

Christian Monthly Review

WEST GORE, N. S., CANADA.

VOL. V.

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No. 4.

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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.

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., in the name of Jesus, for worship.

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

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Vol. V.

West Gore, N. S., Canada, April, 1920.

No. 4.

LIFE'S MIRROR.

There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your life will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

Give truth, and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

For life is a mirror of king and slave,
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

—Madeline S. Bridges.

EDITORIAL

PAY AND REWARD.

"Life is the time to serve the Lord." And this service is not only more pleasant, more delightful than any other service, but it is also more profitable than any other. "For what shall it profit a man if he shall gain the whole world and lose his own soul?" If a labourer receives one dollar a day for his work, it is called "Pay," or wages, for value received. If he gets two dollars a day, it is considered "pay." If a mechanic gets five dollars a day it is called "pay." An artist may receive twenty or fifty dollars a day as remuneration for his skill, and it is considered as "pay," or value for value. But if a person receives one thousand dollars for the exertion of an hour—this is not pay; it is more than value received, it is called *reward*.

Most of us have to earn what we get in this world in the line of temporal things—by hard work, we only expect pay, not reward, for our labor, and we esteem him an honest and good paymaster, who always pays us our full wages, value for value. It is a sad case when poor, hardtoiling men, with dependent families spend their strength in labor for a dishonest employer, who defrauds them out of their pay, "His servants ye are to whom ye yield yourselves servants to obey."

Then all who do not obey Christ obey Satan and are his servants. While he promises fair pay, remember he is a liar, and has been from the beginning. He always swindles even those who serve him best: True they get pay, but what pay? "The wages of sin is *death*." Just what they have earned. How different the service of our divine and glorious Master, Christ. To all who serve him faithfully through life, not those who spend their life in the service of Satan, intending, by a death-bed repentance, to find acceptance at last, but to those who continue faithful till death, he promises, not pay only, but a reward. Not a reward only, but an *exceeding great reward*. And this is our "*reasonable service*." Reasonable, pleasant and profitable! What more can we ask? Dear reader, are you engaged in this service? If not, why not?

Do what Jesus says, then call him your Lord. If we neglect or refuse to obey him, we cannot call him Lord. "Why call ye me Lord, and do not the things that I say?" "Not every one that saith unto me Lord! Lord! but him that doeth the will of my Father which is in heaven."

Many, perhaps most people are anxious about the thought of dying unprepared. My dear friend, how about the thought of *living unprepared*? This is the more important matter. If we are not prepared to die, we are *not fit to live*? Preparation to live is the only necessary preparation for death. If we live right, we need not be anxious about dying right, for we will die right as a matter of course. Let our anxiety be to live right, for right living, rather than right dying, is what God takes into account as most pleasing to him.

OUR ASSOCIATE EDITORS.

WHAT MUST I DO TO BE SAVED? NO. 8.

A JEW; THE YOUNG RULER:

"Teacher, what shall I do that I may inherit eternal life?" (Mark 10: 17) Answer: "Keep the commandments."

THE PENTECOSTIANS:

"Brethren, what shall we do" (Acts 2:37.) Answer: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:38)

SAUL OF TARUS:

"What shall I do Lord?" (Acts 22:10) Answer: "Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do." (Acts 22:10) And he goes into the city and the Lord sent a preacher unto him, and the preacher said unto him: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name". (Acts 22:16) Therefore that is what he must do.

THE JAILOR:

"What must I do to be saved." (Acts 16: 0) Answer: "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." (Acts 16:31)

Now, why was one told to "keep the commandments," another told to "repent and be baptized" another to "be baptized" and another told to "believe?"

First—The rich young ruler was a Jew and was living under the law, as Christ was living under the law. (Gal. 4:4) Hence he was a Jewish subject and as such must keep the Jewish law and then "follow Christ. (Mark 10:21)

Second—The will of Christ was in effect, (Heb. 9:17, Lk. 24:46-49.) The apostles were now clothed with power, had the keys of the kingdom, (Matt. 16:16-18, 1 Acts 1:1-8) preached the death, burial and resurrection of Christ, which is the gospel in fact, 1 Cor. 15:1-3) and when the Pentecostians heard this preaching, they were "pricked in their hearts" repented. 1 Tim. 3:14-17) believed, for faith cometh by hearing the word of God (Rom. 10:17) and cried out, "Brethren, what shall we do?" Peter told them to do the thing that they had not already done, namely: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins."

Third—Saul had seen the Lord, heard him speak, confessed him and in Damascus was repenting with bitter tears, also praying; so the Lord's messenger when he came to him told him to do the thing that he had not already done, which was; "arise and be baptized."

Fourth—The Jailor was a man that did not believe in Christ or God and when he saw marvelous things take place, he was terrified, and said "What must I do to be saved?" The answer to him was, "believe," for he was an unbeliever and must begin at the beginning, but how could he believe without hearing the gospel? so the record says "And they spake the word of the Lord unto him, with all that were in his house." (Acts 16:32) And he (the jailor) took them and washed their stripes; and was baptized. So after examining the record, we find that they all believed, repented and were baptized in the name of the Lord Jesus.

FAITH

"Faith is assurance of things hoped for, a conviction of things not seen." (Heb. 11:1) "Without faith it is impossible to be well pleasing unto him." (Heb. 11:6) "Faith cometh by hearing and hearing by the word of Christ." (Rom. 10:17) "How shall they believe

in him whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14) So God has ordained that disciples should preach the gospel to the world (Mark 16:15-16) and the world hearing it might believe it, for the gospel is Gods power to save the believer. (Rom. 1:16) Faith is produced in the heart, the soil, and there the seed, the word germinates and produces fruit after the nature of the seed. Rom. 10:9-10, 6:17 and Gen. 1:12)

REPENTANCE

Repentance is the out-come of faith that is in the heart. Repentance means a change of will, (Matt. 21:28-29) and a reformation is the fruit of repentance. Matt. 3:7-9) Repent, or perish, (Lk. 13) The sinner having learned by the word of God what a wretched, miserable sinner he is, that he is lost and without God in the cold world. No God to lead him, no Saviour to help him, breaks down and he is sorry that he has been so mean, changes his mind, his will, quits his meanness and seeks God as Saul of Tarsus. The Godly sorrow which is brought about by faith in the word of God that he has heard, worketh a repentance that needeth not to be repented of.

CONFESSION

Confession is an open hearted, voluntary, spontaneous outburst of appreciation of, and recognition of the Divine son-ship of Jesus Christ. Jesus made it before Pilate. Timothy before many witnesses and the Ethiopian eunuch before Philip. (Acts 8:37) It meant a great deal to confess Christ in the days of Nero. For this confession, some were made to hold red-hot irons in their hands, some tied to wild beast and the beast turned loose, some tied up in skins with snakes, some tied up in skins and oil poured over them and set on fire, to lighten up the gardens of Rome and some were be-headed and crucified.

BAPTISM

Baptism is the initiatory right into the kingdom of Christ. Men believe "UNTO," repent "UNTO," "confess UNTO," but are baptized "INTO." Baptism is that step that puts one into Christ. "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death." (Rom. 6:3) "For as many of you as were baptized into Christ did put on Christ." (Gal. 3:27) Into the body, which is the church, (Eph. 4:4, 1 Cor. 12:13.)

IS BAPTISM FOR THE REMISSION OF SINS

There is quite a play on the Greek word "eis" as used in Acts

2:38, the Baptists say that "eis" means because of, so let us examine this and we will see how long these same people will stay with their contention.

"Repent ye, and be baptized every one of you in the name of Jesus Christ 'eis aphesin hamartion'." (Acts 2:38.)

"This is my blood of the covenant which is poured out 'peri' many 'eis aphesin hamartion'." (Matt. 26:28) Here in these two passages we have the same prepositional phrase and what ever one means the other means also. Would any man say that Christ poured out his blood because of the remission of sins? I think not, for that would have Christ dying for naught. But what Christ did, was shed his blood in order to obtain the remission of sins. Then that being the case, we are baptized in order to obtain the remission of our sins according to Acts 2:38.

"And he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. 1:22-23) We have learned from former articles that there is ONE CHURCH, and from the above quotation that the church is the body of Christ. Then this being true whatever puts one into Christ puts him into the church, for to be in Christ is to be in the church, for the church is HIS BODY.

IN Christ are all blessings; "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ." (Eph. 1:3)

In Christ are the promises. "For how many soever be the promises of God, in him is the yea." (1 Cor. 1:20)

In Christ is the forgiveness of sins. "In whom we have our redemption through his blood, the forgiveness of our trespasses." (Eph. 1:7)

In Christ is the Spirit, (Gen. 22:18, Acts 5:32) the blood, (Jno. 19: Eph. 1:7) the reconciliation, (Eph. 2:15-16) salvation, (Acts 4:12) and the life (1 Jno. 5:11.)

But one cannot be saved without the Spirit, the blood, the life. Therefore, one must come into Christ in order to be saved.

Faith is one of the conditions of pardon, but faith is a mental act and cannot put one into Christ. Faith is begotten in the heart by the word of God, (Rom. 10:17) and changes the heart, (Acts 15:9) and this change of heart is repentance, (Mat. 3) which changes the life, and makes one cry out "I believe with all of my heart that Jesus Christ is son of God."

Without faith "it is impossible to please God." Heb. 11:6) Without repentance one will perish. (Luke 13) Without confession Jesus will be ashamed of you. (Matt. 10:32)

Repentance does not put one into Christ, because repentance is a mental act. Then how does one get into Christ? says one. Let Paul tell us: "For as many as have been baptized INTO Christ have put on Christ." (Gal. 3:27) "For in one Spirit were we all baptized INTO one BODY." (1 Cor. 12:13) Or are ye ignorant that all we who were baptized INTO Christ Jesus were baptized INTO his death?" (Rom. 6:3)

SUMMARY

We believe UNTO (Rom. 10:10) and never INTO.

We repent UNTO (Acts 11:18) and never INTO.

We confess UNTO (Rom. 10:10) and never INTO.

We are baptized INTO Christ, Into the body, the church, (Gal. 3:27, Rom. 6:3, 1 Cor. 12:13) and strange to say never one time UNTO. Baptism then puts a believing penitent INTO Christ; INTO the church, where he has the forgiveness of his sins, the indwelling of the Holy Spirit, the life, and is reconciled to God. Men have many ways, but this is Gods way.

THE END

J. L. HINES.

"MY FATHER'S BUSINESS."

S. WHITEFIELD.

"And he said unto them, How is it, that ye sought me? Wist ye not that I must be about my father's business." (Lu. 2:49)

When Jesus was twelve years old he went up to Jerusalem with his parents to the feast of the passover. When the feast was over they returned but Jesus remained in the temple; and after three days they found him in the temple, hearing the doctors and asking them questions. His mother asked him why he had left them, and he told her that he "must be about his Father's business."

Jesus always took advantage of opportunities to teach important lessons, and this is what he did on this occasion. His answer did not show a lack of respect for his mother, but when understood correctly, it was showing a deep interest in the things of his heavenly Father.

It was putting God's work first, which was its proper place. He was obeying God, and in doing his duty to God he was doing what was best for his parents, and all else concerned. The same is true with us. Jesus could not have taught any lesson that was more important. This is the very lesson that we all need to learn. We should all show a great interest in our Father's business.

Jesus said that he must be about his Father's business. He realized that he must do it, and that it was a great duty and responsibility that rested on him. Too many of us look upon it as something that may be done or left undone. We should understand that we too must do it, to please the Lord.

God's business was the business of Jesus and God's will was the will of Jesus. He said that the doctrine was not his but the Father's that not his will be done, but his Father's; that as the Father gave him commandment, so he did. This was the great secret of the oneness between Him and God, and also of the great work that He did. This is the only way that we can succeed in the Lord's work.

Too many want to go in their own way instead of going in God's way. This has been one of the great sins of religious people in all ages of the world. We cannot be too careful along this line.

"And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste." (1 Sam. 21:8) Since this was true, surely the Lord's business is none the less important! His work and business should go on regardless of anything. God's will must be done on this earth even as it is done in heaven.

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33)

Jesus, himself, who was looking after his Father's business, has taught us to make the things concerning our duty to God come first; and, if we remember this and apply this principle to our lives through life, it will help us a great deal in doing our duty to God. This will lead us to become christians early in life or the first opportunity; it will lead us to put the Bible first; and it will lead us to put our religious duties before temporal things. This passage well heeded and obeyed would make a great change in many of our lives.

But some one might wish to ask what the Lord's business is. It is doing anything that God wants us to do or anything we can do to

further the Lord's cause. Paul said that a woe rested on him if he did not preach the Gospel; and again he said that he was a debtor to all men. He must preach for he owed it to the world. So if we can preach or write we must do it. It is said of Jesus that he went about doing good. "Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." (1 Pet. 5:10) Doing all of these and such like things is being about our Father's business. Giving a cup of cold water in the name of Christ is not forgotten by God.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." (Eccles. 12:13) This is the only thing that will give us peace and real happiness here, and a home in heaven at last, Let us see that we do it.

THE BOOK OF ROMANS, NO. 9.

S. WHITFIELD.

The ninth chapter of this wonderful book, is the one that is usually taken to prove the doctrine of modern predestination; but there is possibly no chapter in the Bible that more clearly proves that this doctrine is not true, than this one does. If we would take certain statements in this chapter apart from their proper connection, and not care how much we violate the plain teaching of the Word of God, we could easily establish such a doctrine; but such a course would not be dealing honestly with the Truth. Many false doctrines have been brought forth by taking statements out of their connection. The Bible is the best book in the world to explain itself. Let us always look for and remember the connection, for it will help us out of much trouble, and it will help to keep us out of serious trouble.

If we are going to understand this chapter, we must let all that has preceded it assist us, for all that Paul has written thus far leads up to the lessons that he is now about to give us.

He has taught that the Gospel is the power of God to salvation to all who believe, whether they are Jews or Gentiles, and that salvation comes by living faith in the Christ, and not through fleshly descendancy from Abraham, or through the works of the Law. He

has also shown that all believers in Christ constitute spiritual Israel, and all such are the children of Abraham.

In the first of this chapter Paul shows great sorrow for his own people, the Jews, and he uses the strongest language to show his interest in them, and he speaks of their privileges and advantages.

In the fifth verse he tells us that Jesus came through the Jews. The idea that God selected the Jews or that nation all to be saved, and all others to be lost, has been quite common in the world, but Paul teaches us in this verse that God selected them as a people through whom Christ was to come. Let us not forget this truth, for it will assist us.

But let us look closely at the sixth verse, for if we understand it, the rest of the argument in this book will not be difficult, but if we miss it, there is lots of trouble before us.

The Jews thought that unless they were all saved that the Word of God had failed; but in this verse Paul removes the last possible excuse for their blunder, which was; all the descendants of Abraham are the children of God, and will be saved. Paul now says that they are not all Israel who have descended from Abraham or even from Jacob. They are not all Israel in the sense of being saved, and they are not all in the line through whom Christ would come. Ishmael was a descendent of Abraham as well as Isaac, but Ishmael was cast out. Esau was a descendant of Abraham as well as Jacob, but he was rejected. This does not mean that Ishmael and Esau must be lost and Isaac and Jacob must be saved. It means that Ishmael and Esau could not stand in the line through whom Christ was to come, but Isaac and Jacob would. Loved and hated in verse thirteen must be taken in this sense. God had use for Ishmael and Esau. God had the right to select these two to stand in the line, even as a person has a right to adopt one out of a large family and leave the rest.

But when it comes to the question of salvation God will have mercy on all those who will do His will whether they are Jews or Gentiles. God has always done this, and always will, for he is not a respecter of persons. Nothing that man can do will keep God from showing mercy to those who seek Him with the whole heart, and comply with Jehovah's will.

God hardens those that are wicked when they will not do God's will, and nothing will keep God from doing this. Pharaoh is an ex-

ample. God did not make him wicked, but Pharaoh hardened his own heart by sin so that he could not be saved; and then God used him as a vessel unto dishonor. God made him do foolish things, and raised him up before the people to show His power through him. God's will must be done.

Then we have the case of the potter. He went to make a work on the wheels, and the clay marred in his hand so that it would not make the vessel that he wanted to make, and he made another of it. God took the Jews and tried to make vessels of honor of them but because of their wickedness they would not make such. Then they became vessels of dishonor. Both Jews and Gentiles who obey God are vessels of honor, but Jews and Gentiles who reject God are vessels of dishonor.

Now Paul teaches that God will call them his people that were not His people, and those that were not His people would be called the children of God. No doubt referring to the Gentiles. All of this teaches the very opposite of modern predestination.

The few faithful of the Jews called here "remnant" will be saved. Paul was one of this number. God did bear with the Jews, and gave them every opportunity to do better; but since they would not, He will bring swift destruction upon them.

The Gentiles who believed on God and Christ, and did God's will were accepted through faith; but the Jews who turned away from God through unbelief were rejected. The Jews tried to please God through the works of the law, and they stumbled over the Christ through unbelief. Let us remember that the Jews were rejected because of unbelief, but the few who did believe God accepted. The Gentiles who pleased God came by faith in the Christ, who is the Saviour of all those who believe on him and do his will.

CARNALITY VS. SPIRITUALITY.

God forgotten and forsaken brings disaster to any nation or people sooner or later. In the mad rush for wealth, amusement and temporal comforts the human being, like the hog looking for nuts under the beech tree, keeps his eye on the ground and never looks up to see where his blessing come from. "The lusts of the flesh, the lusts

of the eye and the pride of life" have so engaged the attention of many christians that God is forgotten, the Creator of their bodies, and the Father of their Spirits as well as their Redeemer and Saviour is hidden from their view by the "god of this world." In their cravings for earthly pleasure they have "despised their birthright" for a "mess of pottage" and in their hearts have turned back to the "flesh pots of Egypt."

The theatre, the "movie," the dance hall, or ball room, the billiard and pool room, the card party and many other so called "innocent amusements" are but devices of the devil to make a man feel comfortable in his sins and to lead the christian into by and forbidden paths; to lose his taste for spiritual food and to develop a taste for the "forbidden fruit"—the Viands of Satan.

Then there is the "idle talk," "foolish talking and jesting," "filthy communication" etc. which have taken the place of those things which are useful "for edification" which God has designed to "build one another up" in the most holy faith. Yes, the world is going mad in its rush to satisfy the cravings of wealth and pleasure seekers and to gratify Selfish Ambition. "Covetousness is idolatry," and Selfishness is its twin sister. "Be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap."

Places of entertainment are taking the place of the church assembly in the hearts of many. The novel, whether a dime, or a dollar one, and the newspaper are supplanting the Bible. The Lord's share of that which is earned by the strength He gives is spent to satisfy own personal selfishness. Think brother. Look back over the past year. Take an inventory of your life. Are you progressing in the Divine life, or going backward? Remember, you are doing one or the other. You cannot stand still. "When the Lord comes shall He find faith on the earth?" He is coming and the present restless condition of things temporal, whether social, financial, or commercial would seem to indicate that the Lord's coming is not to be long delayed. This old world is hoary with age and is reeking under the burden of the selfishness of both capital and labour, and the oppression of the poor is almost unbearable.

Where is your Bible, brother? Take it down. Wipe off the dust. Read it daily, consecutively, carefully, studiously and prayerfully. Ask the Lord to show you wondrous things therein. Conform your life to its teaching. Christ says, "Be ye holy for I am holy." He is our ideal. Imitate Him. Practice, continual practice, will make you an

expert imitator. David says, "Who shall ascend into the hill of Jehovah? Who shall stand in His holy place?" He then answers: "He that hath clean hands and a pure heart." (Psalms, 24:3-4.) Then "Cleanse your hands ye sinners and purify your hearts ye double minded. (James 4:8.)

Again, No soul can live a consistent spiritual life without constant communication with its Heavenly Father. Every christian, at sometime in his or her life feels the need of extra help—help that the human arm cannot give. The closer we get to God the closer He comes to us. The question of prayer is a deep one and he who ascends into Jehovah's holy hill and stands in His holy place can, by the "prayer of faith," "open the windows of heaven" and become the happy recipient of more abundant and greater blessings than he asked for. Study the question of prayer as revealed in the everlasting word of God. It will repay you, dear reader, A thousand fold and will increase your faith and enrich your life.

"I need thee every hour,
Stay Thou near by."

Wyoming; Ont., Canada.

H. M. EVANS.

P. S.—Just as we were about to mail the above copy we were agreeably surprised by a flying call from Bro. S. Whitfield on his way to preach at Blackwell, Ont. He is one of the "true blues," always loyal and devoted to heavens written instructions. His kind is scarce.

H. M. E.

"LEST WE FORGET."

The Apostle Peter in his second epistle, the 3rd chap. and first-verse, writes as follows. This second epistle beloved, I now write unto you; in *both* which I stir up your minds by way of remembrance.

That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostle of the Lord and Saviour.

The key note is remembrance and to be mindful of the words spoken. He also refers to the same subject, in the first chap. and the 12th to the 15th verse.

Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

Yes, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance.

Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.

Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ but were eyewitnesses of his majesty.

Where he repeats, even more forcibly, and gives as his reason, for doing so, that it is to "Stir" up their pure minds, lest they forget, and that he will neglect to do so, as long as he is in this Tabernacle.

The Apostle realizes that time is short, that his voice will be very soon hushed, that very shortly he will fall asleep to be with his divine master, so while life lasts and he remains in this Tabernacle he will use his great powers to "Stir" up his brethren lest they Forget, and so fail to reach the desired Heaven.

The Apostle gives them credit that they know these things, and that their minds are *pure*, but he fears they may *forget*, cease to remember, hence he determines, as long as he has breath and voice to speak, he will recall to their pure minds all that he and others have told them. It is needful that we remember all that the Apostles have taught us, all that our Dear Lord said, so that we can Crystalize in our lives their teaching.

The Apostle Paul shows us how important it is to remember even the teaching of the Past. And showing us, in these later days that just as the Words of Angels was Steadfast, and must be obeyed, so in the same way, our Lord's Commandments must be attended to, if we would be saved. There is no remedy for neglect, or wilfully forgetting.

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?

God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.

Thus we see, both the Apostles were in agreement on the danger of forgetting a danger, that is vital to our future life, and our ultimate salvation. The children of Israel had only to think about the past to be conscious that what the Apostle said was absolutely true. Their own condition was a proof of that, and they could recall that the King, "Saul" had lost his Kingship, because he forgot to literally obey Gods command through the Prophet, Paul asks, "How shall we escape, if we neglect so great Salvation?" That question, has never been answered and humanly speaking never will.

We must admire the determination of the Apostle Peter, who old as he was, desired nothing better, than that the Brethren he loved so well, should not forget. Hence he would labor on and "Stir;" he would rouse from sleep, he would call upon them, to awake from sleep, and Christ would give them light. Paul, in Hebrews is speaking to his own people, the children of Israel and Peter, is speaking to them and the Gentile believers, so that it was not to people who did not know.

They knew all right. Paul warns them to take heed, to notice, to hold fast the things they had heard lest they let them "slip." Let go, out of mind, out of their grasp.

And Peter says, although they knew these things and were established in them, he knows how liable they are to forget, he warns them of the danger, and devotes his days to stirring them up.

Eternal vigilance is the price of safety! So if we would be safe we must remember and obey. To do less, is to be lost; lost; lost! All this, has to do with, Faith. Faith is belief, to forget is in a way unbelief, because we neglect to do the things we ought to do and so are not obedient.

The want of faith, is the worlds greatest danger, and also the one which all professing Christians should keep before their minds always, because if Judgment begins at the house of God, where shall the Sinner and the ungodly appear.

In Lukes Gospel (8th chap. and 8th verse,) Jesus says, When the Lord shall come, shall he find faith on the earth? If he says so, there is at least a great doubt hinted at, just imagine the world without faith, for that is what is meant? There is great need, that we be shaken by stirring us up, Lest we forget and lose our reward.

Paul and Peter tried to rouse the people of Israel, and we Gentiles, need to read, ponder, and digest their words of warning, so that we, my brother of the household of God may remember at all times,

the things we have heard and hold them fast, so that we can say we have fought the fight, and have kept the faith.

May God help us all to do so.

R. S.

OUR CONTRIBUTORS.

UNDER ORDERS.

Thessalon R. R. No. 2, March 22nd 1920.

There are a great many of the sayings of our Lord that (using the common expression) "come right from the shoulder" such as—"Not every one that sayeth Lord, Lord shall 'but he that doeth the will of my Father who is in heaven' enter the Kingdom of Heaven" (Matt. 7:21) and also "Why call ye me Lord, Lord and do not the things I say" (Luke 6:46) and again "if ye love me ye will keep my commandments (John 14:15,) We can see by these and many more scriptures that there is not much room for our "think so's" or "opinions", if we wish to enter Heaven we must do the things he says for us to do, and it is to say the least very inconsistent to say Lord, Lord, and refuse to do his bidding.

If Christ is Lord, we are not: he being Lord has the right to command and if he is our Lord we must obey Him. Do we love Him? Why yes! Then if we do we will keep his commandments. We better not talk about our love for the Lord while we are only doing the things that appeal to our own judgment. It is foolish for anyone to speak of the commandments of Christ as essential and non-essential. It is not love for our Lord that makes any one talk like that; it is another kind of love. I read a little story that impressed itself on my mind, it was about a young boy who lost his parents, he was very poor, he went to work with some men, and one of them was very kind to him. The boy asked why he was so kind and he said he was under orders to be kind, The boy asked whose orders? The answer was, the Lord and Master, he tells us to be kind one to another. We are all under orders, we are under orders to believe that Jesus is the Son of God, because God said he was. "This is my beloved Son says

the Father; we must believe it. God commanded all men everywhere to repent (Acts 17:30.) Also in (Acts 10:48) Peter acting for the Lord commanded them to be baptized. This also is his orders after we become members of the great family of God, and as children in our Father's house (which is the church of God) (1 Tim. 3:15.) We must continue steadfastly in the Apostle's teaching, fellowship breaking of bread and prayer (Acts 2:42.) And then, as we have opportunity let us do good to all men but especially to them who are of the household of faith (Gal. 6:10.)

T. W. BAILEY.

EVANGELIST ROGERS BIBLICALLY SHOWS THAT THE KINGDOM OF GOD WAS ESTABLISHED ON PENTE- COST, A. D. 33.

(By H. A. Rogers, *Evangelist*, 1555 Garnet street—Continued from
Last week—No. 4)

DIVIDING THE TRUTH.

"Study to show thyself approved unto God . . . rightly dividing the Word of the Truth."—2nd Timothy 2:15.

I have endeavored to point out by Scripture that the Bible is a history of different periods of time since the Creation, each period having laws or government peculiar to itself, and that the law of Moses was given unto Israel to continue until Jesus died upon the cross.

Christ came into the world to open up a new and living way (Heb. 10:19) wherein man could be redeemed, sanctified and saved. At the same time in which Jesus died for those who would live after the cross He also provided the ransom for those who had died before the cross that had lived in obedience to what commands God had given them. (2nd John 3:2.)

HOLY EXAMPLE

Christ came into the world, showed unto man that holy example of life, convinced man that He was the Son of God by miracles, etc., shed His blood that the sins of mankind could be atoned for, went into the grave, took from Satan the keys of death and Hades, and by His resurrection proved to the world that He was the Son of God with power (Rom. 1:4.)

Then He ascended to the right hand of God, when He became King of Kings and Lord of Lords (1st Tim. 6:15.)

CHRIST IS KING

Christ now becomes King, but, King over what people? A king must have subjects, otherwise there is no kingdom. The kingdom of Christ is composed of His followers, His sheep. His household, kingdom of God, Church, Church of the First Born and Body of Christ. (John 10:27, Eph. 2:19, Mark 10:15, Matt. 16:18, Heb. 12:23, Eph. 22:23.)

THE KINGDOM IN PROPHECY

John the Baptist, the harbinger (forerunner) of Christ, proclaimed. "Repent ye; for the kingdom of heaven is at hand." This is the first time in Biblical history wherein the kingdom of heaven is said to be at hand. Christ begins to preach after His baptism and temptation, and what did He preach? Same as John (Matt. 4:17.) "The kingdom is at hand."

Jesus sends out His twelve to preach "the kingdom of heaven is at hand" (Matt. 10:7.) Again, He sends out seventy preachers to preach the same short sermon (Luke 10:9.) This was their sermon until Jesus died.

FILLED WITH WONDER

People naturally were filled with wonder on hearing all these preachers, also Christ himself delivering this discourse everywhere they went, into towns, cities and villages. Hence they ask Christ. "When is the kingdom to come?" You say "it is coming." Tell us when (Luke 17:20-21.)

When he replied by the "marginal reading" that it was in their midst. Christ was the King to be, but He was not yet made King.

When He stood before Pilate He confessed that He was King of the Jews, while this was true, yet He had not been coronated, or the kingdom was yet in an unborn state, as we shall see.

TO PRAY

When the disciples asked the Saviour to teach them to pray (Luke 11:1-4) the first petition is. "Thy kingdom come," pray for it to come. Why was it to come soon? (Mark 9:1.) Verily I say unto you, there are some of them that stand by that shall in nowise taste of death till they have seen the kingdom of God come with power.

Now, readers, I will ask you, have these words of Christ come true? Is this the kingdom which they were to pray for to come? If not, tell me what kingdom it was.

In Matt. 16:19 Jesus said unto Peter "I will give you the keys

of the kingdom," and that he (Peter) would bind and loose things on earth.

Peter has left the earth a long time ago, and did Christ give him the keys? I say yes. What do you say?

LOOKING FOR THE KINGDOM

In Mark 15: 43, while the body of Jesus was hanging upon the cross, Joseph was looking for the kingdom of God, then it was expected, yet at His crucifixion.

Now, in brief, we have learned that all who have preached since John began until the cross, preached the same, namely, the kingdom is at hand. The disciples were taught to pray for it to come. Peter was to use the keys in opening it, and they were looking for it to come as late as Christ's crucifixion.

THE KINGDOM CAME AFTER THE CROSS

We are now to see the kingdom come after the cross as it did not come before it. After Jesus arose, He talked with His disciples for 40 days about the kingdom and their first question is, "What about the kingdom?" (Acts 1:1-16.) Had the kingdom been established they would not ask this question. No, they were looking with expectation. The kingdom was to come with power (Mark 9:1.)

The forty-ninth day after Jesus had arisen was Pentecost. Jesus had gone to heaven and taken His kingly seat about ten days before this day. On Pentecost the Holy Spirit was dispatched from heaven in keeping with the promise Christ had made to His apostles the night before He was betrayed (John 14:15-17.) Remember, the kingdom was to come with power.

The power came and Peter preached the first Gospel sermon of a Crucified Saviour which was preached in this world (Acts 2nd chapter,) and about 3,000 souls entered an institution called "The Church" (Acts 2:47.)

Peter used the keys of the Gospel again at the house of Cornelius about ten years later. Do we read where an apostle ever prayed for or looked for or intimated of a coming kingdom since Pentecost? Please tell me where its record is found.

Did it come with power on Pentecost? Did the people see it? If Peter did not open it then, when will he? If it did not come in the days of those people, did Christ tell the truth? Should you pray for it to come now?

In next article I shall show the synonymy of the terms, kingdom and church.

AMONG THE EXCHANGES.

There is no primrose path of self-indulgence leading to the goal of our ambitions and dreams. Would you be a disciple of Christ? Then you must walk the way of discipleship, made sacred and dignified by His footsteps.

WORLDLY CHRISTIANS.

A dancing Christian felt it his duty to try and win one of his many associates to Christ. "Oh!" says he, "I long to see you a Christian." "For what?" "Why, for salvation. Don't you want to be saved?" "Yes, I do." "Do you pray?" "No, do you?" "Yes" said the 'Name-to live,' "I pray for you." "For me! When, I'd like to know? Monday night you were at the dance; Tuesday night, I met you at the ball; Wednesday night, I saw you at the sociable, and like the rest of us, you carried on; Thursday night, I don't know where you were, but if cards could testify, they would tell that you and I were up to until two o'clock Friday night, and now it is Saturday, and for the life of me, I can't tell what time you've had for prayer this week, or when you could have felt like it. As far as I can see, you seek your happiness just where I do—in the world and the things of the world." What a great amount of money is spent by people who have "renounced the world," attending theatres, circuses, &c. Not long ago, at a ring performance in a tent in Virginia, the circus clown addressed the audience:—"We have taken in \$600 here to-day, more than most ministers of the gospel receive for a whole year's service. A large portion of this audience is made up of members of the church. And yet, when your minister asks you to aid him in supporting the Gospel, you are too poor to give anything. But you come here and pay dollars to hear me talk nonsense. I am a fool because I am paid for it. You profess to be wise, and yet you support me in my folly. Now, isn't this a pretty place for Christians to be in? Don't you feel ashamed of yourselves? You ought to."

CHRIST'S YOKE: WHAT IT IS AND HOW TO WEAR IT.

The image of the yoke used here by Christ seems at first heavy, harsh and severe. It repels rather than attracts. And yet when one stops and thinks a moment he realizes that the ox is a useless sort of beast until he has a yoke put on. He even finds freedom in the yoke. For without the yoke he simply stands around and eats. He cannot do anything, cannot express his power until he gets his yoke on. The moment the yoke goes on he becomes a power in the world. He does big things. He plows the earth; he pulls the food for the world; he hauls the stones for the temple; he finds himself. He is free now to do big things, and this is what freedom is. He is not a slave of the man who puts the yoke on him, but a co-operator with him.

It was this that Christ had in mind when he asks us to put on his yoke. It is simply to put ourselves at his disposal to co-operate with him in his great tasks. We find ourselves when we offer ourselves to him. All our weariness—often due to our aimlessness—pass and we become free, joyful workers with him.

To our surprise, perhaps, we find the yoke easy, the burden light. For it is a service which He shares with us, to which He calls us; it is to a work that has variety, satisfaction, results, gladness in it. The happiest people in the world are those who have offered themselves in unreserved devotion to Jesus Christ.

A BEAUTIFUL ANSWER.

One day a little girl in a white frock, and with a great bunch of flowers, passed by a boy who was playing in the dusty street. Somehow the sight of that dainty figure stirred the spirit of mischief in the boy's heart, and suddenly he threw a handful of dirt which struck the edge of the white dress and fell in a shower upon the kid shoes.

The girl stood still. Her face flushed pink. Her lips trembled as if she would cry. But instead a smile broke over her face, and, taking a flower from her bunch, she tossed it to the boy, who stood waiting to see what she was going to do.

A more surprised boy no one ever saw, nor one more heartily ashamed. He hung his head, and his cheeks reddened under their

tan and freckles. His unkind fun was quite spoiled, just because in return for a handful of dirt some one had thrown him a flower.

What 'a changed world this would be if everybody, big and little, were as wise as this six-year-old maid! How quarrels would go out of fashion, if for angry words we threw back gentle answers.

FORGIVENESS WITHOUT REPROACH.

One feature of God's goodness deserves particular consideration here. The inspired psalmist says: "For thou, Lord, art good, and ready to forgive, and abundant in loving-kindness unto all them that call upon Thee." (Ps. 86:5.) He is, then, not hard to entreat, he is ready to forgive. He does not have to be induced. His hands are stretched out for reception. He responds on the instant to the coming sinner, and he that comes to Him is in no wise cast out. Have you noticed that God never reproaches and scolds the returning sinner? When the shepherd finds his lost sheep, does he abuse it for having strayed? Does he chase it back to the fold? Nay, he does not even lead it: he lays it on his shoulders and bears it home rejoicing. What a precious opportunity to deliver a lecture that father missed when the prodigal came home! But he certainly failed to deliver it. He did not cast the son's sins up to him. He did not even let him finish his confession before he cried out to his servants: "Bring hither quickly the best robe and put it on him!" "Return, thou backsliding Israel," called the spokesman of God to disobedient Israel: "I will not look in anger upon you; for I am merciful Return, ye backsliding children, I will heal your backslidings." (Jer. 3:12, 22.) O sinner, wherever and whatever your guilt, you cannot miss it by going back to God.

TASTE IT AND TELL IT.

"He is good Let the *redeemed* of Jehovah say so." (Ps. 107:1-2.) It ought to be told everywhere and to everybody; and the redeemed of the Lord are the ones to tell it, because they have found out. There are some that somehow have not found out. They have never put themselves in an attitude where they could find out. They have never banked on His goodness, not taken occasion to rely upon it in times of darkness and distress, and experience how good and great and strong that loving-kindness. Therefore their mouths are dumb. There is no song of joy and praise. There is no

testimony on those lips that could win the souls of others. It is a grievous loss, and the missing of the greatest thing in the world. You have relied for peace upon everything in the world—on your possessions, on your friends, on your loved ones, on your reputation, on vain pleasures, on your own righteousness; it has brought you no satisfaction. Now come, just as you are, and “taste and see that Jehovah is good.” And when you have tasted, then tell it, that others also may come and taste and learn for themselves that “He is good,” and that “His loving-kindness endureth forever.”—Word and Work.

CORRESPONDENCE.

Camon, Manitoba, March 29th, 1920. ;

The work at this place is very encouraging. Interest and attendance are on the increase. Following the service last night three were baptized and five were baptized two weeks ago. The prospects for the future are very bright. This is a great mission field. The harvest truly is plenteous, but the laborers are few.

C. G. McPHEE.
Regina, Sask.

* * * * *

A great work can be done in this city, no doubt, if we can stay right with it; I am to hold some meetings at outside points this summer, but it is decided that I spend most of my time here.

Your co-worker,

H. A. ROGERS.
Little Current, April 9th, 1920.

* * * * *

To the Editor and Publisher of the Christian Monthly Review.
Dear Brother in Christ:

I have been reading your C. M. R. for some time, and like it very much. I love to read its pages, and the last one, (February) is extra good, and “It’s Worth While” and “Words are important Things,” are good pieces. There are parts of God’s word that make us think how good His precious truth is.

I write these few lines, dear Brother, to try to encourage you in your work.

“Proverbs,” by J. L. Hines, and “The Modern Dance,” is another

good thing and true. There is a lot of it around us this winter and spring. It cheered me up when I read the C. M. R., this last one. May God bless you and keep you ever in His work, and may your paper be a blessing to many souls. I don't know what kind brother or friend is sending me the C. M. R.. If not paid for, kindly let me know. I felt that I must thank and try to encourage you in your good work,

So let us press onward and upward to the mark of the high calling of God in Christ Jesus our Lord. Oh praise His name. Let His praise be continually within our lips. God bless you. From

W. H. WILLIS.

Little Current, Box 57.

NEWS DEPARTMENT.

(For The Christian Monthly Review.)

Regina, Sask. April 1st, 1920

Our series of meetings began Mar. 7th, and terminated on the 19th owing to the conditions of the streets and the writer having the "Flu" and still suffering from its effects. Much good was seen by the meetings. The members were strengthened and many who are not members were convinced of the "Way" and no doubt will surrender to the Christ soon.

H. A. ROGERS.

* * * * *

(For The Christian Monthly Review.)

Regina, Sask., April 8th, 1920.

It gave us cause to rejoice when three ladies, two of whom are married, one single, confessed their faith and were baptized on Monday night; such is some of the results of our meetings, and several others seem about ready to obey.

H. A. ROGERS.

FOREIGN NEWS.

G. P. Pittman, missionary of churches in Great Britain to India, who has been home on furlough, has returned to his work at Latehar, pleased to find the little band of christians in good health and the evan-

gelistic work being pushed forward energetically under the guidance of Paulus Bhingra. Eighty-one boys now in the School at Daltonganj.

* * * * *

W. G. Menzies has also returned from furlough in Scotland to his former mission field in India, and says: "I am sure you will be glad to hear that our mission has baptized more converts this year than any other year in its history. These are great days for India; and I am sure that the good folks over at Daltonganj, Dudhi and Latehar are finding it the same.

* * * * *

Two new lady missionaries, Elsie Francis and Bessie Melville, who have been specially trained for the work, are also being sent to India by the Old Country churches, their sailing scheduled for the 24th ult.

* * * * *

E. S. Jelley, pioneer missionary of Canada and U. S. churches of Christ to India, whose success in the conversion of the natives has been phenomenal, has also returned from furlough in the U. S. to resume his labors in the land of his own benighted people.

ACKNOWLEDGMENTS.

For H. A. Rogers, Regina Mission, from College Hill Church, West Gore	\$5.00
For Christian Monthly Review:—	
H. M. Evans	\$1.00
Michael Powell	1.00
Wm. Yeates	1.75
Robert Culley	1.75
George During	1.00
John McArthur	.75
Abram Watson	} per J. L. Hines 6.00
A. S. Tallman	
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H. J. Ellis	
J. J. Johnston	
R. N. White	
Mrs. Norval Swayze	1.00
F. L. Conn	3.00
Mrs. Wm. Cramer	2.00

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. 3 p. 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.

MEAFORD, ONT.—Church meets on Lord's Day at 10 a. m. for Bible Study. At 11 a. m. for Worship; at 11.45 a. m.

and 7 p. m. for preaching; Monday 8 p. m. for Bible Study; Wednesday at 8 p. m., for Prayer and Bible Study. First Lord's day in each month Business Meeting at 8 p. m. J. L. Hines, Minister and Evangelist.

THORNBURG—Church at Thornburg meets in the home of W. A. Whitfield, Lord's Day at 10 a. m. for Bible Class, and 11 a. m. for Communion; also every Tuesday at 8 p. m. for Bible study. J. L. Hines teacher for Tuesday evenings.

OWEN SOUND, ONT.—Church meets at 307—10th St., W., Lord's Day, 11 a. m. for worship. Dr. O. H. Tallman, Minister.

KIRKWOOD, ALGOMA, near Thes-
salon.—Bible Class Lord's day at 1.30 p. m. Preaching and Breaking Bread at 2.30 p. m. T. W. Bailey, Evangelist.



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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.

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