

John A. Spruce

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.

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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Christian Monthly Review.

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Vol. V.

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

No. 5.

FRIEND.

The purest love that earth can know,
Is friendship in its virtuous glow,
It knows no sex, no ties of kin,
But holds the one it glories in
As its own self; and for its own
Will any favor wished be shown
That in itself is pure and right,
Believing that, with all its might,
No other wish can be desired
By one it hopes to be admired
With the same friendship it doth give,
And in whose life it joys to live.
May this the happy vision be
That shall exist twixt thee and me,
On earth below, in heaven above,
Two one in purest friendship love.

EDITORIAL

BENDING THE TWIG.

In the beginning man was created in the image and likeness of his Creator. Christ, in his human form, was the express image of His person. It is not only said that man was created in the image of God, but "in the image and likeness of God." This teaches us that man was created like his God in other respects than the mere image or form. That he was made like his Creator in his faculties and attributes.

Now we find man, as he came from the hands of his Creator, possessing a mind, a mind capable of receiving intelligence, of exercising thought, reason, reflection, memory, with various emotions, as love, hate, pity, anger, fear, etc. But there is one faculty of the mind obviously ordained to rule and reign as monarch of all the rest: the sovereign director of all the subordinate powers of the mind and body, that is—the will. Now the powers and productions of man are rightfully subordinate and subject to his will.

Our hands and various members are rightfully obedient to our will. If it were otherwise we would have no power of self control. Any implement we make, any machine we construct is rightfully subservient to our will. Any useful creation of our inventive genius is ours by right, and this right is respected by our fellowmen, and protected by the law of the land. Now what is man but a creation of the inventive genius of God, hence rightfully subordinate to His will. Being the work of God's hands He claims by right of invention and construction that man should be subservient to his will. God designed this. He requires it now, yea demands it. Still, strange to say, we find man's will at variance with God's will. Now, why does God suffer opposition to his will? Could he not have created man without this troublesome will, or compelled obedience to His own will? Ah, yes, He *could*, but he did not *will* to do so. He desired a higher order of Glory than the unwilling service of his creatures, or the involuntary exercise of a machine.

It was God's purpose and desire, in the creation and endowment of man that he should have the homage of intelligent and willing

service. Hence he has left man physically free, while morally bound to serve him. And, having revealed his will, which is holy, just and good, and that rebellion must only result in disaster to the rebel, what must be done in order that God's will shall be supreme among men.

It has been supposed that man's will must be broken, crushed, destroyed, to suppress opposition to God's will.

But it is a difficult matter to break a full grown tree. *It is easier to bend it.* Besides the broken tree is injured; its strength is lost; its value for mechanical uses lessened. While the tree *bended* to a required shape retains all its former strength, and its value for mechanical uses is increased. Then why is it necessary that the will of man, so analogous to the tree, should be broken? Why, should this essential and most valuable faculty of manhood be destroyed? Break a man's will, and like the tree, his strength is lost—his power to do good or to resist evil. Bend a man's will and its former strength is still retained. Its powers, formerly given to the service of sin, are now used in the service of God, in doing His will.

But what power is able to bend the full grown tree? The power of man may do this, by the aid of steam, which softens the grain of the wood and makes it pliable, and by powerful mechanical appliances, great timbers are bended and made to conform to the will of man. But the full grown will, what power can bend it? Man may bend the body, but cannot fetter the will. The gospel is the power of God designed for this purpose. By His love, which softens the will and makes it pliable, and by other appliances of divine power—His mercy, His goodness and His promises, all revealed in the gospel of His Son, strong wills are bended and brought into conformity to the divine will.

But even this power, strong, wonderful and divine as it is, is often resisted by the stubborn will of man. Hence the importance of "bending the twig." As the twig is bent the tree's inclined. When the will is young, tender and pliant it is easily bended in the right direction, and trained to grow up into a symmetrical and beautiful maturity. But if the child's will is broken, his power of self-control is destroyed. The sovereign director of his faculties is dethroned, anarchy prevails among his propensities, and his will, the rightful ruler of all his faculties of soul and body, never regains his throne. The result is, he grows up to manhood an intelligent being

with an imbecile will; with no force of will to resist evil or to do good. He consequently falls an easy victim to other forces stronger than his will. He fails in life, nor triumphs in death. The heroes of the world have all been men of strong will. No one thing is more needed than strength of will to enter and run with patience the christian race, to fight the good fight of faith, to continue faithful till death, and to overcome at last.

OUR ASSOCIATE EDITORS.

EVANGELISTIC CO-OPERATION.

It was with sincere regret that the writer was forced, on account of home duties, to be personally absent from the special meeting held in Toronto in March, for the purpose of arranging for general evangelistic work in Ontario. It is encouraging, however, to know that so many congregations are interested in the matter and were so well represented at the meeting.

We are glad to learn that two of the brethren named as evangelists for the work are Canadians. This is encouraging, especially so, since so many of our Canadian boys have been forced into secular employment for want of sufficient support. We trust that this is the dawn of a better day for Canadian preaching brethren. May God bless the effort just begun as long as the work remains under the control of Divine and inspired authority.

Bro. C. G. McPhee is an old Nova Scotia boy and when a youth was one of the best students in Mrs. Evans' Lordsday morning Bible Class at West Gore, N. S., in the year 1906. It is comforting when we see those whom we have assisted in Bible study in childhood grow up and fill the ranks of veterans who have fallen in the fight on life's battlefield. May God increase their number and their usefulness. Bro. G. E. Claus is an old Ontario boy, long absent from his homeland, whom his brethren will welcome home should he decide to return. We need you Bro. Claus.

We trust that this work will be well supported by the churches

and individual brethren, the number of preachers increased and the field of operations extended. Selfishness leads to covetousness and "covetousness is idolatry." To worship the "Almighty Dollar" and withhold from the Lord's work is "idolatry" pure and simple.

Bro. R. G. Schell who has been selected as Sect.-Treas. is another Ontario boy whom we have known since he sat in his high chair at his father's table and learned to feed himself. We are glad to say that Bro. Schell is a "true blue" and satisfied with what is written. Funds forwarded to Bro. Schell at 176 Briar Hill, Toronto, Ontario, for this work will be duly credited to the sender and applied as directed.

Another thing that gives us courage is to know that at the meeting referred to it was decided unanimously to stand by the "Christian Monthly Review." God bless our little magazine. How do you feel Bro. McDougall?

H. M. EVANS.

KEEPING UP WITH THE TIMES.

S. WHITFIELD.

"What shall we do in such cases? We do not want perpetual change in religious matters; in fact, we do not want any change merely for the sake of change, but only when it seems to be necessary in order to make the more effective appeal to our people. But when a method is plainly ineffective it is suretime for a change. The prayer meeting, the sermon, the Sunday School, and the Church service must be made to fit into our daily life. The world is moving and the church must move with it. The sermon that fitted ten years ago must be remodelled to fit today, and the methods that worked a generation ago must be changed to suit the men of this generation."

The above is taken from The Christian Guardian, a Methodist paper. The writer of this does not realize that God's way cannot be improved by frail man. Men may improve on men's ways, but when God does anything or says anything it is perfect and cannot be made better. God knew more when he made this world and gave us the Bible than the greatest of men will ever know, and His way and method was better and still is better than all the ways and

methods of all the men that will ever live. One serious trouble with the religious world to-day is that people are trying to keep up with the times, and in doing this they have departed from God's good way. We need to go back to the Word of God, and back to God's good way.

No doubt Cain thought that his sacrifice of the fruit of the ground was better than God's sacrifice of an animal, but God showed him that it was not, but this is the very lesson that many have not learned yet, although God tried to teach man this very lesson all through His Word. This principle lies at the very foundation of all acceptable worship to Jehovah. We must do what God says, for something more, less, different, or newer, it matters not how much up-to-date it is, will not do.

The children of Israel thought that they must keep up with the times, and have a king like the nations around them; but in all this they sinned against God, and brought very serious trouble upon themselves.

"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein. Also I set watchmen over you, saying, hearken to the sound of the trumpet. But they said, We will not hearken." (Jer. 6:16, 17.)

There is the same need to-day that there was in the days of Jeremiah of calling people back to the "old paths" and the "good way" of the Lord. New paths may seem all right before men, but they are only the ways of human wisdom, and they cannot save any person.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14:12.) The way that seems right to man is nearly always the wrong way, for man's ways are not God's ways. The best that man can do is to leave his way out of the great question of Christianity and go in God's way. This is the only safe course for us to pursue.

"O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps" (Jer. 10:23.) This should forever settle the question. Man does not know God's way of himself, and he can know it only by going to the Word of God and there finding it for himself. Man says that we must keep up

with the times, but God says that we are to ask for "the old path" and "the good way" of the Lord.

We need to go back to Jerusalem, and to the Gospel as it was first preached. We need more sermons just like the apostles preached. The Gospel just as they preached it was, and still is God's power into salvation, to all nations of the earth. Everything in this world is changing, but God does not change, and the Gospel or the Truth of Heaven does not change. We are either preaching the Gospel or we are preaching another gospel or the Gospel perverted. Let us remember the curse that God has declared that comes to those that preach any other gospel. We need men with courage to preach Christ and Him crucified, and when men want to know what they must do to be saved just tell them to "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38) Tell them that they are to believe on the Lord Jesus Christ, and when they do, repent of their sins, confess Christ, and then bury them in baptism, that they might be brought into the Christ, and receive the remission of their sins.

We do not need to sermonize, but just "preach the Word", not about it or near it, but the Word itself. We do not need to preach men, but the Christ. Pretty sermons may be preached about men but such preaching will not save the soul, "the engrafted Word is able to save the soul," therefore preach it, "in season and out of season."

Now, I admit that there are different methods of preaching or teaching the Word, but these are not new, they are as old as the Bible is. It was preached publicly, privately, from house to house, by the wayside, anywhere and everywhere. It was taught to the children, and to all classes. It may be taught in any Bible way, but we must not add to it, take from it, or change it in any way.

HEAVEN'S WIRELESS.

BY H. M. EVANS.

No human, grafting government, nor grasping, greedy "profiteer" has control of Heaven's Wireless System, thank God.

* * * * *

Climb the tower of faith all ye needy, distressed and afflicted

ones. This Wireless Company offers free service to rich or poor, black or white.

* * * * *

When we send our S. O. S. calls to Heaven's life saving station we can rest assured that the Wireless Operator is always "on the job." He never sleeps. Take courage ye afflicted and down cast ones.

* * * * *

Before transmitting be sure of the Company's instructions and code. Better memorize them just before attempting to send your message. Don't waste your time tinkering with the apparatus, the instructions, or the code. These are perfect without any human foolishness added.

* * * * *

No mystical interruptions from Mars nor any other planet can interrupt, or intercept your message when sent via Heaven's Wireless System according to the instructions given by the company and when the Company's special code is used. Look well to your instructions and code. This will save you much valuable time, worry and perhaps the loss of your faith in the Company. The Company is absolutely faultless and thoroughly reliable. If you fail to get your message through, or to receive an answer the fault is yours. The system is divinely perfect.

* * * * *

While in the tower and before you close your message it might be as well to ask the Divine Operator at the receiving Station to send the Great Physician" to administer a laxative and a tonic to your weak and sickly spiritual system; to anoint your eyes with real gospel eye salve; to loosen up your poor miserable, selfish hidebound condition; to give you some of that spiritual strength needed to untie those hard knots in your old bulging, stingy purse and to send you a liberal supply of real spiritual interest in the missionary centres of the world both home and foreign. Ask the Operator to give you connection with the "Christian Monthly Review", at West Gore, Nova Scotia, and with that noble band of brethren in our old Ontario who are making a Scriptural effort to evangelize our province. But *don't do nothing* while you are waiting for an answer. "Get busy." Exercise your flabby old unused muscles and dig down into your pockets and pull out some of that old rusty stuff you call "cash." If you don't, when you fall into the pond of "perdition" you will

go to the bottom (1 Tim. 6:7-10), with that weight of stuff in your pockets. Save your own soul and do all you can for others. Don't be selfish with your wireless messages.

* * * * *

After you have done all you can yourself and have sent your message for help "wait patiently" for the answer. Remember that the Company has but one receiving station for the entire world. The messages and requests are so numerous that you may have to "wait" your turn, but be patient. "Let patience have her perfect work." The requests, many of them, are ridiculously absurd and contradictory and if all the requests were granted at once this old weary cosmos would experience the worst upheaval that it ever felt since pre-Adamic times and would possibly become as "waste and void" as it was when "the Spirit of God" moved upon the face of the waters in the Genesis account of creation. It is only the sublime wisdom, power, eternal vigilance and Divine diplomacy of the Faultless Operator and Receiver—the eternal wisdom of the Almighty Creator and Preserver of the Universe "in whom we live, move and have our being," the Great Jehovah of hosts that prevents such a catastrophe and keeps everything running in harmony.

* * * * *

"Hope in God." "Hope in His mercy." Back of our "hope" stands "faith"; back of our "faith" stands "*God's Word*;" back of "God's word" is His great and holy *name*—the *name* of the Great Jehovah of hosts who "changes not." Read! Study! Pray! Work! *All together.*

CHURCH HISTORY.

THE CHURCH OF CHRIST OR GOD.

"Upon this rock I will build my church," (Mat. 16:18) said Christ, in the year 30 A. D. See Mark 9:1, Acts 1:1-8, Joel 2:28, Acts 2:14-21 and 1sa 2:2-4. We find that this church was established in the year 30, at Jerusalem.

The New Testament represents the church under the imagery of a temple "built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone," (Eph. 2:20. Again it is spoken of under the figure of a body with Christ as its head,

(Col. 1:18, Eph. 2:23.) All will agree that the entire body of believers in Jesus Christ is meant and that, therefore, Christ being the head, all the body is subject to him. Every individual member is under his authority, and all of the members in a given community are subject to him as Head. Christ is the Head of the entire body in the world and he is the Head of every local church and He is the Head of "every man" or individual in the Church. He is invisibly in "the midst" of his disciples wherever "two or three are gathered together" in his name. (Mat. 18:20). As he was about to go to the Father he charged his disciples to "wait for the promise of the Father"—"tarry ye in the city, until ye be clothed with power from on high." (Luke 24:49 and Acts 1:4.

And then he "gave some to be apostles" who were eye witnesses of "Christ risen from the dead"; and that "which having at the first been spoken by the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders and by manifold powers, and by gifts of the Holy Spirit, according to his own will." Eph. 4:11 and Heb. 2:3-4. These apostles have no successors as apostles and have "once for all" given the doctrine of the Christ to the world. We are to continue steadfastly in the apostles doctrine, and in that way we have the apostles with us to-day. In this manner we also have the testimony of Jesus in the spirit of prophecy. (Rev. 19:10.) This doctrine must be preached "to every creature" from generation to generation, and God has given some to be "evangelists" who are charged "in the sight of God and Christ Jesus" to "preach the word; be urgent in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine;" 2 Tim. 4:1-2 and who are to "set in order the things that are wanting." (Tit. 1:5.) Through the preaching of the gospel congregations are formed and God has given some to be "pastors" and "teachers" that these flocks may be fed and tended. (Acts 20:28.) There are six words in the New Testament Scriptures to designate these who have the oversight of the members of the various congregations. These may be divided into pairs, each pair expressing a distinct thought. First we have the words "elders" and "presbyters", the former of Anglo-Saxon origin, the latter of Greek origin. Next "shepherds" and "pastors", the former of Anglo-Saxon origin, the latter of Latin origin. Then, the words "overseer" and "bishops", one Anglo-Saxon and the other Greek. We have expressed in these words, the three

ideas of "experience", "feeding" and "oversight." There are not three different characters represented here with three different degrees of office; and certainly no distinction of title of rank is suggested by the New Testament use of these words. "That they (elders) did not differ at all from the bishops or overseers is evident from the fact that two words are used indiscriminately, Acts 20:17-28; Titus 1:5,7." (Thayer's Greek-English Lexicon of the New Testament, p. 536, Edition of 1889.)

In Phil. 1:1 we find mention of deacons as well as bishops, and in 1 Tim. 3 their qualifications are given. (See also Acts 6:1-6.) Thus provision is made for the relief of the poor and all other temporal wants and affairs of the congregations. This simple arrangement and Divine plan was all sufficient for the "building up of the body." The members worked harmoniously and were ready to serve in any capacity for which they may have been qualified. (See Rom. 16:1; Eph. 4:13-16; Phil. 4:3; Acts 9:36-39 etc.)

THE ROMAN CATHOLIC CHURCH.

In contrast with the simplicity of the New Testament church government, we find at the present time several forms of church polity. The first that we wish to notice is the Papal System. At the head of this organization is the Pope of Rome, who claims to be the direct successor of the apostle Peter; there is a sacred college composed of Cardinals; there are twelve patriarchs, over six hundred Archbishops and Bishops and many Priests. Through these "ecclesiastics" the Roman Catholic Church is governed.

From this Church and the causes that brought about this Church all other Churches whose doctrines conflict with the New Testament were established. We shall note the changes that were necessary to form the Roman Catholic Church. During the lifetime of the apostles the different congregations were independent of each other, and elders were appointed by the church. There were no Synods, Councils, Conventions, Associations or Conferences composed of delegates from different congregations constituting an Ecclesiastic Legislative Body. (Acts 14:23, Tit. 1:5, also Mosheim's Church History, P. 22, Neander, Vol. 1, P. 183.) We find, however, that the "mystery of iniquity" was working in the days of Paul, (II Thes. 2:7), and that Diotrephes desired to have the pre-eminence. (III John, 9). Let us hold in mind that the New Testament uses the word—elders, bishops, overseers, presbyters, pastors and shepherds without distinction of rank or office. The first departure from the New Testament

principle was the distinction between "bishop" and presbyters". "What we find existing in the second century enables us to infer that soon after the apostolic age the standing office of President of the Presbytery must have been formed, which President, as having pre-eminent oversight over all, was designated by the special name of "Episcopas (Bishop) and thus distinguished from the other Presbyters. Thus the name came, at length, to be applied exclusively to this presbyter, while the name Presbyter continued at first to be common to all." (Neander's Church History). This distinction in rank naturally led to distinction in authority and function and here we find the second step away from the New Testament church polity. The territory over which a bishop ruled was called a diocese; a diocese often included a large district of country over which it was impossible for one bishop to rule in person and this called for the creation of a new class of "ecclesiastics" called the "Chorepiscopi" i. e., "City Bishops" and Presbyters." (See Mosheim, p. 22.)

Toward the close of the second century we find the first trace of Synods and Councils. Delegates from different churches were called together to settle disputes and these meetings soon partook of the nature of Legislative Bodies and were called Synods by the Greeks and Councils by the Latins.

"These Councils, of which we find not the smallest trace before the middle of this (second) century, changed the whole face of the church and gave it a new form. For by them the ancient privileges of the people were considerably diminished and the power and authority of the Bishops greatly augmented." (Mosheim, p. 41.) The presiding officer of one of these Synods was usually the bishop of the capital of the Province in which the Synod was held; and, of course, there must be a title given him to "magnify" his office and he was called a "Metropolitan." The office was made permanent and with the assumption or imposition of this dignity came the corresponding increase of dominion and authority. Not many years passed until the Metropolitans claimed to have been "empowered by Christ to dictate to the churches authoritative rules and manners."

The third century witnessed another great departure from the New Testament teaching, arising from the contention between the "Bishops' and Presbyters." The Bishops claimed supreme power in the guidance of church affairs and no longer called upon the Presbyters to assist them or counsel with them. This marks the beginning of the conflict between the two systems of church government; namely, the

Episcopal and the Presbyterian. The Episcopal system triumphed. In the beginning of the third century the Synods were made no longer "occasional assemblies called for the settlement of disputes" but met at stated seasons and became permanent institutions. The bishops assumed more and more authority and finally secured absolute control of the Synods. Up to the fourth century these Councils or Synods were held in the various provinces over which the Metropolitans ruled and each Metropolitan was independent of all the other Metropolitans in the government of his province.

325 A. D., the emperor Constantine called the first General or Ecumenical Council. This Council was composed of commissioners from all of the churches of the Christian World and represented the "Church Universal." Then another ecclesiastical innovation was introduced in this century. The political rulers of the large division of the Roman Empire were called "Exarchs" and this title was also given to the ecclesiastical rulers of these districts. The term "Exarch" was later changed to "Patriarch" (Chief Father.) At first only three Bishops were thus designated; namely, the Bishop of Rome, Alexandria and Antioch; but ere long the bishops of Jerusalem and Constantinople were made Patriarchs. This state of affairs created a spirit of rivalry among the bishops, and in the year 588 A. D., the Patriarch of Constantinople, John the Faster, assumed the title of "Universal Bishop of the Church." But in the year 606, this title was taken from the Patriarch of Constantinople, and bestowed upon the bishop of Rome, and in the following manner, "in the year 601 the centurion Phocas rebelled against Maurice, slew him and his family atrociously and usurped the throne (as Emperor of Rome.) 'Never', says Maimbourg, 'was there a more famous tyrant than this wicked man.' " (McClinstock and Strong, p. 1000.) From Mosheim and other authoritative church historians we learn that Boniface III, in the year 606, engaged this Phocas to transfer the title of "universal bishop" from John the Faster to the "Roman See" and "thus was papal supremacy introduced. This date (606) really marks the beginning of the Roman Catholic Church, with the Pope of Rome as its head.

Among the creeds that were formulated, we mention "The Apostles Creed." Some claim that it was written by the apostles, but that is like many other Sectarian claims; it is without foundation, for this creed has come down to us in different forms; even in the 2nd and 3rd centuries there were as many different formulated

creeds as there were theological writers and authors, such as those of Origen, Tertullian, Cyprian, Gregory, Thaumaturgus, Lucian and others. "In the fourth century, Rufinus compares together the three ancient creeds of the churches of Aquileia, Rome and the East, which differ very considerably, not only in terms and expression, but even in articles." (J. Newton Brown.) The Church of Rome finally adopted a certain form of what is termed "The Apostles Creed" also called "Symbolum Romanus," and this form is in use today even in many of the Protestant Churches.

"The Symbol of Athanasius." "This Creed is said to have been drawn up in the fourth century. It obtained in France about 850, A. D., and was received in Spain and Germany about one hundred and eighty years later. We have clear proof that it was sung alternately in the English churches in the tenth century. It was common in some parts of Italy in 960, and was received in Rome about A. D., 1014."

"Nicene Creed." Early in the fourth century the doctrine of Arius, a presbyter of Alexandria, disturbed the church. He denied that "the Son is co-eternal, co-essential and co-equal with the Father." The Emperor, Constantine, called a "Universal Council" to assemble at Nice, in Bithynia in A. D. 325. More than three hundred bishops attended this Council; Constantine also was present. The result was the adoption of a formal statement on faith. In 381 at the first Council of Constantinople, the "Filioque" clause was added. This clause teaches that the Holy Spirit proceeds from the Father and the Son." This Creed is recited every day in the Roman Catholic Church when "mass is said."

"The Tridentine Creed" is the Catholic present creed and contains twenty-four articles, and twelve of them are found in the "Nicene Creed." This was formulated by the Council of Trent, and confirmed by Pope Pius 4; who by a Bull issued on January 26th, 1564, confirmed the decrees of that Council and fixed May 1, 1564, as the day from which the decrees should be held binding.

Here I give sixteen articles that are contained in the Roman Catholic Creed.

1. "That Christ has established a church upon earth, and that this Church is that which holds communion with the see of Rome being one, holy, Catholic, and apostolical.

2. "That we are obliged to hear this Church; and, therefore,

that she is infallible, by the guidance of Almighty God, in her decisions regarding faith.

3. "That St. Peter, by divine commission, was appointed the head of this church, under Christ, its Founder; and that the Pope, or Bishop of Rome, as successor to St. Peter, has always been, and is, at present, by divine right, head of this church.

4. "That the canon of the Old and New Testament, as proposed to us by this Church, is the word of God; as also as such traditions belonging to faith and morals, which, being originally delivered by Christ to His apostles, have been preserved by constant succession.

5. "That honor and veneration are due to the angels of God and his saints; that they offer up prayers to God for us; that it is good and profitable to have recourse to their intercession; and that the relics, or earthly remains, of God's particular servants, are to be held in respect.

6. "That no sins ever were, or can be remitted, unless by the mercy of God, through Jesus Christ; and therefore, that man's justification is the work of divine grace.

7. "That the good works which we do, receive their whole, value from the grace of God; and that, by such works, we not only comply with the precepts of the divine law, but that we thereby likewise merit eternal life.

8. "That by works done in the spirit of penance, we can make satisfaction to God for the temporal punishment which often remains due, after our sins, by the divine goodness, have been forgiven us.

9. "That Christ has left to His Church a power of granting indulgences, that is, a relaxation from such temporal chastisement only as remains after the divine pardon of sins; and that the use of such indulgences is profitable to sinners.

10. "That there is a purgatory, or middle state; and that the souls of imperfect Christians, therein detained, are helped by the prayers of the faithful.

11. "That there are seven sacraments, all instituted by Christ: Baptism, Confirmation, eucharist, penance, extreme unction, holy orders, matrimony.

12. "That, in the most holy sacrament of the eucharist, there is truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ.

13. "That in this sacrament, there is, by omnipotence of God, a conversion, or change, of the whole substance of the bread into the

body of Christ, and of the whole substance of the wine into his blood, which change we call TRANSUBSTANTIATION.

14. "That, under kind, Christ is received whole and entire.

"That, in the mass, or sacrifice of the altar, is offered to God a true, proper and propitiatory, sacrifice for the living and the dead.

16. "That in the sacrament of penance, the sins we fall into after baptism are, by the divine mercy, forgiven us."

There is not an article of faith in that creed that is in harmony with the teaching of Jesus Christ. The Roman Catholic Church is a Harlot and the Mother of Harlots. She speaks, and all of the denominations sit up and listen, swallowing as though it were, what she dishes out, for they are her children, as I shall show later. With the Catholic Church, originated the keeping of Christmas, Good Friday Easter and many other days that Protestants keep. The Catholic Church is opposed to our Schools and will not send their children to them, if they can avoid it, but they will erect schools of their own and try to get the Governments to keep them up, and I understand that some Governments will do this very thing. They are against our civil law, claiming that they are bound only by the Church. As a Romanist said a few years ago:—"If the Roman Catholic Church were at war with the Government of the United States, I would say, 'to Hell with the Government of the United States.'" What would they say about Canada? Why, a few years ago there used to come into this Dominion a little paper, called "The Menace" which was published by a Baptist preacher at Aroura, Me., and this paper was telling the truth about the Romanist, but the Catholics brought pressure to bear on the civil authorities in this country, and had this paper barred from the mails, they tried the same thing in the U. S., and a hot fight ensued and it looked for awhile that they would succeed but thank God they did not, but more next time.

J. L. HINES.

EVANGELIST ROGERS DEALS WITH SABBATH OBSERVANCE, AND HOW IT WAS INSTITUTED UNDER ISRAELITISH LAW.

By. H. A. Rogers, 1555 Garnet St., Continued from last week Article No. 2.

As stated in previous article, the Bible is a book of "collection of books," and not, as many would seem to think, that it is one book written by God to one people.

John the Apostle sees the uncountable multitudes before the judgment, and saw books, not book, opened, and all judged therefrom. Each people will be judged by what part of the Bible they lived under.

Adam, Noah, Abraham, Moses and Israel will not be judged by the Gospel of Christ; they were not taught to eat the Lord's Supper, remember the sufferings and resurrection of Christ. We are.

HISTORY OF HISTORIES.

Then the Bible is a history of histories and laws of God, given to different people at different periods of the world. There were sixteen hundred and fifty-six years in the antediluvian age, or before the flood. The first seven chapters of Genesis give the history of the same. God will judge the people of that age by commands given to those people.

From the deluge to Abraham there were 427 years, in which time very different requirements of men are made from that of the first world. Adam was taught not to eat of a certain tree. Noah was taught to build an ark; Abraham to offer his son. Abraham will not be blessed for building the Ark, nor cursed for eating of the tree and vice versa. We cannot be blessed or cursed for doing or not doing any of these, as we were not commanded to do them or not do them.

BEGINNING OF ISRAEL.

From Abraham's call into Canaan until Moses is called to deliver Israel out of Egyptian bondage 430 years pass. Here we have different laws and requirements by God of those people than in previous history. Where was there a passover lamb, sprinkling of blood, crossing the sea and wandering in a wilderness before?

In 1491 B. C., we have the beginning of the Israelitish history, the descendants of Jacob, whom God named Israel. Unto these people God gave different commands than any previous people had been given, such as tabernacle service, Levitical priesthood, incense, sin offering, trespass offering, annual atonement and observance of the Sabbath.

SABBATH OBSERVANCE.

For over 2,500 years there was no requirements of Sabbath observance, (See Deut. 5:121.) Here we learn that God did not give the Ten Commandments unto Abraham, Isaac and Jacob, so that we

have no Sabbath observance required until about 2,500 years after man was created.

Sabbath observance was first instituted in connection with manna gathering (Exodus 16), and was to be observed by Israel throughout their (Israel's) generations forever. Forever, as we learn by Bible usage, means age lasting. The Passover was to be kept forever (Exodus 12:14, 17, 24).

THE GOSPEL AGE.

Many other instances could be cited to show that the term "forever" meant throughout present age, but this may suffice. Israel was to keep the Sabbath in commemoration of their deliverance from Egyptian bondage (Deut. 5:12-15.) In the Israelitish age we find many types, shadows, copies and figures of things which found their fulfilment in the ushering in of this present or gospel age.

The law of Moses is by God called "a law of shadows." The law having a shadow of the good things to come, not the very image, etc. (Heb. 10:1). In Heb. 9 we learn that the tabernacle was a figure for the time present, and was only to stand until the reformation through Christ. In Heb. 8 we are told that the gifts of Moses law were copies of heavenly things to come.

TYPES OF CHRIST.

Joseph, the Passover Lamb and Moses were typical of Christ; the holy place of the tabernacle of the Church of Christ, and the most holy place of heaven; the incense, of the prayer of the saints and the show-bread, of the Lord's Supper. We might continue this line of thought, but let this suffice for the moment.

The Bible is commonly spoken of as "Old and New Testaments," but we already see that the Old Testament consists of different codes of laws governing those living in those ages, and that Adam, Noah and Abraham knew nothing of tabernacle or temple service, and therefore will not be judged by such laws as governed the Israelites, and none of the foregoing will be judged by the New Covenant or Gospel of Christ, inasmuch as they never heard the Gospel of a Crucified Saviour.

THE CROSS.

The Israelitish age embraces four books of law, twelve books of history, five books of poetry, seventeen books of prophecy and almost all of the four books, Matthew, Mark, Luke and John, or until the Cross.

From the beginning man was pointed unto the Cross, and unto the end of time man is pointed back to the Cross; thus the Cross is the centre of time.

The law of Moses lasted until the Cross, the Gospel beginning after the Cross. For this I shall give abundance of Scripture in my next article, and ask all to carefully consider the same.

Remember our place of meeting—1459 Retallack St. See announcement.

AMONG THE EXCHANGES.

"Elders were to be 'ordained', not to make them *older*, but to make *Bishops* of them (Tit. 1:5-9). All scriptural Bishops are elders, but all scriptural elders are not Bishops. Elders are simply such by reason of age; they are not made such, they simply grow old"—Apostolic Way. None but elders are scripturally eligible for the office of Bishop, which is the highest and most responsible position in the Ministry of the Church of Christ. Ed.

* * * * *

Opinions are very poor stuff for binding souls together.—Dr H. Jowett.

* * * * *

—On Tuesday, Mar. 23rd, a unique baptismal service was held in the Barrow Baptist Church, when, at the request of the 'Rev.' C. W. Chevasse, vicar of St. George's, Barrow, a member of that Church was immersed, the 'Rev.' W. M. Irving, the curate at St. George's, performing the ceremony. This use of a Free Church baptistery by an Anglican clergyman is stated to be the first on record.—*Manchester Guardian*.

Note—This may be, as stated, the first case of an Anglican clergyman using the baptistery of a Baptist Church to immerse a member of his church; but it is not the first recorded case of immersion by Anglican clergymen. From the founding of the Church of England by Henry VIII, and for hundreds of years, the Anglican churches had their own baptisteries for immersion, and immersion was the only regular practice. Later adult immersion became less com-

mon in that church, and hence was not so generally provided for. So that now when immersion is insisted upon, accommodations have to be sought, in some cases, elsewhere.—Ed.

PASSING IT ON.

Preacher, begin very near to where you intend to leave off. Having something to say, say it, and then quit when you're done. Brevity is the soul both of wit and wisdom, and the speaker must have a sense of both truth and time. Having nothing to say might not be so bad if you did not attempt to say it.

If we are not humble, we are sure to stumble.

PERSISTENCE.

The great highroad of human welfare lies along the old highway of steadfast well-doing; and they who are the most persistent, and work in the truest spirit, will invariably be the most successful; success treads on the heels of every right effort.

DOORS ARE OFF THE HINGES.

"We are facing great opportunities as well as great problems. We used to pray for opened doors, today they are all open, in fact they are off the hinges. We used to beg the people to come to our Lord Jesus Christ, now they beg us to give them a chance to come. We used to beg them to believe in Him and be baptized, now they fall down at our feet, hug our feet, and beg us to baptize them next. It used to grieve us because we could not get them to forsake caste and come. Now it breaks our hearts because we cannot receive all of them."—*Charles E. Parker, India.*

* * * * *

—Church Etiquette is a very important part of our religion. One's conduct during a religious service not only tells his good breeding or the lack of it, but also shows his religion or the lack of it. The following suggestions, which we take from the Forum, are not new, but they deserve new attention, in view of the fact that they are so often and so frequently violated, even by those who would be quite offended if directly informed that they were guilty of violations of good breeding. We should seek to be examples:

"1. If possible, be in time. You need five minutes after coming

to get warm or cool, to compose your body and mind, and to whisper a prayer before the service begins.

"2. Never pass up the aisle during prayer or Scripture-reading. If you do, your presence will distract the minds of many in the congregation.

"3. Be devout in every attitude. All whispering should be studiously avoided. Find the hymn, and sing it, if you can. Share the book with your neighbor.

"4. If the sermon has begun, take a seat near the door—no matter if you are 'at home.'

"5. Be thoughtful of the comfort of others. Take the inside of the pew, if you are the first to enter, and leave all vacant space at the end next to the aisle.

"6. Speak a bright, cheery word to as many as possible at the close of the service.

NOW'S YOUR CHANCE.

(From the Boston Transcript.)

Here's a bit of timely advice from a Missouri paper: "Have you struck yet? If not, organize yourself immediately and quit work at once. In these days, with an approaching millenium apparent on all sides, no man really ought to have less than \$50,000 a year, four automobiles, a summer abroad each year and winter vacation thrown in. An hour a day at, say, \$100 an hour, with time and a half for overtime, is all any citizen ought to work, under the new order. Walk out anyhow. If everybody can be induced to quit work, things will prosper marvellously, and you with them."

EVIDENCE AT HAND.

(From the Boston Transcript.)

An evangelist who was conducting nightly services announced that on the following evening he would speak on the subject of "Liars." He advised his hearers to read in advance the seventeenth chapter of Mark

The next night he arose and said: "I am going to preach on "Liars" tonight, and I would like to know how many read the chapter I suggested." A hundred hands were upraised.

"Now," he said, "you are the very persons I want to talk to—there isn't any 17th chapter of Mark."

ENCOURAGING NOTES.

You have our prayers and best wishes and our christian love to yourself and family.

Faithfully your brother,

H. M. EVANS.

 NEWS DEPARTMENT.

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

Dear Bro. McDougall: -

I was much pleased with the February issue of C. M. R.

The Department of Soldiers' Civil Restablishment has approved nine men for our College, of whom seven are here and have enrolled. Three of them are Indians who are really good students. The Inspector for the Dept. of S. C. R. visited us, and expressed himself as highly pleased with the demonstrations of the efficiency of our methods of teaching.

An earnest man, a little older than myself, confessed his faith and was baptized by the writer this afternoon. We thank the Lord for this valuable addition and encouragement.

I must take time to write more for our paper soon. Best wishes,
(1 Cor. 15:58)

Yours in Christ,

H. L. RICHARDSON.

 NEWS FROM THE WEST.

Vancouver, B. C.,

May 5, 1920.

During last year the Church at Vancouver inter-changed mass visits with the churches at Sumas and Bellingham from across the international border.

These meetings were exceedingly enjoyable both spiritually and

socially and did much to enthuse the membership of all the Churches concerned.

The Churches in this locality all being small and comparatively weak and being anxious to extend the work as rapidly and as far as possible, evangelistic co-operation between the Churches was broached, and tentative arrangements were made, and funds were laid by in the different Churches for the coming co-operative effort. Finally a meeting was arranged at Vancouver, B. C., of representatives from Vancouver and Victoria in Canada, and Sumas, Bellingham and Seattle in the States, and arrangements were made then to put Bro. John M. Bruce of Vancouver into the field as an evangelist to start meetings at Sumas the first Sunday in April.

Bro. Bruce is well fitted for the work, both by training and temperament.

Before coming into the Church of Christ some years ago in Calgary, Bro. Bruce was a minister in one of the denominations and we are glad now for him to go out preaching the gospel of salvation.

We are happy to say that his efforts in Sumas have already resulted in several yielding themselves to the Lord, and we in all the co-operating Churches rejoice that we have had our share in those good things.

The Church here is now quite strong in membership and good feeling prevails and we hope and pray that now after some years of struggle and vicissitude we are well on the way to become a strong power in the hands of Christ to extend His Kingdom.

A week or two back we had the pleasure of witnessing the baptism of Bro. Gould for which God be thanked and earnestly we look for more.

This is an enormous country and the miles stretch into thousands where the saving gospel is not preached and the great Name is more often blasphemed than praised. God grant that we may all realize the honour of co-operation with Him and at least let the whole Brotherhood unite in deep, earnest, sincere and importunate prayer for the work and the workers and the glory and honour of His Church.

ARTHUR F. SUMMERSCALES.

To Mr. D. McDougall,

Regina, May 12th, 1920.

Dear Brother in Christ:—

We received your letter and money order, that you sent on April 19th, thanks for the \$5.00. Bro. Rogers is at his own home for sometime, but we expect him back for next Lord's day, the 16th.

The Secretary is still sick and I am writing for her. We distributed those sample copies of the C. M. R. among the members, asking them to subscribe, and some said they would. All at present, from your Brother in Christ,

CECIL, SEED,

1,555 Garnet St., Regina.

Waterford, Ont.,

May 15, 1920

We wish the paper every success,

WM. H. WELSH.

As you see from the heading of this letter I am with the brethren in Carman, Man., at least for the summer months, and as yet I do not know whether there are any prospects of my locating here.

I trust that I will be able to forward my subscription to the paper at an early date.

I am delighted at the substantial and steady progress the paper is making under its present management.

Yours in Christ,

L. J. KEFFER.

FOREIGN NEWS.

At Serampore on the last Sunday morning of 1800 Carey baptized Krishnu, the first convert of the mission after seven years' labour. He was a low caste man, a carpenter by trade. A dense crowd of Hindus and Mahomedans on the river's bank witnessed the novel scene in perfect silence, though a few days before a mob of two thousand persons, hearing of his decision to become a Christian, had dragged him from his house to the magistrate.

Three years later, in the beginning of 1803, the missionaries baptized their first high caste convert, Krishnu Prasad, a Brahmin. Before his baptism he trampled on his poita, or sacred thread, to show that he had rejected Hinduism.

The Serampore missionaries considered it a sacred duty to stamp out every vestige of caste in the Christian Church, and at the first celebration of the Lord's Supper after this baptism it was arranged that the Brahmin should receive the cup after it had passed the lips of the low caste Krishnu. Shortly after the first marriage among the converts was celebrated, when Krishnu Prasad, the Brahmin, married the daughter of Krishnu, the carpenter. Both bride and bridegroom sign-

ed the marriage contract, the first to which a Hindu woman had affixed her signature for centuries.

To these Serampore missionaries—Carey, Marshman, and Ward—that immortal triumvirate of giants in ability, wideness of vision, devotion, and simple-mindedness, India owes an everlasting debt of gratitude. They had the good sense to avoid unnecessary interference with the national habits and customs of their converts, but against those practices which enslaved the people, degraded them, causing untold misery and suffering, they waged unceasing war; and the great influence of these noble men helped to abolish such customs as the burning of widows on the funeral pyre of their husbands and the sacrificing of children at their religious festivals.

They were the first to reduce the spoken language of the common people to the written page, thereby giving them access to literature previously within the reach of the high caste people only; and, greatest of all, giving them the Scriptures of God in their mother tongue.

The Serampore mission is but an example of what missionaries are doing all over the world. They have ever been the social reformers of the people, the champions of liberty, the redressers of wrongs, the uplifters of woman, and the friends of the little children.

Wherever you find a tribe or a nation advancing in civilization, and growing mentally and morally, you may be perfectly sure the missionary has been at work.

PUBLISHER'S DESK.

Bro. Evans, after telling about the Toronto Evangelistic Conference, the Forward Movement inaugurated there, and the unanimity with which all are resolved to stand by the Christian Monthly Review, all of which is calculated to make ye editor feel good, asks us how we *feel*. Of course, assurances like these make us feel good. After all, we go, to a great extent, by our feelings—and not by “faith only.” The assurance that all the churches and brethren represented at the Toronto Conference are unanimously standing by the Christian Monthly Review, is encouraging to its editor and very conducive to good feeling on his part. Good feeling, however, is a commodity—or affection—susceptible of degrees. There may be good feeling—and better feeling. We want to feel *better*. It makes us

feel good to have the assurance that brethren are "standing by" us. But there are two ways of "standing by." One way is, standing by and looking upon a brother-man in need, and without helping, passing by on the other side. The other way is, standing by to give the needed help. If those brethren roll in the subscription lists, which, with a little zealous affection in a good thing, we are sure they can do—if the churches and brethren of Toronto stand by us with a list of one hundred subscribers—we shall *feel better*.

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.

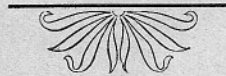
MEAFORD, ONT.—Church meets on Lord's Day at 10 a. m. for Bible Study. At 11 a. m. for Worship; at 11.45 a. m.

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 Thessalon.—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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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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OSCAR MAIN, Principal.

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