt., 22:32.

Prior to the death of Christ, Paradise was in Hades. This is where Jesus went and took the thief with Him (Luke 23:43.) After His resurrection He told Mary that He had not "ascended unto the Father" (John, 20:17.) This proves that "Paradise" was not in Heaven then. Now turn to 2 Cor., 12:1-4. Here Paul states definitely that "Paradise" is now not in Hades, but in the third Heaven.

Paul, in Eph., 4:8, quotes from Psalm 68:18, showing that when Christ did ascend to His Father, He "led captivity captive," or a "Multitude of Captives." This would almost lead us to conclude that when Jesus ascended to His Father He transferred "Paradise" to "the third heaven" and led with Him "the dead" to whom the Gospel had been preached (1 Peter, 4:6.) which were a "host of captives" long confined in the "Paradise" of Hades, but at the ascension of Jesus were liberated to return with the Lord when He comes to judge the world with ten thousand of His Saints.

Now I hear some one cry out "Speculation." Well, what of it. The writer has read nothing but "speculation" from any writer upon this subject, when all the Scriptures here cited are taken into consideration, and I submit this article as as reasonable an exposition as has ever been presented to the reading public.

This article is not written to excite a "spute," but if it only excites some writers to write, who write only when there is a "'sputer" to "spute" with, then we shall have accomplished something.

A fighting kind of a preacher once said that he could preach better if there was some one under the table calling him a liar. He just loved to "spute," who "sputes" first? This writer is not going to "spute" with him anyway.

H. M. EVANS.

Wyoming, Ont.

GONE OVER TO ADVENTISM.

We have recently received a Pamphlet written by W. Hume McHenry and S. O. Martin, and published by the Seventh Day Adventist Publishing Home, Lucknow, India, which confirms the report that these two men who were sent out to India by the churches of Christ in the United States as missionaries have gone over to Adventism and will henceforth preach the doctrines of Miller & Ellen G. White, which include annihilation of the wicked, soul-sleeping, seventh day observance, etc.

These two men have betrayed the trust placed in them by their brethren who furnished the money to take them to their field of labour and supported them for several years. Will they be honest enough to pay back what has been turned over to them? They will now destroy the faith which they once preached and it would only be just that the money they received should be paid back by them.

This is the outcome of churches sending beardless striplings, mere college fledglings, out into a new, or foreign field before they are grounded in the faith. These young men should still be beneath the wings of a loyal congregation, under a strong and faithful eldership, instead of being turned loose to drift with "every wind of doctrine, by the slight of men, in craftiness, after the wiles of error." This should be a warning to the churches to send only men who are thoroughly grounded in the faith of the gospel into a new, or foreign field.

This W. Hume McHenry abused and slandered Bro. Jelley, the first of three who went to India as Missionaries, and now, in the pamphlet referred to, are trying to advance their doctrines, which is nothing more nor less than a conglomeration of Judaism and Christianity; a mixed up muddle of law and gospel, and confusion worse confounded. The pioneers of the Reformation of the Nineteenth Century, such as Campbell, Stone and others, are all having their blunders (?) shown up and corrected by these two upstarts.

Send these men no more money.

H. M. EVANS.

 PROVERBS.

By J. L. HINES.

"Remember also thy Creator in the days of thy youth."

§ § §

Sow your wild oats, young man, and you will reap what they produce—Shame.

Mothers, encourage your daughters to attend the dances and weep because she goes wrong.

§ § §

Dancers, when you get sick and think you are going to die, send for the dancing master and ask him to pray for you.

§ § §

Curse the preacher when he tells you of your sins, and ask him to pray for you when you are about to drop into Hell.

§ § §

Cheat your fellow-man and spend his hard-earned money, then spend eternity with the rest of the "crooks."

§ § §

Wear a gaudy, low-necked, sleeveless short dress, for it will make you admirable, excite the modesty of your spiritual friends and you will die without either.

§ § §

Look for a mote in your brother's eye, while there is a saw-log in your own.

§ § §

Go to the Prayer Meetings, when there is no show to go to.

§ § §

Go to Church on Lord's Day, provided you haven't a headache, caused by dissipation.

§ § §

Look at your watch when the preacher expostulates 35 minutes, but sit for 3 hours and watch the show or the horse race.

§ § §

Go to Church and sleep, for that inspires the preacher. Remember Paul's sleeper.

§ § §

"I was glad when they said, let us go up to the house of the Lord."

THE MODERN DANCE.

A PUBLIC HUGGING SOCIAL SET TO MUSIC.

"There is a way that seemeth right unto man, but the end thereof are the ways of death." Prov. 14: 12.

God holds the Christian criminally guilty who knows of danger and will not warn others to shun it. Listen to his words of warning

found in Exekiel 3: 17-19:—"Son of man, I have made thee a watchman unto the house of Israel, therefore hear the words at my mouth and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked ways, he shall die in his iniquity; but thou hast delivered thy soul." This is God's unchangeable word for both speaker and hearer. Christianity does not ask you to give up one single elevating, legitimate pleasure. All the amusements for the Christian must be elevating. The dance and the card table are demoralizing, their tendency is to evil.

The substance of your church obligation is, Repenting of and forsaking all sin, accepting Jesus as my Redeemer and the Bible as my guide for daily living.

Do you say you see no harm in dancing and cards? God pity your blindness. Have you looked for the harm? If you have and cannot find it the Bible tells you why. "The God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4: 4.

Many church members are really color-blind to God's danger signals. His danger signals are as discernible as red lights in the dark, but color-blind church members do not see them. To be color-blind naturally is a physically defect, but to be color-blind spiritually is due to neglect, to sin. Such people have failed or refused to exercise their senses so as to "discern good and evil."

You have lost your spiritual vision and are groping along an uncertain way, "There is a way which seemeth right unto a man." Yes, you say You have no right to interfere with my personal liberty; if I want to dance I will dance." No doubt you will, but when you are about to start the next game of cards just ask those who are about to play with you to bow their heads that you want to ask God to bless the game to your hearts. Yes, my friends, you may smile, but dancing and card playing is a waste of God given time, and listen to what God's word says about your liberty 1 Cor. 8-9:—"Take heed, lest by any means this liberty of yours becomes a stumbling block to the weak." You ask me to show you the harm in these questionable

amusements. I ask you to show me the good coming from them, for every argument you can produce in favor scores can be produced against them. What of the 300,000 abandoned women of America? 225,000 of which attribute their fall to the dance. Mr. Faulkner in that starting book, "From the Ball Room to Hell," tells of 200 women with whom he had interviews that 163 of them told him personally that they fell through the dance (page 48). Think of this great army of women (depraved through the dance.) dancing their way to hell and you doing all you can to encourage the destructive dance. Selfishness ought to be engraved on the tombstone of those who will not abandon the dance because it has never harmed them.

What a burlesque on our country when professing Christian people will participate in a public "hugging social" set to music! "Hugging" either with or without music breaks down and destroys modesty, and when that is gone, ruin is almost certain to follow. The heathen student justly rebuked his teacher when he told her, "Your Jesus no good; you say he likea you. You foola him; you let many man huga you and lift you all over the floor: bym by you go to Jesus' church, some time tell people you lika umi Jesus. Why you no be close to him lika you do to other mans?"

The various steps of dances are contrived with "devilish ingenuity" to excite the instincts of sex. That the modern dance is lascivious in its influence and tendency is beyond doubt true. Its chief attraction arises from the close contact of the sexes and the excitement of the sensual feelings. If this were not true, men would be as fond of dancing with men as with women, and women would be as fond of dancing with one another as with men; yet you could arouse no interest in a dance confined to either sex.

The dance is lascivious and should not be countenanced by Christians. We learn slowly. Christians ought to be appealed to to cease attendance at the dance. The dance custom is fraught with evil tendencies.

Father, mother, guardian, friend, keep those young people committed to your charge away from the dance hall. If through your own carelessness they go down to ruin their blood will be required at your hands (Ezek. 3: 17-19.) Practices that lead to wrong and imperil virtue in men and women ought not to be encouraged by parents.

No Christian can honorably indulge in or encourage any amusement that may ruin a soul. If you accept Christian favors you

should be true to the Christian faith; he who does less than this is disloyal and brings reproach upon his profession, therefore let us look to Christ Jesus who taught us by precept and example the joy of self-denial for the good of others. Again reminding you of the words in 1 Cor. 8: 9:—"Take heed lest by any means this liberty of yours becomes a stumbling block to the weak. When the weak fall through your influence, you sin against Christ."

J. L. HINES,

Meaford, Ont., 1919, J. L. H. W. E. C.

(The above may be obtained in tract form at 25 cents per dozen from the above address.—Ed.)

OUR CONTRIBUTORS.

Niagara Falls, Ont., Jan. 14, 1920.

Mr. Editor:—

As reported in today's Globe, Rev. Dr. J. C. Massee, of Brooklyn, at the first of the Baptist Inspirational Meetings, in Massey Hall Toronto last night, said: "Too sacred was the observance of the Lord's Supper to in any wise revise. I regard the mistaken reformers who have insisted upon substituting grape juice for fermented wine as committing sacrilege. Christ gave His disciples the fermented wine, because in that wine alone was the symbolism of life which had emerged out of death. There was no symbolism in the fruit of the vine that had not passed through death. I am utterly at variance with the tradition which excluded the non-christian from the Lord's Supper. I'd fill the galleries of every church with men and women to partake of His blood and body. I would let them partake of it until they asked the question, Why? and heard the story of the revealed love."

Having heard what Mr. Massee says on the subject, I call attention to what an other eminent authority has to say on the same subject, God, in His Book, the Bible.

(1.) "Wine is the symbolism of life," says Massee. "As often as ye eat this bread and drink this cup, ye do show the Lord's death," says God.—(1 Cor. 11:26.) The broken loaf is the symbol of the body broken by the nails and spear—dead. The cup contained the symbol of the blood that flowed from the riven side, in death. Together they constitute a complete symbolism of death, with no suggestion of life. The

Lord's day on which the Lord's Supper is to be always eaten, is the memorial of His life from the dead—the day on which He brought life and immortality to light

(2.) "Christ gave His disciples the fermented wine," says Massee. "I have desired to eat this passover with you before I suffer. And He took the cup and gave thanks, and said, take this, and divide it among yourselves; for I say unto you. I will not drink of the fruit of the vine, until the Kingdom of God shall come. And He took bread, and gave thanks and broke it, and gave unto them, saying this is my body, which is given for you, this do in remembrance of me."—(Luke 22:15-19.)

As the Lord's Supper was instituted at the Passover, what was used at the passover was used at the Lord's Supper, and Christ says this do in remembrance of me.

This instruction was given at the institution of the Passover: "Seven days shalt there be no leaven (Any substance acting or used to produce fermentation, as in dough or liquids.—Webster's New International Dict.) found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel."—(Ex. 12:19.) Had Christ used, or given His disciples to use, at the Passover, anything fermented (as Mr. Massee says He did,) God says He would have been cut off from Israel, so could never have been the Saviour of the world. And God, Christ and the Holy Spirit bind what Christ used in instituting the Supper on all who observe the Supper through all ages: "Christ our passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened (*bread* is supplied not being in the original) of sincerity and truth." (1 Cor. 5: 7,8.)

NOTICE:—Leaven is the symbolism of malice and wickedness, the unleavened is the symbolism of sincerity and truth. "I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same night in which He was betrayed took bread, (unleavened, as used at the Passover) and when He had given thanks He brake it and said: take, eat; this is my body which is broken for you; this do in remembrance of Me. After the same manner also, He took the cup, when He had supped, saying: this cup (the fruit of the vine, the unfermented juice of the grape, as used at the Passover) is the new testament in my blood; this do ye as oft as ye drink it, in remembrance of Me." (1 Cor. 11:23-25.)

This is what God, Christ, and the Holy Spirit teach. Mr. Massee says they who teach such doctrine commit sacrilege.

(3.) "I'd fill every church with non-christian men and women to partake of His blood and body until they asked the question, Why? and heard the story of revealed love," says Massee, "Let a man examine himself (ask the question why? before he eats) and so (having

settled the why of eating) let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body, (1 Cor. 11:28,29) says God.

The man or woman who eats and drinks the emblems of the body and blood of Christ, and does not discern at the time the Lord's body, eats and drinks damnation, says God. Mr. Massee's course would bring into judgment and condemnation every non-christian man and woman.

(4.) And yet, to differ from Mr. Massee, and try to follow God's Word, is to commit sacrilege—profane sacred things.

God, by His Spirit, through the inspired apostle Paul, as found in Rom. 2: 23-24, asks these significant questions: "Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law, dishonorest thou God? For the name of God is blasphemed among the Gentiles through you."

Think of a professed christian, yea, more a minister, and one who rises to the high altitude of reverend and doctor, hailing from a land where even atheists, infidels, and worldlings, have joined hands with christians, to blot out the curse of intoxicating liquors, trying to bind that fire-water of ruin, that cup of devils, on christians in the most sacred service of their religion, and condemning them for sacrilege if they don't accept it!

If the Baptists have to draw their inspiration from such recklessness to impel them on, I want to stay off that boat in its voyage to the eternal world.

With love for the truth

L. MADISON WRIGHT.

PSALM 103.

S. WHITFIELD.

The Psalms of David are not read and studied as much as they should be; and hence they are not understood and appreciated as they should be. These Psalms are not only to be read, but also studied. There are some lessons taught in this Book that are not taught in any other book of the Bible, at least to the same extent: and if we do not study it we will miss some very important lessons. The Bible is God's Book or Word to man and for man's good. It is one grand whole made up of many parts. Before we can have the whole, we must have the parts. The Psalms constitute one very important part.

This Psalm was the first one that became a favorite to me, and it still is; but since I have studied this Book more there are many

others that are also favorites; and the more I read and study it the more I realize that they are all favorites. One reason that we have favorite Psalms or chapters in God's Book is that we have studied these more than we have the rest. The more that we read and study God's Word, the more we will see that it is all favorite. It is so much above and beyond anything that man has written or can write that we are amazed and astonished at its wonderful contents.

"Bless the Lord, O my soul." This is the first and the last statement and thought of this beautiful Psalm; and it is one of the thoughts that run through the entire Book, more or less. To my mind, it is one of the leading characteristics of David's writings. This thought is found here as it is not in any other part of God's Word. All the praise, glory, honor, and thankgivings are due God. All that He has made and all that He has done praise Him. But while all of these are due Him, He, by no means, always gets them. Money is not the only thing that people rob God in.

One of the great troubles in the world to-day is that people are forgetting God, all that He is, and all that He has done. None of us feel our need of Him as we should. If we only realized how dependent we are on Him, surely we would bring Him the honor that is due His great name! When people forget God they have forsaken their best friend. "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High." (Ps. 92: 1.) "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." (Ps. 107: 8, 15, 21, 31.) "Let everything that hath breath praise the Lord, Praise ye the Lord." (Ps. 150: 6.) "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance. (Ps. 33: 12.)

All that we have and all that we are come from God, and all the blessings that we enjoy come from the same great and inexhaustible fountain. We need to bless God for all of these.

"The Lord executeth righteousness and judgment for all that are oppressed." God does what is right towards all classes of people. He specially remembers those that are oppressed. To be like God we must do the same. God did not forget Israel when they were under the cruel hand of Pharaoh. He will remember his people now and forever. Whatever the high cost of living or other conditions that are in are world lead to, we may be sure that God will not forget us.

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy."

God has been very merciful to us in the past. Many provisions have been made for our spiritual and eternal welfare. We should appreciate all these blessings.

"He hath not dealt with us after our sins; nor rewarded us according to our iniquities."

If God had dealt with us according to our sins eternal destruction would have been our destiny. All who comply with the conditions of the truth are promised the remission of all past sins, and those that endure to the end are promised everlasting life.

"Like as a father pitieth his children, so the Lord pitieth them that fear him."

All faithful parents have an abundance of pity for their children; and we are assured that God pitieth all who fear him. There is a great deal of consolation in this passage.

Then we have some statements showing the shortness and uncertainty of life. The Bible speaks of man's life here as grass, smoke or vapor. It never speaks of it as anything that is certain, lasting or permanent.

But God's mercy reaches all who fear Him and do His will, and to all that keep His commandments. God's promises are sure and lasting, and we may depend on all that He says.

CONCERNING OUR COLLEGE.

(This is in response to a request from Bro. McDougall)

The Manitoulin Commercial College is a private enterprise, owned and managed by myself and my good wife. We opened in a good building (rented for the purpose) on Oct. 1st, 1918, with new furniture, equipment, and stock of texts and stationery. The "Flu" handicapped our success to some extent. But we enrolled twenty students for day classes and ten for night classes. Already we have ex-students who have graduated one course. We take a personal interest in the welfare of every student, and send reports to parents or guardians monthly.

Young Disciples of Christ should have a working knowledge of the greatest of all books,—God's Book, the Bible. Many should aim to specialize in publicly proclaiming its contents. We furnish training and encouragement for the greatest work in the world.

We crave Bible students and have prospects of more genuine Bible students than we had last year; but we compell no student to take a Bible Training Course. All courses or parts of courses are optional. We don't try to teach many courses; but we do teach thoroughly, and to a recognized high standard of proficiency, full Commercial, Stenographic, and Bible Training courses.

We have never solicited donations to build and equip a College (tho' we are grateful to friends who have helped us in the Gospel work here;) but some readers can render a double assistance by helping some worthy young person to get training here.

If we ventured this enterprise in a city where rents are so much higher, we would be compelled to charge higher rates. Our regular rate is \$9.00 per month in advance. But I make a special offer to those who take the Bible Training course (with Vocal Music and other subjects) of \$8.00 a month, paying three months in advance.

Boarding rates are reasonable for the times; small houses may be rented very cheaply; and furnished rooms for bachelor girls can be secured at reasonable rates.

Some of our readers know me as teacher and student. I am a graduate of the Beamsville Bible School and of the Canada Business College, Hamilton, Ont. I also was a successful teacher for three years in each of these institutions, besides teaching other places. With other work each year, I have been a preacher and missionary for about ten years, favoring new and weak places. I have been a teacher of every branch taught in our college. Teaching staff will be increased as college growth demands.

Write me for circulars and any special information you desire.

H. L. RICHARDSON, PRINCIPAL

Little Current, Ont.

.....

CORRESPONDENCE.

.....

Mt. Juliet, Tenn., Jan. 28, 1920.

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

Dear Bro:—

I am in the South for another month's stay recuperating, so I may be better fitted to resume my work with the churches in and around Meaford, Ontario. I have visited among some of the churches here, and find that there is a great lack of zeal, for the attitude of many brethren here on the war question, seems to have sapped the life out of christianity. (Being out of the States for two years I can detect the difference or indifference.) Wherever I find a church that stood for the teaching of Christ, through the years of the "Great War," I find a spiritual, live working church. We need more men of the E.A. Ealam type. men who stand for truth, righteousness and holy-living. Sin is rampant on every side—church members will gamble, curse, dance and do all the abominations of the worldly-minded unregenerated, yet, they are allowed to exist in full fellowship. Has the church lost its power? Oh, Lord, hasten the day when men shall have convictions and the courage to stand for them. Give us men with clean hands and pure hearts—men who are not afraid to cry out against sin. Help us Lord to cleanse ourselves, and keep us we pray Thee under the shadow of Thy wings until thy wrath be passed, and then count us to be perfect through Jesus' blood and admit us into the Eternal Kingdom, in His name, Amen.

Fraternally,

J. L. HINES.

* * * * *

Regina, Sask., Jan. 9th, 1920.

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

Dear Bro:—

I wrote to you on the 29th ult., and as I have not heard from you, thought to write again. I sent a sort of appeal for help for Regina, I did not keep a copy. Would you (should the paper not be printed yet) insert same for me. We are in need of assistance very badly just now. Work is scarce here for the members, and our discourses in the Post are costing considerable, \$10-\$14 per week, this and Hall rent, etc., and we desire to hold a series of meetings in about a month, and

the members are not able to stand it all. We will either have to go on borrowing money or defer our meetings, which we think would be altogether too bad, as by our articles we hope to stir up the city and get many in condition to interrogate and seek the truth.

If any can help the Regina work they should send it to Sister Cecil Seed, Sec.-Treas., 1555 Garnet St.

This is a critical time for the church here, as it is the first time that we have gotten before the city and caused a stir, and now is the time to strike. I may say that my articles in "Post" are creating much interest, and they no doubt will create much more in the course of the next two weeks, as I shall discuss the church question and entrance thereinto.

May God bless you in your labors.

Please send me couple of back numbers of C. M. if you have such,

Yours in Christ,

H. A. ROGERS.

P. S.: The Hall will cost us \$5 per night for meetings, which should continue for three weeks or more. This would mean \$30.00 per week, besides printing of sermons.

* * * * *

REPORT OF J. S. GREER.

The following report of Bro. J. S. Greer's work during the past summer was not written for publication, but thinking it would be interesting to others, I obtained his permission to give it to the C. M. R.

"You spoke of me being sick. It was nothing serious. I had a nervous break-down and gave up for one night, at the meeting at Eubank, Ky., and Bro. Todd, a preacher, who lives there preached for me. We never changed the announcement at all. Now, I will give you a report of my summer's work.

I began protracted meetings July 5th at Sycamore church, Gravel Switch, Ky., continuing to the 17th, with six additions—two from the Baptists. Then I came home for one night, filled my regular appointments Saturday and Sunday, 19th and 20th. Began a meeting Monday night, 21st, at Ebenezer Church, near Harrodsburg, Ky., was there ten days to July 31st. Eleven were baptised. I led the singing in both meetings and did the preaching.

On the night of July 31st, after preaching, I drove eleven miles, and took the train for Chattanooga Tenn., arrived there 6.45 a. m., visited Lookout Mt. and left there at 11 a. m. and arrived at Huntsville, Ala. at 4 p. m.; same day was met by E. G. Collins, went to his home and had supper with him and his wife and babies. They are nicely fixed.

Then a good brother with his Ford took Bro. Collins and me to church ten miles out, and oh! how it rained.

Bro. H. N. Rutherford was conducting the meeting. I was to assist him by singing and preaching; but we were rained out for that night. Next-day, Saturday we drove back to Huntsville. The good brother and Gaston went back that night. Bro. Rutherford preached Sat. night and I led the singing. Sun. morning I drove ten miles farther on, and began a meeting at Bethel Church ten miles from Athens Ala., with two sermons that day and dinner on the grounds. That night as both my meetings were in the daytime, I drove back for Bro. Rutherford, who closed his meeting that night. Then we preached alternately till Sat. noon, the 9th of August, when I boarded the train at Athens for Pulaski, Tenn. Six were added in that meeting.

I began Sunday morning at Bethlehem church, preached day and night till Wednesday night. Seven were added here. Bro. Rutherford would take up where I left off and finish the meeting for me. We worked together this way.

I took the train for home at 4 a. m. Thursday. I was 300 miles away—ate breakfast in Nashville, Tenn., dinner in Louisville, Ky., and supper with wife and babies in Lexington. Stayed one night with wife and babies then went to Cynthiana, Ky., when Bro. D. H. Friend was holding a meeting at my regular place twice per month. 7 were added there. I led the singing for him through this meeting from Aug. 14th to 23rd.

Saturday, when I went to St. Bethlehem, Tenn., 290 miles, to fill Bro. Friend's appointment for him, so that he could stay and preach for us. I went Saturday and came back Tuesday, stopping over in Louisville, Monday night to attend church 19 miles in the country. I was home from Tuesday till Friday, 29th, went to Glencoe, Ky., another regular appointment. I led the singing and Bro. H. N. Rutherford did the preaching in this meeting which continued from Aug. 30th to Sept. 11th, with 19 additions. I was with him except Sundays, when I filled my regular appointment, Sept. 6th and 14th.

Came home 15th, left the 16th and began a meeting that night at Nelsonville. Led the singing and did the preaching until the 28th. 12 were added there.

It was between this meeting and the next that I was sick. I had allowed myself one day, 29th, but was so worn out I had to take two.

However, I preached at Eubank, Oct. 1st, and on till the 11th. Led the singing myself and closed with 10 added. Baptised one man, 73 years old. This closed my protracted work for the summer.

J. SCOTT GREER.

NEWS.

GREAT BRITAIN AND IRELAND.

Items of interesting news gleaned from our Old Country Exchanges for January.

§ § §

The General Evangelistic Committee Report for November and December, shows contributions for the two months £201, 11s. Expenditure, £475, 18s., 4d. Home fields.

§ § §

Contributions for November for Foreign Missions, chiefly for India and Siam, £322, 2s.

§ § §

Great pleasure is expressed that there is a list of candidates offering for this great work of Foreign Missions. With proposed acquisition of land and buildings, the erection of bungalow, chapel and dispensary, new missionaries, furloughs, etc., one truth emerges clearly from the survey: that is, that there must be provided the money in much larger measure than heretofore. And we are glad, unfeignedly glad, that it is so. For the heart grows rich in giving. The joys of the generous giver are pure and great. And we seek for our brethren no greater blessing than real, true-heartedness, and this is fine training ground. And our faith remains unshaken that God will supply all our needs for this great work through the grace bestowed on our brethren, that it may abound to his glory and the everlasting weal of our fellows.

EVANGELISTS.

W. Webley, after a few days' break for Christmas in Leicester with family, returned to London, helping more than one of the Churches as opportunities arise.

§ § §

R. K. Francis commenced the year with a series of anniversary addresses at Twynholm, London, but has now returned to Birmingham. The Combination of touring and editing makes his a very strenuous life, and few Churches can say they have never had his services. On Boxing Day he attended the half-yearly Conference of Yorkshire.

Churches, delivering, according to report given to present writer, "a stirring and statesmanlike" message.

§ § §

J. H. Nicholls, with whom one now instinctively associates Mrs. Nicholls, goes on at Hornsey overcoming difficulties and reaping successes. The patient labour of many hard months is telling. These two need, and we are sure have, the sympathy of the brethren.

§ § §

C. Bailey finished at Burslem on December 6th, ten additions by baptism and restoration occurring during his stay. Two baptisms more and two decisions besides are reported since he left. Attendances of 90 to 110 at Gospel services were a feature at Burslem in the course of his work. December at Newcastle-under-Lyme proved less inspiring for various reasons, but conditions changed for the better as the month wore on. Very low attendances prior to his visit gave place to congregations of 40 to 65 at the Gospel services, and six decisions were expected to eventuate in baptisms when Bro. Bailey reported. He removed to Tunstall for January.

§ § §

G. J. Hammond, remaining in Cumberland, is finding a bicycle a great help in covering the distances between the homes of members. No special report is to hand at the time of writing.

§ § §

W. Smith, still in Edinburgh and district, reports: "Two promising young men immersed and one very old member restored during November at Roxburgh Place, Edinburgh. Visitation is doing a lot of good. A young man added in November at Tranent (which appears the most promising of the country Churches) was followed in December by another. At Roxburgh Place the month of December was memorable, four girls and four youths joining in the great confession. Attendances are improving."

§ § §

F. D. Pollard finished inspiring mission at Buckie on New Year's Day, and shortly proceeds, with Mrs. Pollard, to London. Bro. Shearer sends us notes as follows: "Two sisters immersed, week-night attendances 60 to over 200, Lord's Day attendances over 300. Gospel preached with marvellous earnestness, ability, and power. Missioner has stirred the brethren to seek to gather sinners to God. Sixteen meetings in eighteen days. More decisions are confidently looked for. A summary of Bro. Pollard's activities during 1919 will interest many, and so we give it, without comment:—Churches visited, 50; miles travelled, over 4,000; addresses given, 341; confessions, 96; missions held, 7; number of days, 92; average attendance, 130; average non-members

present, 45; confessions during missions, 53, composed of ten women, one man, eight young women, sixteen young men, thirteen girls over 13, and five boys over 13.

§ § §

The fiftieth anniversary of the Church at Sinclairtown was celebrated recently. The building was crowded to its utmost capacity. A scheme of decoration was carried out with considerable taste and ingenuity, and the interior of the building presented a very pleasing spectacle. The present building which houses the congregation was constructed in 1870, although for thirty years prior to that the Church was in existence in Sinclairtown district, finding accommodation in various halls, and even in a cart-shed.

§ § §

Sinclairtown Church possessed a glory in which few Churches could rejoice. To its influence and assistance many Churches in Fife owed their existence and prosperity. Dunfermline Church was founded in 1876, and its present membership was 102. Buckhaven Church was opened in 1893, and now possessed a membership of 52. Coaltown-of-Balgonie was founded in 1903, and had a membership of 21. Cardenden Church was founded in 1904, and had a membership of 66. From Dunfermline Church had sprung Crossgates Church, which was therefore a grand-daughter of Sinclairtown. From that Church, which was now defunct, sprang the Cowdenbeath Church, which could be regarded as a great-grand-daughter; and from Cowdenbeath a branch Church was formed at Kelty, which latter Church, on the same line of analogy, was the fifth generation. Out of Sinclairtown Church, with a membership of 95, had sprung Churches whose membership was now over 500. Many Churches in the West of Scotland were also indebted for their inception to men who had received their religious instruction in Sinclairtown.

§ § §

SINCLAIRTOWN.—The Church here, on Lord's Day, December 28th., had the joy of witnessing a young man who has been attending the meetings for some time make the good confession, and was baptised and added to the fellowship of the Church the same day. We pray that he may continue faithful to the end, and receive the crown of life. We also had a visit from Bro. H. McKerlie (Glasgow) that day, and he delivered two excellent addresses. We rejoice in the encouragement thus given.—D. W.

§ § §

TRANENT.—The Church is again called upon to rejoice, two brethren having confessed Christ and been baptized into His name, and a sister formerly immersed restored to fellowship. The Church has had

the services of Bro. Wm. Smith (evangelist) for a night in the week for the past three months, and the meetings have been well attended. We pray that the good seed which is being sown may bring forth fruit abundantly.—R. Baird.

§ § §

TRETHOMAS (South Wales).—A social meeting held on New Year's Eve, though small in numbers, was "great" in the history of the Church. A real spiritual time of uplifting promises to make history for the cause if only the few of us left here will prove faithful to our trust. It is expected that amongst other things resulting from that meeting we shall have some definite, practical proposals before us at our annual meeting on Wednesday, January 14th, in regard to a mission hall in the near future. We anticipate these proposals will be quite within our scope, even in our present weak state, and hope and pray that God will guide and bless us. Brethren, pray for us. We seem at a deadlock until some suitable meeting-place can be found.

§ § §

BRISTOL (Thrissell Street).—Again we have great pleasure in reporting three further additions to our membership. On Lord's Day evening, December 28th, Doris Fletcher and Hilda Fletcher (daughters of our esteemed Bro. and Sister Fletcher) and Wilfred Daniel (son of Bro. and Sister Daniel) were immersed after the preaching of the Gospel, and were received into fellowship on Lord's Day, January 4th. This makes eight additions to our numbers during the last month. We pray that they, with us, may be kept in the faith by His grace until the end of their days, and thus find favour in His eternal presence.—A. H. B.

§ § §

CAM-YR-ALYN.—The Church here has been blest once again with another addition to its numbers by the immersion of our young Sister Violet Davies (only daughter of Bro. and Sister Charles Davies, Jr.), who was baptized into the name of Jesus Christ by Bro. Harry Copleston, at Talbot Road Church, Wrexham, on Wednesday, December 17th, and was received into fellowship on Sunday, December 21st, by her grandfather, Bro. Charles Davies, Sr., who spoke very encouraging words to her.—J. D.

§ § §

MAPPLEWELL.—We are glad to report the addition of another to the number of the saints, Sister Lilian Parr, being immersed and received into fellowship on Lord's Day, January 4th. We trust that she will be the means, in His hands, of leading others to the uplifted Christ. Our speaker for that day was Bro. H. Blount, of Bentley (formerly of Nottingham.) At the Gospel meeting he told the old, old story to a

goodly congregation. On Saturday, January 3rd, we had a tea for the Sunday School scholars, and at the prize distribution which followed we had the chapel well filled, and Bro. Blount gave a lantern show, entitled "Buy your Own Cherries." We praise God for these times of refreshing, which have filled us with hope and strength for the new year. W. M.

ACKNOWLEDGMENTS.

For Christian Monthly Review.

C. E. Johnson	\$1.00
J. Madison Wright,	1.00
Church Little Current,	3.00
Jas. I. Merritt,	50
Mrs. Wm. Bessey,	1.00
M. McGregor,	50
F. Morgan,	50
R. Morgan,	50
John Stirling,	50
D. Jefkins,	50
Daniel Stewart,	50
L. L. McGill,	50
Fred Wallace,	1.25
H. E. Foreman,	1.00
Mrs. Emil Johnston,	50
A. D. Sim,	50
Geo. A. Kirkpatrick,	75

For H. A. Rogers, Regina Mission.

College Hill Church of Christ, West Gore, \$10.00

CHURCH DIRECTORY--Continued from page 2.

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.

CLACHAN, ONT.—Church meets at 2 p. m., on Lord's Day, for Bible Study. At 11 a. m., for preaching and worship. S. Whitfield, Evangelist.

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.

NEAFORD, 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.

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GIVE THE GIRL A CHANCE.**

DO YOURSELF A GOOD TURN. HOW?

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.

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The Gospel in a Nut-shell, TRACT,

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A helpful tract for evangelistic meetings and for general circulation.

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By D. McDougall.

Excellent for general missionary work.

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By Pte. John B. McDougall.

A very enjoyable hour may be spent with this "cleverest of war-time productions."

A New Christian Song Book.

By J. Madison Wright,

is soon to be published, and will be on sale at the Christian Monthly Review Book Room, West Gore, N. S.

We trust our Brotherhood will defer purchasing new song books until this latest and best appears.

Manitoulin Commercial College,

Little Current, Manitoulin Isd., Ont.

Earnest Christian Influence. Personal Interest and Help.

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