

Christian Monthly Review

WEST GORE, N. S., CANADA.

VOL. V.

JUNE, 1920

No. 6.

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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.

[Continued on Page 29.]

Christian Monthly Review.

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Vol. V.

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

No. 6.

EDITORIAL

THE LORD'S PRAYER.

By D. Mc. D.

Our Father in heaven, hallowed be thy Name;
Thy kingdom wide o'er all the earth be spread,
Thy will, as done in heaven, be on earth the same;
And give us each this day our daily bread,
As to other men each trespass we forgive,
May we full forgiveness for our own receive.
Send kind deliverance from each threat'ning ill,
And from temptation safely lead us still;
For the kingdom and the power belong to Thee,
And the glory thine forever more shall be.

The Lord's Prayer is so called because dictated by Him as a model for His disciples' use. It may be called the disciples' prayer, because intended as a pattern or guide for their petitions. Not a par-

rotlike repetition, not *saying* of prayers was intended, but *praying* "After this manner *pray* ye."

BLESSED ARE THEY.

1. That read and hear the word, Luke 11:28; Rev. 1:3.
 2. That walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the Law of the Lord, and in His law doth he meditate day and night. (Ps., 1:1.)
 3. That have not seen, yet have believed. (John 20:29.)
 4. Whose iniquities are forgiven, and whose sins are covered (Rom. 4:7.)
 5. That keep His testimonies. (Ps. 119:2.)
 6. That keep My way^s. (Prov. 8:32.)
 7. That trust in Him. (Ps. 2:12.)
 8. That wait for Him. Isa. 30:18.)
 9. That sow beside all waters. (Isa. 32:20.)
 10. That do His Commandments, that they may have right to the Tree of Life, and enter in through the gates into the City. (Rev. 22:14.)
-

GOD.

God has—

- I. Existence, Heb. 11:6.
- II. Constitution:
 - (1) Form, Phil. 2:6.
 - (2) Shape, John 5:37.
 - (3) Parts, Ex. 33:23; Face, Ex. 33:23; Eyes, Prov., 15:3; Ears, Ps. 116:2; Mouth, Matt. 4:4; Lips, Isa. 30:27; Tongue, Isa. 30:27; Arms, Ps. 89:13; Hands, Mark 16:19; Fingers, Ps. 8:3; Feet, Isa. 60:13; Heart, Gen. 6:6; Mind, I Cor. 2:16; Thoughts Ps. 139:17; Reason, Isa. 1:18.
- III. Character:
 - (1) Wisdom, Prov. 8:11-22.
 - (2) Holiness, Ps. 99:9.
 - (3) Mercy, Ps. 57:10.
 - (4) Truth, Ps. 57:10.
 - (5) Love, I John 4:8.
 - (6) Power, I Chron. 29:11; Matt. 6:13.

MORMONS IN HALIFAX.

Our readers may not be aware that the Mormons are trying to get a footing in Halifax, as they have already done in some other parts of Canada, and are trying to do in many places. They are looking upon Canada as a rich field for the propaganda of Mormonism.

In one of the Halifax Dailies sometime ago, appeared an open letter of about three ordinary columns, to His Grace Archbishop Worrell, in which His Grace is crucified and the Mormons glorified. It seems that the Archbishop had in a letter made some reference to the Mormons, insinuating, as is alleged, that they are of "doubtful reputation and unsavory history." The writer of this open letter, Nephi Jensen, President of the Canadian Mormon Church, took offense at this aspersion on the Latter Day Saints, and has (apparently at least) put to death this clerical enemy of Christ along with all his predecessors clear back to Annas and Caiaphas.

I have waited some weeks, hoping that His Grace would revive again sufficiently to administer a fitting rebuke to the monstrous blasphemies of this Latter Day fraud. This hope has faded, as all is still.

This boaster, however, is not going to escape. We have and shall employ the means to fully inform the people of Halifax, and all of our readers throughout the Dominion, concerning this octopus of infamy which is seeking to fasten its tentacles on the vitals of our country. In addition to using the local press, we believe we can not render a better service than to devote a little space each issue in the Christian Monthly Review to the destruction of this menace to civilization and to Christianity.

We give below references to three books, which will be found exceedingly spicy and shed floods of light on the dark blot of Mormonism. They may be obtained at the prices named from R. B. Neal, Grayson, Ky.

A Social Evil Revealed.

THE TRUE ORIGIN OF MORMON POLYGAMY.

BY CHARLES A. SHOOK.

Who introduced polygamy into the Mormon Church? This question has been discussed for years, and the Mormon people give two different answers. The Brighamites, with headquarters at Salt

Lake City, Utah, say that it was Joseph Smith, and that he had a revelation enjoining it July 12, 1843. The Josephites, with headquarters at Lamoni, Ia., deny this, and declare that it was introduced by Brigham Young or some one else. Mr. Shook, in *THE TRUE ORIGIN OF MORMON POLYGAMY*, proves conclusively that polygamy originated with Joseph Smith, and that he was guilty of other practices which also nullify his claim to being prophet of God.

It is difficult to understand how that form of social vice called polygamy could have sprung up and grown to such alarming proportions in a country like ours. It was bred in the lust of animal like men. One of the worst forms of white slavery, it should be relentlessly pursued and exposed to the light of day by every pure-minded citizen. Mr. Shook, once a Mormon himself, knows whereof he speaks. His testimony is unimpeachable, his facts beyond dispute, his logic unanswerable. All lovers of purity and liberty should read his book, and so help hasten the day when this vile practice shall have been wiped out of existence.

This book ought to put an eternal end to the question that it discusses, for if any historical proposition can be established to a demonstration, this treatise thus establishes the proposition that Joseph Smith both taught and practiced polygamy. The evidence that the book furnishes on the subject is full and conclusive, and leaves no room for reasonable doubt in any mind that is both intelligent and honest. If you have ever doubted in regard to this question, get the book, read it, and doubt no more.—J. B. BRINEY, PEWEE VALLEY, KY.

The wonderful progress of Mormonism is no doubt due to the system of doctrine contributed by Sydney Rigdon to the fraudulent purposes of the vagabond Joseph Smith. The simple message of the Gospels and Acts is used by Mormon emissaries as a bait within which the devil's own hook of polygamy is hidden. There is, of consequence, no people whom it so much concerns to expose the abomination of the Mormon system. And we are fortunate in having the champion, Chas. A. Shook, who, thoroughly versed in all its twistings and turnings, can meet it at every point with overwhelming force. Every preacher in the ranks should study the proof against this insidious system.—*Christian Standard*.

Cloth, vb mo. Price, postpaid, \$1.25.

A False Revelation Exposed.

THE TRUE ORIGIN OF THE BOOK OF MORMON.

BY CHARLES A. SHOOK.

What is the Book of Mormon? Two answers have been given to this question. The Mormons claim that it is the inspired history of the ancient inhabitants of North and South America, translated by Joseph Smith through the power of God. The Gentiles declare that it is nothing more than the manuscript found by Solomon Spaulding,

revamped by Smith and his colleagues, Rigdon and Cowdery. In THE TRUE ORIGIN OF THE BOOK OF MORMON, Mr. Shook maintains the latter view with an array of evidence that is both startling and unanswerable. This book is the most comprehensive and conclusive contribution that has ever been made to the literature on the subject.

This latest work of Chas. A. Shook, an acknowledged specialist on Mormonism, covers the whole case. It reminds one of the attorney who asked that his client be excused for non-appearance on the day of trial "for nineteen reasons, the first of which is that he is dead." The court waived the others, deeming that one sufficient. He who knows the *true origin* of Mormonism, from original sources, as it is given in this book, will not need to be further armed against its deceptions. The volume has only 187 pages, but they are meaty with stubborn historical facts. Those familiar with the Restoration movement will read with marked interest, for the connection through Sidney Rigdon is accurately traced, easily accounting for the likeness of certain teachings of Mormonism to those of the New Testament.

S. S. LAPPIN.

The author of this book was brought up in the Re-organized Mormon Church and from youth up was instructed in the doctrines and trained in the practices of that church. Coming in contact with conflicting theories concerning the origin of the "Book of Mormon," Mr. Shook set out to discover the truth, beyond any shadow of doubt. He made wide research, diligent investigation, faithful study. His compelled conclusions, which are unmistakeable truths, are set forth in this interesting and instructive book. None better has been written on this subject.

E. J. MEACHAM.

Cloth, 12mo. Price, postpaid, \$1.00.

SHOOK'S ANTI-MORMON LIBRARY.

Charles A. Shook, the author, was raised among the Latter-day Saints, and early became interested in their history and doctrines, and it was this interest that led him to carefully investigate their claims, the sequel of which was that he apostatized. Mr. Shook has put fifteen years upon his researches and has written three remarkable books against the delusion, which are recognized as among the leading works on the subject.

There are several things that characterize his works; first, their thoroughness, the author having gone to the bottom of every argument that he advances; secondly, their fairness, there being no distortion of facts nor misrepresentation of Mormon positions; and thirdly, the spirit in which these books are written, it being remarkably free from invective and bitter denunciation. So effective has been the work of Mr. Shook that a number of prominent Mormons who have read his books have apostatized, while many others have admitted the strength of his arguments.

Each volume contains numerous illustrations, and they are uniformly bound in handsome cloth.

GOSPEL DOLLAR LEAGUE, R. B. NEAL, Mgr. GRAYSON, KY.

A Searchlight on Mormon Origins.

CUMORAH REVISITED.

BY CHARLES A. SHOOK.

The Book of Mormon is believed to be a true history of ancient America by probably half a million people. To them it gives the only authentic account that we have of the old races who built crumbling palaces and temples of Peru and Central America, and the mounds of the Mississippi Valley. For years the Mormons made this claim with but little effective opposition from their opponents. But in *Cumorah Revisited* every archaeological argument that they have advanced has been refuted. In fact, no other book has ever gone so deeply into the antiquarian evidences as has this.

Mr. Shook was born and bred a Mormon, and later became an elder of that church. He knows every step of the way in the history of that church and its so-called sacred book, and he has here relentlessly exposed this monstrous fraud. Every one who is interested in letting in the light of truth on this horrible modern superstition should read this authoritative and scholarly work. Its circulation should be promoted by all who wish to aid in the overthrow of this foe to our civil and religious liberties.

The author of "*Cumorah Revisited*" has given us a standard apologetic worthy of the cause and the theme, and has placed the Christian church under special and lasting obligations by his exhaustive and scholarly investigation of the Mormon and anti-Mormon claims and findings with reference to the historical basis of the Mormon system and institution, and his masterly array of the facts of science against the mythological and preposterous assumption of the Book of Mormon, upon which alone the whole fabric of Mormonism is founded.

No other similar work has ever been performed on behalf of the Christian Church and cause, and it would seem that the author of "*Cumorah Revisited*" has forever rendered it as presumptuous as it would be superfluous to multiply arguments and evidence to disprove the credibility of the Mormon Bible and the integrity of its author and the witnesses of the fabulous "Golden Plates."

This is a well-written book, showing shallow blunders of the pretenders who palmed off the "Book of Mormon" upon an overcredulous people as history of the early settlers of America. It is the most thorough sifting of the Spaulding novel fraud I have ever seen. To an unprejudiced mind it will be the end of controversy on that subject, as it leaves no room or reasonable doubt that the "Book of Mormon" is a clumsy attempt to revamp one of Spaulding's novels, putting in a few Bible phrases and otherwise tinting the whole with the thought of a revelation from heaven. The golden plates (?) of Smith are shown to be a myth of very coarse type, stupid in the extreme.

D. R. DUNGAN.



OUR ASSOCIATE EDITORS.

PRAYER, GOD'S PROMISES AND SPECIAL PROVIDENCE.

BY H. M. EVANS.

The promises of God to His faithful penitent and believing child stand out prominent and in bold relief in nearly every chapter of His Great, Inspired and Holy Book. While many of God's promises are *unconditional* and are showered upon all mankind, saint and sinner alike, there are *conditional* promises made to His faithful, devoted and obedient child which the worldling knows nothing of and in which he has neither part nor lot. In fact there are comparatively few professed christians who fully realize the importance of a completely consecrated life of sanctified, unselfish devotion to the service of God and who are willing to make everything else in their lives subservient to the one great object of honoring God and "doing the things that are pleasing in His sight."

Many who have obeyed the gospel and have become citizens of the kingdom of God have not yet fully realized the absolute importance of a fully consecrated life in the service of God. "The lust of the eyes, the lust of the flesh and the pride of life" still have a firm grip upon their lives and unconsciously they are losing their taste for things sacred and are gradually being drawn into the vortex of worldly ambition which finally ends with a lost soul.

It is to God's conditional blessings—God's blessings to the one who has already been "born of Water and the Spirit" to which the writer wishes to draw the reader's attention at this time. Jehovah often has to wake us up to our dangerous, careless and indifferent condition by permitting calamities to overtake us such as financial, or commercial losses and sickness and even the death of a loved one. It is then that we begin to look back over our lives for the reasons for these distressing conditions. It is then that we begin to look up God's promises to His children. It is then that we begin to pray in real earnest, where before we only "said our prayers," but how many are there who search diligently for the conditions upon which Jehovah has promised to answer our prayers or grant our requests?

It is the privilege and duty of the christian to pray. God hears and answers prayer, but only after we have complied with the conditions and performed our part of the contract. There is no limit to the possibilities of God's blessings upon His faithful, obedient and devoted child. There is no limit to the receptive possibilities of the believing, penitent and obedient child of God. It is sin that prevents God's blessings from reaching us. It is our faithlessness, carelessness, indifference and disobedience that renders our prayers useless. In times of trouble, distress and sickness we need the support of Jehovah's omnipotent arm, but that support is denied us only when our sins have separated between us and God. Jehovah's promises to fleshly Israel were conditional. His promises to spiritual Israel are also conditional. He is the same unchangeable God today that He always was. God's will concerning prayer and the conditions upon which He has promised to answer prayer are revealed in His Word and the christian who complies with those conditions faithfully and in earnest can pray the "prayer of faith" and bank upon its answer and the granting of his request just as certain as God sits upon the throne of the universe, but he may have to "wait."

It is for the christian to forsake all worldliness, selfishness, covetousness which is idolatry; to consecrate himself wholly to the service of God and become desperately in earnest in this all important matter if he ever expects to experience the answer to his prayers. "No man can serve two masters." Jehovah will not accept the service of a divided heart, nor answer the prayers of the double-minded, (James 1:5-7; 4:7-8.) "Clean hands" and a "pure heart" are the essential qualifications for the aspirant to the peak of Jehovah's holy hill, (Ps. 24:34; Jas 4:8), where God's greater temporal blessings are handed out.

The climb to the peak of Jehovah's "holy hill" is a difficult one, but by no means impossible. So far as the sacred record goes there were only two men whoever "walked with God," and only two who ever went higher than this peak without tasting death. Jesus tasted death for every man "and thereby made it possible for all to reach that divine hill top and stand in Jehovah's "holy place," but sad to say there are but few who think it worth while to attempt the climb. "The lust of the flesh, the lust of the eye and the pride of life" are the attractions in the valley at the foot of this hill. These attractions absorb all their time, talent and money. Their investments are all in this valley and, of course, where their treasure is there will their heart be also. Some make the start, reach one of the table

lands upon the hillside, get tired and camp there and thereby lose the richest promised blessings of this life as well as that which is beyond, all of which are secured by the faithful, persistent climber who by the help of God reaches the peak.

It is to be regretted that preachers will often pray "Lord increase our faith" and the very next minute throw cold water over that prayer in a written article or an oral address denying that God exercises the Divine prerogative of "special providence" over His children. That anyone in modern times works a miracle by Divine authority we most honestly and seriously doubt, and that anyone receives a revelation from heaven, or is inspired in anyway in modern times we most emphatically deny.

It is an easy way out of the difficulty for the opponents of "Special providence" to say that God has withdrawn His providential care over His children and left them entirely subject to natural and established law, but it is a satanic falsehood all the same. It is just as easy for the unchangeable Jehovah to exercise His prerogative of "special providence" over His people to-day as it ever was, whether it be protection from danger, needed temporal blessings, or even the healing of the sick, and the man who denies the teaching of "special providence" must prove that he himself has such "clean hands" and such a "pure heart" that he has reached the peak of Jehovah's "Holy Hill", stood in His "Holy Place" and that he has never experienced any of these blessings when asked for. I have no right to say that those special blessings are not obtainable simply because I have not yet reached the point where those blessings are distributed. Have faith in God. "O Lord increase our faith." Faith supports our hope. God's word supports our faith, and the mighty name of Jehovah of hosts is behind His word. O Lord send us more preachers who will increase our faith and fewer of those who decrease it.

Wyoming, Ont., Canada.

THE BOOK OF ROMANS, NO. 10.

S. WHITFIELD.

The tenth chapter of Romans shows Paul's great anxiety for fleshly Israel; that Christ fulfilled the law, and that is the end of it; that salvation is for all believers, both Jews and Gentiles.

Paul's great desire for Israel was that they might be saved.

Jesus died that all might have redemption. We too should be greatly interested in the salvation of the world. There is no greater thing we could live for.

Paul says that his people had a zeal of God, but that it was not according to the truth. There are plenty of people in the world who seem to be very zealous, but they are ignorant regarding the Bible. Let those who have the truth not be lacking in zeal.

The third verse shows a common mistake of all ages. The first error is to forsake God's way, and the next is to set up the ways of men.

When Christ died on the cross the law was fulfilled, and taken out of the way; and to all believers in the Christ this is the end of it.

No one needs to look to heaven for the Christ, for He came, nor in the grave, for He was raised up, and He is near all those that are willing to do His will. All who will believe on Jesus and do His will will be saved whether they are Jews or Gentiles. All who will call upon God, Jews or Gentiles, can obtain salvation through Christ. Many would put emphasis on "call", but it belongs to whosoever.

God's order is preaching, hearing, believing and obeying.

Preaching the Gospel is the greatest work any one can do.

All Israel had not obeyed the Gospel, but they had heard it, and faith comes by hearing the word preached. They were responsible for their unbelief in Jesus.

Some of the Gentiles became believers in Christ, but Israel, the most of them, would not accept the truth. Think of the privileges of Israel! Then, think of her perverseness.

OUR CONTRIBUTORS' DEPT.

SHORT STUDIES IN MARK'S GOSPEL.

2 BLIND BARTIMAEUS.

MARK 10, 46 to 52.

The story of Bartimaeus as recorded in these few verses is familiar to you all, but this morning brethren and friends we shall try

to present to you an interpretation which is perhaps new to most of us and which we hope will prove interesting and instructive to us all. Briefly stated, we shall find in this incident a picture or a parable, conceiving the gospel, its power, its purpose, its presentation and its acceptance.

We are introduced at the outset to Bartimaeus, blind and begging. Either one of these characteristics is a sufficiently wretched and miserable one, and how often in the history of the human race, until comparatively recently, have the two been the simultaneous possession of the unfortunate creatures deprived of the faculty of sight. Lightlessness has been helplessness, the blind have had no other recourse but to beg, and the fact that they could be trained by loving sympathizers to participate in the joys of life and labour, is but a modern discovery. The invention of special touch systems of reading and education generally, the wonderfully successful attempts to develop the other faculties and talents of persons lacking in this one sense, have removed forever in civilised communities the one-time apparently inevitable necessity for a blind man to be a beggar throughout the whole span of his earthly existence. Surely all efforts and institutions established for the education of the blind and the converting of them into useful, self reliant members of society should receive the sincere support of all christians, and such worthy causes as the St. Dunstan Home for blinded soldiers should never be permitted to suffer for lack of sympathy or funds. But Bartimaeus was both a blind man and a beggar, and humanly speaking had no chance of recovering his lost faculty and very little prospect of bettering his material condition. In this respect he is the exact picture of sinful man in this world. He was in darkness, he could neither experience nor understand the light of day, he was deprived of a faculty to which he had a right, a faculty which is the possession of every whole or perfect man, and without which no man can be called or considered complete. He was in want, he could not earn his own livelihood, he could but beg. His life was, without doubt, one of wretchedness, of misery, of utter dependence, and we can well imagine how restricted was his experience of peace and plenty, or of love and sympathy. Is he not a true type then of that portion of mankind which is in spiritual darkness which is without hope and helpless to help itself? Is he not a perfect picture of those who are in bondage to sin, heirs of misery, and who as yet lack that which will make them whole and complete and constitute them perfect men? Man unconverted, without Christ, is incomplete, imperfect, is not what he might be, is not

what God desires him to be. Sin has marked him, deprived him of something, reduced him in the sight of his Maker; and what is very well pictured for us in the parable before us, man by himself, and of himself cannot restore himself. Well may the apostle say "Ye are complete in Him." (Col. 2-10.)

But, as is often the case with the blind, Bartimaeus could hear well and learned a great deal by listening. He must have relied almost entirely on his ears for receiving knowledge of men and events. He sat on the side of the highway, where he could hear the folks going to and fro, singly, in small numbers or in crowds, walking, riding or driving, gossiping, laughing or mourning. He could tell by the sounds of voices and footfalls, whether children or women or men were passing, whether natives or strangers, whether soldiers or civilians. He could pick out the regular passers by, the men going to labour, the women to market, the children to school or to play. Doubtless there were those who always spoke to him, others who did so when something special was afoot. Here were those who led him hither and thither, perhaps some boy, relative or friend; there were those who would tell him the local news, the reports from afar, from Jerusalem or even Rome. Thus he heard of Jesus. We are not told the name of his informant, whether friendly passer-by or talkative citizen or interested lad or even patronising Pharisee, but there was some messenger, some intermediary who had kept him informed about this wonderful prophet, this man of God, who went about healing and helping and doing good. How can they believe except they hear, and how can they hear without a preacher? Our parable teaches us this lesson, that men must hear of the truth and Christians must speak of it. We are reminded again that the great God has committed to man the duty and privilege of spreading the gospel. We remember the great commission of Christ to His disciples and the consistency with which the human instrument enters into all New Testament conversions. It is only through the activity of men that men can receive the gospel news.

Bartimaeus had heard about Jesus and now hears that He is on this very highroad. He hears the feet of crowds, the murmurings of multitudes. His friendly messenger informs him that Jesus of Nazareth was passing by. Oh! that he could see this great healer. Oh! that he could get to him, or at least attract his attention. But alas! he is blind and helpless. Yes! he realizes it now most intensely. Here is the very one he needs to cure him, for has He not cured others, and he cannot get to Him. More than ever does he need the curing

touch, more than ever does he need the Saviour. Thus again is Bartimaeus the type of the sinful in this world. They have now heard of the Christ and His power to save, they have been told of the gospel of God's grace, they have heard of the wages of sin, and of Him who is the Deliverer. Like the blind beggar they realize their condition and their need. They are convicted of their own sinfulness and their own helplessness. They can now see that they need the Saviour and they want to know how to reach him.

Bartimaeus had another faculty besides hearing. He could speak. He could enquire of men and he could cry out and shout. So when he heard it was Jesus of Nazareth and realised that here and now was the chance of a lifetime; when he recognised that it was imperative to get into direct touch with Jesus, although he could neither see Him nor get access to Him, he began to shout "Jesus, Son of David, have mercy on me." He felt his own need of the healer and he felt a complete faith that he had but to attract His attention and Jesus would heal him. His faith came by hearing, by hearing the message of those who spread the news, and this is the manner in which faith is always awakened. Information is received, testimony is offered. The evidence is weighed, the message is accepted and faith is then born. It is not mysterious, it is not even supernatural. It is not the result of some extraordinary operation of an external spirit influence. It is simple straightforward matter. The power of the spirit of God lies in the word of truth itself, and does not manifest itself in any unnatural control of the faculties or intellect. Faith has been defined as "belief ventured upon" and in this description Dr. Jowett has given us a great vision of practical availing faith. Bartimaeus ventured a few shoutings on his faith. Notice how he calls Jesus the Son of David rather than merely the teacher from Nazareth. There is something even here upon which we may linger. It was the Messiah he called to, the hope of Israel. It was more than a teacher or a philosopher or even a prophet that Bartimaeus needed. So in the world today it is the Messiah, the Chosen, the Redeemer, the Divine Son of God that men need. It was the power and the authority that Jesus possessed in His person that availed for the poor blind beggar, and it is still His Power and authority that alone can avail today. There are those today who seem to be content to look upon Him and present Him as the teacher of Nazareth who lived nineteen hundred years ago; those who forget or neglect or even reject His Divinity, His Messiahship. Here are modern schools and societies who point to Jesus as to Socrates, as to Moses, Mohammed or some other ancient

or modern, oriental or accidental leader of men, teacher of ethics or preacher of reform. But sinful man needs more than principles, more than exhortation. He needs pardon and power, he needs quickening with that Spirit life which will enable him to conquer and to endure. We must therefore lift up the Christ as the Saviour, as the Son of the living God, as the anointed one, who by His perfect life and sacrificial death earned power and authority to pardon and to save. It is the God-man we need and the deeper our conviction of sin, the more we know that we need Him. Bartimaeus needed the Healer and His Power, and man ever since when once he realizes his own sinful state feels the need of one who can bring pardon and peace and the promise of restoration.

"And many charged him to hold his peace." There were many ready to misdirect him, to keep him from the Master and the Master from him. There are many such today. There are many ready to mislead and misguide the inquiring penitent sinner. There are many ready to prevent him from finding the way to the Son of God. There are those with their own theories; there are those with ecclesiastical traditions, there are those with modern "restatements"; there are all kinds of schemes and systems to be placed before the truth seeker instead of the words and teachings, the promises and the authority of Christ. But Bartimaeus was in real need and deeply convinced of it. He would have no trifling, no substitutes. He cried a great deal more, and still for the Healer, the Powerful, the Son of God. He cried for mercy, that is for favour. He cried in humility as well as with faith. Even this is often forgotten today. Humility is not in favour. There is a spirit of "rights" in the air. If a man live decently and cleanly he seems to have a certain right to all that may be enjoyed of future bliss and happiness. Human reason would appear to demand it. Respectability is quite sufficient and religion is old fashioned. Such is a very common conception, we fear, and we only should be too glad to know we were mistaken in our estimate of the present day idea. Human concert and human reason are insecure bases upon which to found our hopes. We need humility, we need to acknowledge not only our sinfulness, but our dependence on God's grace for a means of escape, a plan of deliverance. It is well for us all, Christians as well as enquirers to remember this, that we cannot effect our own restitution, we can only obtain it through the mercy of our Heavenly Father and by compliance with His Holy Will; we cannot stand on our own merits but only on the merits of Him who loved us and gave Himself for us. Bartimaeus kept up his appeal

and in spite of the intervening busy bodies Jesus heard him, stood still and commanded him to be called. Here we have again a picture of the gospel presentation. Jesus did not perform some mysterious operation from a distance. He gave plain instructions to His followers to call the man. It is in this spirit that He gave His great commission to men to bring Bartimaeus, so in the Divine Wisdom it has been allotted to man to take His message to the nations of the world, to preach His gospel to individual bearers and so to persuade them to come to Him. We can see throughout the New Testament how that it was always the human messenger, the human speaker, preacher or teacher that brought the good news and the scheme of accepting it to those who were converted. As we have already seen, the responsibility for evangelising the world has been laid upon the followers of Christ. Some friend or some ready disciple took the message to Bartimaeus. And oh! What thoughts lie behind that simple fact. It was the message direct from the Master, the word of Christ, the truth of God. It was a message of hope and encouragement faithfully delivered, as from an infallible source. Such is the message all Christians have to deliver today. We too have the word of God, the message of Christ, the fountain of hope. We too have a simple gospel, from an infallible source carefully preserved for us and which should be faithfully delivered. "Be of good comfort, rise He calleth thee." This is a wonderfully comprehensive message, although so short and simple. There is comfort, there is command, there is the answer to faith, there is authority and promise. It was a gospel to Bartimaeus. He had been heard, he had been understood and perhaps most important he was now commanded to rise and approach. Now came the test of his confidence. Did he really believe that this Great One, this Son of David was able to confer upon him the great blessing he needed? Did he really feel satisfied that this Jesus had the authority and the power? Could he so trust this healing prophet as to rise and walk toward Him, through the crowd, the none too friendly multitude? Yes! Bartimaeus had the faith that counts, the faith which begets obedience, the faith which leads one to venture. This is the faith which is constantly presented for our instruction and guidance in the Holy Scriptures, the faith that leads to salvation, the faith which by works is made perfect. Thus the blind man arose and advanced to Jesus. He recognised the right of the Master to command. Our experience with human nature would lead us to expect that there were then, as now, those who

might ask why the blind beggar had to get up and walk and why he could not have just as easily been cured while he remained seated in his accustomed place. There are these cavillers around us with their questionings and disputings. We hear the mutterings, "But why do this?" or "Why do that?" Why is that necessary?" or "Why won't this do as well?" They don't like to recognise the right of Christ to command. They prefer to take their stand on their own conception of what is proper, or required. Fortunately for Bartimaeus he was wise in his faith. He believed entirely in the One who called him. He cast away his garment that he might not be hindered ever so slightly, and with all freedom, all haste, all trust, he arose and came to Jesus. Oh! that men would cast away the garment of prejudice today, would accept the authority and wisdom of the Godman and come to Him fully trusting, ready and willing to do what He demands. In answer to the question of Jesus the blind man asked that his curse might be removed, that his missing faculty be restored, that he might become a physically complete and whole man. This is what we all need, the removal of our curse, the restoration of our spiritual faculty and the putting on of the new and perfect man, which after God, is created in righteousness, holiness and truth. (Eph IV) "Lord, that I might receive my sight," and Jesus said unto him "Go thy way thy faith hath made thee whole." He was not disappointed, he was not deceived. Jesus healed him and he received his sight. His faith triumphed. He ventured forth upon his belief and gained the glorious end. The last we hear of him is told in these words, "He followed Jesus in the way." Is it not a wonderful story, and does it not present to us, as we said at the beginning a faithful picture of the gospel of Christ, its power, its purpose, its presentation, and the plan by which it is accepted to the saving and sanctifying, the pardoning and perfecting of the humble obedient believer? It is a serious matter this acceptance of Jesus Christ as the Son of the Living God and our Saviour. We confessed our belief in Him as such we have taken His yoke upon us. Let us see to it that we are His faithful ministers, His humble followers. Let us learn from this incident our duty to our fellows and our duty to our Lord. Let us be among those who take the message of Christ simply and faithfully, and let us also be trusting confident and obedient believers, following Jesus in the Way.

P. L. PRATLEY,

Westmount Que.

EVANGELIST ROGERS EXPLAINS THE MEANING OF THE TERMS "KINGDOM" AND CHURCH" IN ARTICLE TODAY.

(By H. A. ROGERS, EVANGELIST, 1855 BARNET STREET.

Continued from Previous Article, Number 5.

In the last article we saw that John the Baptist, Jesus, the Apostles and the seventy preachers all preached a coming kingdom prior to Christ's death. They expected it to come, looked and prayed for it to come, Christ plainly said "that they would see it come with power."

On the Day of Pentecost the power came. Peter used the key, opened the kingdom, and about 3,000 souls entered the same that day.

IN THE KINGDOM.

In Luke 22:29-30, Jesus had informed His disciples while in the upper room that He appointed unto them a kingdom in which they should sit at His table, eating and drinking, which, by 1st Cor. 10:14-22, is clearly shown to have its fulfilment in their eating the Lord's supper.

Paul taught the Colossians that they (including himself) had been translated "into the kingdom" of God's dear Son, Co. 1:13. How could they be in a kingdom if it existed not?

TABLE OF THE KINGDOM

These new converts to the government and kingship of Christ continued steadfastly in the observance of the King's Supper, known to them as breaking of bread, Acts 2:42. This they attended to upon the first day of the week (Acts 20:7, Heb. 10:25).

These Christians met for the purpose of remembering the King's munificent love and death, not like many today to hear eloquence of men, political divinations or what the senate should inaugurate.

These disciples sat at the Lord's table once a week, not once a year, quarter, etc. The table of show-bread (a type of the Lord's table) was renewed every week.

THE LORD'S DAY.

As we have learned in former articles that the entire Israelitish covenant, including the Ten Commandments of which the Sabbath Day was the fourth, ceased to be mandates of God at the Cross.

The Sabbath observance, with emphasised strictness, was required by God under the Mosaic economy, but since the Cross there is not

a hint of it being observed or required. If you differ from this, please tell me wherein I shall find it taught.

On Pentecost, Peter informed his auditors that God had made Jesus Lord and Christ, (Acts 2:36). God again informs us that Jesus is "King of kings, and Lord of lords", (1st Tim. 6:15).

Was Jesus Lord of the old covenant? No. Who was? God. Who is now upon the throne of heaven? Jesus Christ. I should address my Saviour as my Lord, and God as my Father and Creator.

Just as Christ was leaving this world He advises His apostles that He was empowered with all authority, both in heaven and on earth, (Matthew 28:18).

The Sabbath Day ended and the first day of the week began between darkness and daylight on what we call Sunday morning. For proof, see Matthew 28:1, Mark 16:19, Luke 23:56 and 24:1, and John 20:1. These four writers concurrently attest to the above statement, and we accept it.

THE CHRISTIAN SABBATH.

People inadvertently call Sunday the Sabbath Day, but this is unscriptural. "Well," says one, "it is 'the Christian Sabbath.'" Where did you learn it? Not from God's word.

The Sabbath was and is still the seventh day of the week, and its observance ceased at the Cross, and the first day, which is Christ's resurrection day, was observed for a different purpose entirely than what the Sabbath was observed for, which I will not take time just now to note.

Christ rose upon the first day. The Holy Spirit came down upon the first day, the disciples met to worship upon the first day, and John was in the Spirit upon Christ's or the Lord's Day.

Remember that Christ is Lord, Ruler and King of this age as we have clearly shown from Scripture.

KINGDOM AND CHURCH

In Matthew 16:18-19 Jesus said, "I will build My Church," advising Peter that he (Peter) would use the keys in opening His (Christ's) kingdom, which we have clearly seen he did on Pentecost.

The word Church means collected (not auditorium, meeting house, etc.), but a collection of people into one cohesion or government, under one leader, etc. This, no Bible student will deny. Then, what is the kingdom, but a cohesion of individuals under one power or government. When the reign of Christ is spoken of in Scripture as a kingdom, Christ is called its King, when His people are spoken of

as a Church, Christ is called its Head. Please read I. Cor. 12:27, Romans 12:4-5, Eph. 1:22-23, Col. 1:18 and 24, Eph. 5:22-27, Heb. 12:22-23. When His kingdom is referred to, He is spoken of as King, 1st Tim. 6:15.

When Christ's followers are spoken of under the metonymy of wife, Christ is the bridegroom or husband, see Rom. 7:4.

The term kingdom is used by Matthew about thirty-six times when the term church or spiritual body of Christ is in the mind of the writer.

DIFFERENT FEATURES OF THE KINGDOM.

For instance, the kingdom of heaven is like unto a net cast into the sea gathering good and bad fish, so the church or collected is somewhat composed of bad or unholy ones. The apostles clearly taught that this would be, see Acts 20:30.

Again, the kingdom is like a mustard seed, though very small, grows a large plant, showing the developing feature of the kingdom or church.

In Matthew 13 we find many parables relative to the church or kingdom. Another is that it is like a man seeking goodly pearls showing that in some hearts into which the gospel has been sown there will be unproductiveness.

Christ's followers constitute His Church, also the subjects of His Kingdom. I trust that all can see this. We cannot be in the kingdom and out of the church nor vice versa. To be in Christ is to be in His Church and kingdom. To have enlisted as a soldier, a coherent, an adherent to the reign or government of the "Head" of the Church (collected followers), the King of the Kingdom and "Saviour" of the body of Christians.

THE GOLDEN RULE.

By R. S.

Some words are hard to define, and as the Couplet says, "A little drop, it is not much, but much may in it dwell"; is true of many words commonly met with in the Scriptures, such as Grace and Love, it is almost impossible to describe in simple terms all that they mean.

But whilst we cannot explain clearly in few words what is meant we can find good illustrations of their meaning in the Bible, in the story of the life of Christ, and the Grace of God.

The same may be said of many of the sayings of Jesus, as for i. e., The Golden Rule, Matt 7 and 12—"Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets.

If you would have friends, you must be friendly, the Golden Rule calls for thoughtful consideration on our part what we would like in certain circumstances, having decided that, we should at once do it to the other man.

It also calls upon us to be the *first* in the field, and not to wait for the other man, to show us what we ought to do. It is imperative for all professing Christians to take the lead at all times in all good works and labors of love.

That this is so can be shown through the Love of God to fallen humanity. I John 4:19, "We love him, because he first loved us." You see God loved us *first*, and we see the greatness of that love when we read in Rom. 5:2 God commendeth His love toward us, in that while we were yet sinners, Christ died for us. Again we read in I John 9:9-10, "In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him. 10. Herein is love, not that we loved Him (God), but that He loved us, and sent His Son to be the propitiation for our sins.

Here we see a striking example of the working out of the Golden Rule. He loved us, therefore we should love Him in return.

Further we have a beautiful example in the life and death of Christ, showing that He not only taught the Golden Rule, but he lived it all the time and at last died, for when we were yet without strength Christ died for the ungodly.

Jesus did not wait for us to be better, before he offered Himself a willing sacrifice for the sins of the world.

Oh love divine all love excelling, God loved the world of sinners lost and ruined by the fall, salvation free at highest cost, he offers free to all.

Oh, 'twas love, wondrous love, the love of God to me,
It brought my Saviour from from above to die on Calvary.

Thus we see, in concrete examples, in the love of God and our Divine Lord, the working out of this great Rule of life, which, if the world carried out would put an end to most of the troubles of this world.

We love Him, why? because he first loved us, we say we love Him, how do we show our love. John says that Jesus said, "If ye

love me, keep my commandments." That is an easy thing to do, but how many balk when called upon to obey the commands of Jesus, many excuse themselves by saying they are not essential to salvation. In that way you show that your love is only a pretense. You do not know what love is.

But God be thanked, many are obedient to the Lord's commands, and thus show that they do love Him.

But what about the next phrase, and "Love the Brethren." Hereby we know that we have passed from death unto life, because we love the brethren. *Do we.* Let us pause and examine ourselves, as the Apostle Paul says we should do. Hereby we perceive the love of God, because He laid down His life for us, and we ought to lay down our lives for our brethren. How many are prepared to do that? Not many I fear. I should fear to be tried myself. Even Jesus says, "For a Righteous man, one would not die, yet peradventure for a good man some would even dare to die." God grant that we be not so severely tested, but there are many ways, that we can show our love to our brethren, and it is in the little things of life that we can show that we love them, because they are of the household of Faith. Let us get a little closer. Do we *hate* them?

John asks, "How can we say we love God, if we hate our brethren?" And James comes a little closer when he says, speaking of the tongue, which he says is an unruly member, "Therewith we Bless God, even the Father, and therewith we Curse men, which are made after the Similitude of God."

My brethren these things ought not so to be. Let us walk worthy of the vocation wherewith we have been called, giving none offense in word or deed.

Look all around you, find some one in need,
 Help somebody to-day;
 Tho it be little, a neighborly deed,
 Help somebody to-day;
 Many are waiting a kind loving word,
 Help somebody to-day;
 Thou hast a message, O let it be heard,
 Help somebody to-day;
 Many have burdens too heavy to bear,
 Help somebody to-day;
 Grief is the portion of some everywhere,
 Help somebody to-day;
 Some are discouraged and weary in heart,
 Help somebody to-day;
 Someone the journey to Heaven should start,
 Help somebody to-day;

In thus doing, we shall be following the Golden Rule, doing to all men, as we would that they should do to us.

Setting an example of *Leadership* in all good things, thus showing our love to God, because he *first* loved us, and above all to Jesus our Saviour, because He laid down His life for us on the Cross.

Then in loving and willing obedience to His commands, walking in his service, loving our brethren may we sing "Lord lift me up and let me stand by faith on Heaven's tableland, an higher plane than I have found, Lord plant my feet on higher ground.

Finally, the Apostle Paul exhorts the Phillippians in the 4th chapter and 8th verse:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things. Those things which ye have both learned, and received, and heard, and seen in me, DO; and the God of peace shall be with you."

We hear and see a great deal of the Forward Movement, which at its best can only be described as a desperate effort to get money, and more of it, to perpetuate more strongly the unscriptural divisions of denominationalism.

Let our watchword be "Forward and Upward, singing as we go:
We may lighten toil and care, or a heavy burden share,
With a word, a kindly deed, or sunny smile;
We may girdle day and night, with a halo of delight,
If we keep the heart singing all the while.

I cannot do better than close with Life's Mirror, which appeared in the April number of the C. M. R. by Madeline S. Bridges, to whom I render my apology for using.

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.

CORRESPONDENCE.

Algood, Tenn.,
5-8-10.

Dear Bro. McDougall:—

I am enclosing a report, thought it might be interesting to some. Am also enclosing P. O. O. for \$1.00. Don't know what it will be worth up there. Hope you get something out of it. Use it to pay up what I owe you for the past. It may not cover all that, but if any is left apply on subscription.

I enjoy getting the Review. Its like a long letter from home.

We are liking our new home and work alright. We are all well.

With good wishes to you and yours, and success to the Review.

Brotherly,

E. GASTON COLLINS.

* * * * *

Keep up the good work. You are doing fine.

Christian love and good wishes for you all from us both.

Faithfully yours,

H. M. EVANS.

Thank you Bro. Evans, but the "good work" has two ends to it, both of which need to be kept up. I am tugging—in a kind of way—at *my* end. You and some others are lifting well at *your* end; but I think there must be still several looking on to see if it succeeds, before they begin to help lifting.—Ed.

* * * * *

With every good wish for your work and yourself.

I am,

Yours fraternally, -

ARTHUR F. SUMMERSCALES.

Dickinson, Pa.,
April 27th.

Dear Brother McDougall:—

I am very sorry I kept you waiting so long for my renewal to the Christian Monthly Review. I did not know that my time had expired in July, until I saw it on the paper and I was sick then so will send you two dollars to renew it.

I know the price of paper has advanced and everything else accordingly but I wish it were possible for you to publish it without the advertisements.

Wishing you success in your work to spread the Gospel I remain your sister in Christ.

MRS. WM. CRAMER.

Note:—The wish expressed by our esteemed sister, that it were possible to publish our paper without the advertisements, calls for an editorial word.

In conducting a religious paper, which is an expensive business, some source of revenue is necessary. Of course the supply of "good wishes" is generally abundant and fully appreciated. And while we have encouraging assurances that the brethren are "with us," and will "stand by" us, it takes at the same time a good deal of hard cash to pay the printer. While this is so, it is likewise true, that few if any religious papers derive sufficient revenue from subscription price alone. Very few indeed could exist at all without advertisements as a source of revenue. When the subscription price is too low to pay cost of publication, an increased list would only make the loss greater. In that case what can be done? Only two things possible. Raise the subscription price, or resort to other sources of revenue. Well, if other sources of revenue are objected to by some, suppose we try doubling the subscription price of the paper, and accordingly raise the subscription price of the Christian Monthly Review to Two Dollars a year. How would that work? Would each one of our present subscribers renew promptly at that figure? If so, the actual cost would be about provided for with the aid of other sources of revenue. We have an impression that most all, even of those who object to advertisements, would squeal even louder, or else discontinue. There is no other way but to keep the subscription price low. This necessitates other sources of revenue. And these sources of revenue must be legitimate, honorable and unobjectionable to reasonable people. There are two sources of revenue, other than subscription fees, commonly utilized for the support of religious papers. Advertisements and subsidies or voluntary contributions. Generally, and this is as yet true in our case, all available income from all sources is needed. But this is a matter for the Brotherhood. If they prefer, by subscriptions alone, to furnish an adequate income to pay actual cost of publication, I for one will greatly rejoice. *When you do this, and when your contributions for our pages require all our space, the advertisements will disappear.*—Ed.

Glencoe, Ont.,
May 7, 1920.

D. MacDougall, Esq.,
West Gore, N. S.

Dear Sir:—

Enclosed find \$1.00 for subscription to the C. M. R. We like the C. M. R. and enjoy reading it.

Wish it success.

Your Brother in Christ,
GORDON WATTERWORTH,

Glencoe.

P. S.—Enclosed find \$2.00. \$1.00 for subscription and \$1.00 to help the paper. G. W.

* * * * *

Drayton, Ont.,
May 24th, 1920.

The Editor Christian Monthly Review, West Gore, Nova Scotia.

Dear Bro. McDougall:—

Enclosed find \$1.00 for subscription to the C. M. R.

We are glad to see that our Canadian paper is holding up the truth to the world; we hope it will continue to do so, and trust the Church of Christ will do the same.

In II Peter, 1:4-8, we read these words:

"Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

And beside this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

May we all strive to attain these Graces.

Sincerely your Bro. and Sister in Christ,

MR. and MRS. JAMES H. JOHNSTON.

(A report.)

Algood, Tenn., 5-8-20.

Dear Bro. McDougall:

The third Sunday in April marked the beginning of my work in a new field. That Sunday I preached twice in Algood. I shall preach for the brethren here one Sunday in the month.

The meeting house here is new. The brethren are few in number, but have undertaken to support a preacher for one quarter of his time, in addition to paying off a debt on the house of \$400.00.

While they are making no appeals for help to do it, yet they will be thankful for any help just the same. If any out of their abundance wish to contribute send it to the writer and it will be acknowledged.

Bro. Allen Phy, a young man with a godly life and a desire to preach lives here. He preaches now nearly every Sunday, and intends at some future date to enter school and further fit himself for preaching. Another quarter of my time will be given to the church at Smyrna, an old congregation about 4 miles from Algood, and the same from Cookeville. The remaining two quarters of my time will be spent with the church at Livingston. That is the county-seat of Overton, an adjoining county to this. This too is an old congregation and it has not been without its trials. The "progressive" brethren have a school there but it was established at the expense of union in the congregation. Now there are two with a "fig-tree" each. Bro. B. C. Goodpasture, one of Overton's sons, will begin a meeting at Livingston 5th Sunday in May. The writer will assist him.

Last Saturday night our home was struck by a severe storm. But we came out alive. The brethren with others did it in the shape of a "pounding." A bounteous supply was brought, and a short time was thoroughly enjoyed. One good feature of it is, the enjoyment is going on still.

With all good wishes for the Canadian brethren. I am, Brotherly,
E. GASTON COLLINS.

HOME NEWS.

Newmarket, R. 3,
Ont., May 17th, 1920.

Dear Bro. McDougall:

I have been trying to write to the C. M. R. for some time, but it seems that I find so much to do on the farm and studying for the Lord's day work that it is hard to settle down to write an article for the paper.

Last year I spent considerable time preaching. I held a meeting over three Lord's days at Cape Rich, commencing the 25th of May with four additions. I then went out to Saskatchewan for two months and held four meetings. I baptised two at Lyndale congregation. I returned home in time to help finish harvest.

During December and January and until Feb. 15th I was laboring with the church at Wychwood, Toronto. Protracted meetings were commenced on Feb. 8th, and on the 15th I was stricken down with the "flu" and came home on the 23rd. On March 9th I had a severe attack of appendicitis and was operated on the next day.

Through many faithful brethren helping together with their prayers for me, I have made a rapid recovery, and feel almost as strong as ever. I have received an invitation to hold meetings at Little Current, Manitoulan Island, and at Thessalon in June and July. I expect to fully enjoy the work with those two churches, especially as they appear to be free from the childish quarrels and contentions sometimes manifested among brethren, which greatly hinder the work of the Lord and destroy the peace and fellowship of the saints.

Bro. G.E. Claus is in a meeting at St. Catharines now and will be at Pine Orchard about the first of June for two or three weeks. We hope to persuade him to remain in Ontario for some time.

I appreciate your work in giving us such a good little paper and will try and help you more in the future.

Yours in His Service,

CHAS. W. PETCH.

OBITUARY.

Bro. Walter J. Rusnell, son of Bro. David Rusnell, died at Stouffville, Ont., on April 27th, in his 25th year. Walter had been baptised by Bro. H. H. Hauley about eight years ago, and died with full confidence in His Lord's power to deliver him from the wrath to come. The funeral services were conducted by the writer in the presence of a large number of friends and neighbors who showed their respect for the departed and sympathy for the bereaved. May we all be ready when our call comes.

CHAS. W. PETCH.

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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