

Christian Monthly Review

WEST GORE, N. S., CANADA.

VOL. V.

JULY, 1920

No. 7.

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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 58; Bolskin Road, Lord's Day, 11 a. m., to commemorate the Lord's Supper.

VANCOUVER, B. C.—Church meets at 502 Hastings St. E. Lord's Day, Bible School 10.15 a. m.; Breaking of Bread 11.00 a. m.; Gospel Service 7.30 p. m.; Thursday, Bible Study 8.00 p. m. Sec.-Treas. Arthur F. Summerscales, 6112 Commercial St., S. Vancouver, B. C.

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.

Organ of the Churches of Christ in Canada.

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ASSOCIATE EDITORS:

DR. H. M. EVANS,

S. WHITFIELD,

O. E. TALLMAN,

DR. O. H. TALLMAN,

J. L. HINES,

W. F. COX,

C. W. PETCH.

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Vol. V.

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

No. 7.

COLLEGE HILL, CHURCH OF CHRIST.

Lord's Day Worship, June 13, 10.30, a. m.

Opening Hymn:

King Jesus, reign for evermore,
Unrivalled in thy courts above;
While we, with all thy saints, adore
The wonders of redeeming love.

No other Lord but thee we'll know,
No other power but thine confess;
We'll spread thine honors while below,
And heaven shall hear us shout thy grace.

We'll sing along the heavenly road
That leads us to Thy blest abode;
Till, with the vast, unnumbered throng,
We join in heaven's triumphant song.

Till, with pure hands and voices sweet,
We cast our crowns at Jesus' feet,
And sing of everlasting love,
In everlasting strains above.

Scripture Reading, 2 Cor., 3rd Chapter.

Prayer, by W. H. Burgess.

Hymn—In the cross of Christ I glory.

THE GLORY THAT EXCELLETH.

Sermon—Subject, The Glory That Excelleth, I Cor., 3:10.

The love of the glorious and the desire for glory is natural. That which is glorious appeals to us and at once engages our interest. The inclination to seek after glory seems to be inherent in our constitution. Not only so, but we find that this desire for glory is recognized, and under proper guidance, approved and encouraged, by the Word of God. Not only so, but we find also, that, as God has planted in us this desire, he has made provisions for its satisfaction. One, in the twilight ages, could say, "I shall be satisfied when I awake in Thy likeness." And one, at a much later time, teaches us to look with hopeful rejoicing for the glorious appearing of our Lord, who shall change our vile bodies and fashion them like unto His own glorious body, to be partakers with Him of His eternal glory. Glory is held out before us, as a legitimate object for our ambition, and as a reward for patient continuance in well doing, Rom., 2:7-10.

The Mosaic Institution in this reading, the third chapter of 2nd Corinthians, called the "ministration of death," was notwithstanding admittedly glorious. Called also the "ministration of condemnation," and "the Law of sin and death," it was still a glorious institution. The Tabernacle was glorious, surpassing anything the world had ever seen. The garments of Aaron and the priests were made by divine appointment "for glory." The Tabernacle and Temple service was glorious. The glory of the Lord rested upon and filled the Tabernacle, and was wonderfully manifested to the people during this former dispensation. David, near the end of his reign, said, "The House which is to be builded to the Lord must be exceeding magnificent, of fame and of glory, throughout all countries." And so it was, the most glorious in physical splendor that ever has or ever will be seen till we catch sight of the Heavenly City, New Jerusalem. It seems that God designed that the "patterns of heavenly things" should be more glorious than anything else but the heavenly things themselves. Now, since these "heavenly things" have appeared, since the "ministration of the Spirit," the "ministration of righteousness," have superseded the "ministration of condemnation," the glory of the old institution has faded in the more efulgent glory of the new. "For even that which was made glorious had no glory in this respect, by reason of the *glory that excelleth*." The glory of the morning Star

above the horizon in the eastern sky, fades and disappears before the rising splendor of the morning Sun. "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory."

But why was the former institution, though glorious, called the "ministration of death," the "ministration of condemnation," "the law of sin and death," and "the letter that killeth?" The reason of this is that the Mosaic law defined sin, condemned the sinner, and imposed penalties. "The soul that sinneth, it shall die." The death penalty was imposed for twenty different crimes. It was in fact a "law of sin and death." It had no life. Life and immortality were only brought to light through the Gospel of Christ. It was "not possible that the blood of bulls and of goats should take away sins," (Heb., 10:4). It was only by means of Christ's death, for the redemption of the transgressors who were under the first testament, that they could receive the promise of eternal inheritance (Heb. 9:15.)

The former institution, the Mosaic law was but "a shadow of good things to come." What are these "good things" fore-shadowed by the old law? Here are some of them: "A more excellent ministry" (Heb., 8:6). "A better Testament" (Heb., 7:22). "A better Covenant, established upon better promises" (Heb., 8:6). A better Priest-hood (Heb., 9:11). A greater and more perfect Tabernacle, (Heb., 7:19).

In an institution, in so many ways "Better", is indeed manifested the glory that excelleth.

I. The author and finisher (perfecter) of this Institution is glorious. Glorious in Person, the glorified Son of God; the King of kings and Lord of Lords. Glorious in His Character; glorious is His works and ways. Glorious in His reign over the hearts and lives of men. Glorious in the homage, the worship of angels and men.

II. The Gospel, which is the heart and pith of this New Institution, is glorious. Notes of glory were heard in the angels' song, when they sung of the Saviour's birth. "Glory to God in the highest, on earth Peace, Good Will to Men." It is the "glorious Gospel of the blessed God." The "light of the glorious Gospel of Christ, who is the image of God," hath shined unto us.

III. This glorious Gospel ushers us into the "glorious liberty of the children of God." "He that committeth sin is the servant of sin. If therefore the Son shall make you free ye shall be free indeed." "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of

obedience unto righteousness. But God be thanked that ye, having been the servants of sin, have *obeyed from the heart that form of doctrine* which was delivered you, being then made free from sin, ye became the servants of righteousness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things—whereof ye are now ashamed, for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life; for the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The service of sin is a condition of bondage, from which we can be liberated only by obedience from the heart to that "form of doctrine," the gospel. The service of God is not bondage but liberty, the most blissful, the most glorious of all privileges.

IV. While enjoying this "glorious liberty," we are every day rejoicing in a "glorious hope," and looking for the glorious appearing of the great God and our Saviour, Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. By the Resurrection of Jesus Christ from the dead, the climax of the Gospel, we are "begotten again to a lively hope," the "hope of glory," an eternal inheritance, and that we shall be partakers together with Christ of His glory.

V. In the meantime, we must remember that it was the intention and desire of our blessed Lord, that His church should be "a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish," and that unto Him should be glory in the Church throughout all ages, world without end, Amen.

Lord's Supper.

Hymn—When I survey the wondrous cross,

On which the Prince of glory died.

Closing hymn—That will be glory for me.

THE MORMON LEPROSY.

A UNIQUE PLACE IN EVANGELISM.

(Under the above heading the following editorial appeared in THE HERALD-DESPATCH, of Huntington, W. Va., the leading daily of the state. It was an unsolicited and unexpected testimonial of the work R. B. Neal has been doing, almost single-handed, to halt the advances of Mormonism, a menace to both church and state.)

"The Herald-Dispatch acknowledges receipt of a highly interesting communication from Rev. R. B. Neal, of Grayson, Ky., publisher of "The Sword of Laban," the official organ of the American Anti-Mormon Association, and mountain evangelist. While it does not suit its immediate purpose to publish this article, it is deemed fit to say that it is timely, interesting and powerful in its intended mission. Mr. Neal, well known throughout Eastern Kentucky, occupies a place in evangelism that may not be unique, exactly, but is so nearly unique that few others approach it. He is the avowed enemy of Mormonism, the knight-errant of mountain evangelism.

"In his fight against the encroachments of Mormonism, he has proved himself an able, fearless and tireless champion, and he sees with an eye that has been given few of his brethren in the ministry of the Twentieth Century. Mr. Neal's work has brought him constantly into contact with conditions which have shown him the magnitude of the Mormon menace. He knows that Mormon emissaries are diligently sowing the germs of their faith throughout mountain Kentucky and West Virginia, and inducing thousands to migrate to Mormon colonies far beyond the Mississippi. This work has struck West Virginia harder, perhaps, than it has Kentucky. We have some personal knowledge of the methods used by the Mormon proselyters and of the unvarying success of their mission, wherever they are given opportunity. The Mormon elders sent into the mountains of West Virginia and Kentucky are as sleek specimens of humanity as one will meet in ten day's journeying. They are plausible, too, and are remarkably good judges of humanity. By insidious practices, by putting to the fore that part of their doctrine which coincides with the genuine Bible, they do their work, do it well, and uproot whole families for transportation to the Mormon empire now building in the west. We could point to a dozen families, well-to-do in the world, respected members of society, prominent in the established Christian denominations, who have been lured from a single

county adjoining Cabell, within a dozen years. Other counties in the western section of West Virginia have given heavily of their best citizenship as toll to the legions of Mormon. It is no assault upon religious freedom to decry the strength of the Mormon proselyter, as he plies his constraining arm on the opposite sides of the Big Sandy. He does not seek those who are not of the church. He does not seek to convert the unconverted nor to change the unchanged. He finds readier victims in the very religious of the orthodox bodies. These he enlists with the cohorts of polygamy and allures to the Mormon stronghold. There is something more than fanaticism, something more than bastard religion in this practice. It conceives a day when Mormonism will be supreme politically as well as the dominant religious influence of the country. Vengeance and a dream of power are its unspoken tenets, but they exist as ruling passions among those who are passing on the mandates and passions of Joseph Smith and Brigham Young to future generations. The Mormons are prospering at a great rate. Their system of proselyting nets them thousands of converts annually. In point of procreation, they exceed all others, and it cannot be denied that they are reproducing exceedingly fine physical specimens. Is it a menace to free government? It certainly is in its intended spirit. Whether it shall ever assume proportions imminently threatening will depend upon the course pursued by those who believe in a faith which reaches straight from heaven to earth by way of Calvary, and which does not touch at Palmyra, Nauvoo or Salt Lake.

"Mr. Neal is flashing a timely warning. His work in the Kentucky hills has already earned him the right to a monument everlasting and a crown never fading."

TO PROTESTANT EDITORS AND MINISTERS.

Will you heed the "timely warning?" As secretary of the AMERICAN ANTI-MORMON ASSOCIATION, I say most earnestly that we need your "hand of help and elbow touch" in this crusade against Mormonism. It is a menace to both nation and church. There can be no compromise with it. It must be fought to a finish. The brunt of the battle will fall upon the Preachers of the various Protestant churches. They must Post up. We are in the field to equip them. "Remember Meroz." R. B. NEAL.

POST UP.—All the following as long as they last for only fifty cents postpaid:

The Mountain Meadow Massacre.

Oliver Cowdrey's Defense.

Murder of General Joseph Smith.

Did Joseph Smith try to Walk on Water?

Whitmer's Address.

Send all orders to R. B. NEAL, Grayson, Kentucky.

P. S. \$1.00 makes you a member of our A. A-M. A. Send it in.



OUR ASSOCIATE EDITORS.

THE BOOK OF ROMANS, NO. 11.

S. WHITFIELD.

In the eleventh chapter of this wonderful Book, Paul concludes his argument. He shows that some of the Jews were true to God, and these will be saved, hence God had not rejected His people; that many of the Jews were hardened through sin, and cut off from God's favor; that the Gentiles who believed on Christ were accepted of God; that all spiritual Israel will be saved, and that all have sinned, so there is no room for anyone to boast.

In the last of the tenth chapter Paul says that the Jews were "a disobedient and gainsaying people," but from this he does not wish them to conclude that none of them would be saved; and to assure them that the faithful of the Jews would be saved, he speaks of himself as an example. He then says that just as in the days of Elijah there were found faithful ones, so there was "A remnant" then that had not forsaken God. These were saved by grace through faith in the Christ and obedience to His will, and not by the works of the law or of man's righteousness.

All fleshly Israel will not be saved, but all those that sought salvation in God's own appointed way will be saved. All such constitute spiritual Israel. Many of the Jews were blinded through their perverseness and rebellion against Jehovah. Paul then shows that David spoke of their wicked condition. It was the unbelief and perverseness of the Jews that led to their reflection. They were responsible for it and not God. Many of them fell; some of the Gentiles accepted Christ; and this led those of the Jews who could be saved to also come to the Lord. So that some of the Jews had been brought into Christ, then when some of the Gentiles obeyed their Master this led others of the Jews to also accept mercy. All of them were saved that could be. God, Christ, the Spirit, and angels do all they can to bring people to repentance; but to be saved, we must be willing to do our part. All those that draw near to God. God will draw near to them. Man must be willing and anxious about

his own salvation. When some of the Jews were broken off, and some of the Gentiles were brought in and this led more of the Jews to come in it was bringing in Jews who had been dead in sin. So it was "life from the dead."

Let us look closely at the sixteenth verse, and be very careful about the meaning of the word "holy". To understand any word or statement it must be taken in its connection. Possibly more violence has been done by taking words and statements of the word of God, out of their connection than in any other way. Paul has just been showing that some of the Jews accepted the truth, then others of them; and since these did, all could, if they only would. "Holy" then means here that all the Jews were subject of salvation, if they would only believe on the Christ, accept and obey Him. They could, if they would, but many of them would not.

Now since some of the Jews were broken off, and some Gentiles brought in, let not these Gentiles boast, for the root did not come from them but from the Jews. Let us remember here that God took the faithful of the Jews, and they became the Church on the day of Pentecost, and that God said, "I will make a new covenant with the house of Israel, and with the house of Judah," (Jer. 31:31). Afterwards the Gentiles were brought in or added.

There was room for the Gentiles with taking away some of the Jews. The Jews were broken off because of "unbelief," and the Gentiles were brought in because of faith. All, both Jews and Gentiles, could be saved through faith and obedience. The Gentiles who had been brought in were not to think too much of themselves, for since some of the Jews were broken off then these Gentiles could be broken off and would be if they became "high-minded." The Jews were the "natural branches," but the Gentiles were not.

God's goodness was shown in receiving the Gentiles, and His severity was shown in the rejection of the unbelieving Jews. Some people can only see God's goodness, but He is severe on those that reject Him. He will do what he says.

Just as soon as the Jews would turn away from their unbelief God would accept them. Since the Gentiles were grafted into the good tree so the unbelieving Jews, through faith, could be brought in again. In nature we graft the good into the inferior, but spiritually the inferior is grafted into the good.

God promised that He would take away the sins of those who did His will.

The Jews had boasted so much that they would all be saved, and

the Gentiles would be lost, that when many of the Jews were rejected it had a good influence on the Gentiles in leading them to Christ; but God would not forget the Jews when they would turn to Him. God will keep his promises.

Both Jews and Gentiles had sinned, and God would have mercy on all as they would turn away from their sins. The Gospel is for all.

In conclusion of the argument, Paul gives honor and glory to God for the wonderful plan of salvation.

I have left verses twenty-five and twenty-six as I wish to give special attention to them.

THINGS TRANSIENT OR ABIDING—WHICH?

LOVED ONES ARE CALLING.

BY H. M. EVANS.

Worldliness is on the increase rather than the decrease. Wealth and pleasure are sought for above everything else by young and old alike. With a death-like grip they cling tenaciously to this temporal life, almost contemptuously ignoring everything pertaining to christianity and eternity. Pride, finery and fashion occupy by no means a second place in their minds. The Bible declares that the "hoary head is a crown of glory if it be found in the way of righteousness, but in modern times grey hairs and wrinkles are considered a disgrace rather than a "crown of glory," and even the octogenarian talks about being "80 years young." He dyes his hair and beard a youthful shade. The old woman darkens those "silver tresses," and fills up those wrinkles with cosmetics, paint and powder. She wears her skirts half way to her knees and a dress that is minus both sleeves and collar.

Why should a ripe sheaf of autumn wish to be a plant in spring-time? Why should I be ashamed of that which God declares is a "crown of Glory"? Science and art can never bring back that erect form, elastic step, strength and youthful vigor, nor replace those golden tresses, that beautiful bright eye, velvet skin and clear complexion. Human life has its spring, summer, autumn and winter. One follows the other in sure and rapid succession. Infancy passes into youth, youth into manhood and manhood into old age. Old age

is the winter time of life, and this decrepit old form as it falls back into mother earth is but the seed being planted for a resurrection in the spring of eternity's morn. God has designed that every seed shall produce its kind. Only a life produced and ripened from the gospel's seed here can produce a plant for God's eternal garden. It is only the life here that is embellished by the christian graces that will ever enjoy all the blessings of eternal youth and beauty. Science and art can never deceive God by covering up the scars made by sin. The paints, powders and cosmetics of hypocrisy cannot deceive the Great Omnipotent, Omnipresent and Omniscient Jehovah of hosts.

Your first "birthday party," my brother will surely be followed by the last one sooner or later. The little innocent subject of the first occasion robed in white, will surely be the subject of the last one, robed in black this time and quite likely robbed of its innocence by that old serpent, the prince of devils. "What is your life?" A Vapour," "A tale that is told." Flashed into the world and flashed out again. Here today, gone and forgotten tomorrow. Brother, are you sure you are ready for the great change that is most surely coming.

The writer of these lines has seen fifty-eight of those birthdays and his true and trusty better half has seen fifty-seven of them. We are not ashamed of our hoary heads or wrinkled faces. Someday the winter of this life will be past and the eternal spring and summer will break forth, and amidst the verdure and flowers of a paradise once lost, but then regained we hope to join the Angelic Myriads in the song of the ages in praise, rejoicing and thanksgiving to the Great Jehovah of hosts through the merits of the atoning blood of the Lamb of God.

Yes, there is a tall, manly form of eighteen summers now standing upon the shining golden shores of that eternal country whose large, bright, loving eyes are looking earthward and who with anxious and beseeching gaze is beckoning to Mother, Father and Brother to join him in that glorious land of eternal delights where changes and partings never come. O God, grant that Mother, Father and Brother may be as ready for the great change as he was whenever it may come and as worthy as he of the rewards promised the faithful.

Many friends for that land have departed.

They have crossed over life's troubled sea,

Oh! let us sail over and meet them,

Jesus life boat will carry us free.

"They say we shall know all our loved ones,
When we meet on that bright, golden shore,
They say we shall clasp hands so gladly,
And together rejoice evermore."

What a thought! What a reunion! Will YOU be there?
Wyoming, Ont.

CHURCH HISTORY, NO. 2.

Never before in the history of this country has there been a time when ominous clouds of foreboding doom to our cherished ideals of liberty hung darker than they do today.

Rome, the Mother of Harlots, the enemy of Truth, Science and Progress, the personified spirit of the Devil, the Pope of the Roman Hierarchy, has given his orders, that Canada and America be made Catholic. By which is meant, that he, who blasphemously calls himself the Vicegerent of God, shall be given dominion over this western country, the home of the Free. And that we, the advocates of Free Speech, a Free Press, Free Schools and Freedom of Conscience, must be subjected to his dictates and be governed by his minions; the dupes and slaves of his despotic will. Basely ungrateful for the blessings of political equality, unlimited opportunity, with protection of life, limb and property, and the unhindered pursuits of pleasure, blessings and privileges, such as is vouchsafed to the citizens of no other countries on earth, are shamelessly disregarded by the minions of the Pope and are to be cast aside and nullified by superstition-bound priests and the votaries of Rome, who have banded themselves together in secret oath-bound organizations, determined upon the destruction of our Democratic form of Government, and the substitution in its stead, government by the Papal Hierarchy, the same condemnable oligarchical powers which for the last fifteen hundred years, history declares to have been, not only the greatest hinderance to education, art, science, and civilization, but the most fanatical, cruel, avaricious, tyrannical, bloodthirsty and destructive ruling force that ever cursed the world, with sin, crime, death, wretchedness, war, waste, and sorrow. Ignorance, sloth, licentiousness, drunkenness, crimes of every nature, have characterized its sway in every country and nation where its influence and power have been manifested. Great communities, colonies, republics, kingdoms, empires and principalities, when once overshadowed by the black cloud of Catholic

superstition and Papal power, have withered and died, and in many instances have been ruthlessly destroyed forever. However terrible may have seemed the Great War, if it had gone on for twenty years with its yearly rate of killing men, women and children, it would not at the end of that period have destroyed so many human lives, or caused so much suffering, sighs and tears as the Catholics have already accomplished in their mad efforts in the past, to coerce, force and compel the world to bow at the feet of the pontiffs of Rome.

According to the most reliable history, more than seventy millions of human beings have been put to death by sword, by fire, by the rope, by starvation and by slow torture, and in millions of instances, by most cruel and horrible methods that the devil inspired minds of fiendish papists could devise and invent. Neither age nor sex are even exempt from death or torture when the avaricious, merciless and revengeful heart of Catholicism is to be satisfied in its lust for power, or its hatred appeased by the death and anguish of those whom they call heretics.

Neither motherly love, wifely devotion, sisterly affection, maidenly virtue, childish innocence ever excite respect, or serve to stay the vengeance of fanatical Rome in her never ceasing crusade against all who dare to hold reason above superstition and God's laws above the Canons of the Catholic Church.

Vehemently and with false oaths, Catholics may deny these charges, but history and tradition proves this assertion. Thousands of reformed priests and escaped nuns confirm their truth as well as do the encyclical orders, Papal bulls and the established and universally recognized official canons of the Catholic Church, all of which serve to confirm and substantiate the reasonableness of every assertion and charge here set forth. And it is this damnable, murderous, tyrannical, inhuman, superstition crazed, devil serving hierarchy; this cruel, abominable, avaricious, lying, grafting, lustful and mendacious Papal Oligarchy, which history proves has been the foe of liberty, education and progress; the arch traitor to God and infamously treasonable to every form of Government except its own accursed Papal rule; yes, this is the Church, the incarnated spirit of Gehenna that has determined to make this country Catholic.

THE CANON LAWS OF ROME.

The officially proclaimed and undisputed canon laws of the Roman Catholic Hierarchy.

1. All human power is from evil, and must therefore be standing under the Pope.

2. The temporal powers must act unconditionally in accordance with the powers of the spiritual.
3. The Church is empowered to grant, or to take away any temporal possession.
4. The Pope has a right to give countries and nations which are non-Catholic to Catholic regents, who can reduce them to slavery.
5. The Pope can make slaves out of those Christian subjects whose prince or ruling power is interdicted by the Pope.
6. The laws of the Church concerning the liberty of the Church and the Papal power are based upon divine inspiration.
7. The Church has right to practice the unconditional censure of books.
8. The Pope has right to annul State laws, treaties, constitutions, etc., to absolve from obedience thereto, as soon as they seem detrimental to the rights of the Church, or those of the clergy.
9. The Pope possesses the right of admonishing and, if needs be, of punishing the temporal rulers, emperors and kings, as well as of drawing before the spiritual forum, any case in which a mortal sin occurs.
10. Without the consent of the Pope no tax or rate of any kind can be levied upon a clergyman or upon any Church whatsoever.
11. The Pope has the right to absolve from oaths and obedience to the Persons and the laws of the princes whom he excommunicates.
12. The Pope can annul all legal relations of those in ban, especially their marriages.
13. The Pope can release from every obligation, oath, vow; either before or after being made.
14. The execution of Papal commands for the persecution of heretics causes remission of sins.
15. He that kills one that is excommunicated is no murderer in the legal sense.

These canons are amply corroborated by the following paragraphs from the Syllabus of Pius IX, issued December 8, 1864, and subsequently by the Decree of Infallibility confirmed in truths eternal and equal in authority with the Decalogue, viz;

The State has no right to leave every man free to profess and embrace what ever religion he shall deem true.

It has not the right to enact that the ecclesiastical powers shall require the permission of the civil power in order to the exercise of its authority.

It has not the right to treat as an access of power, or as usurping the right of princes, anything that the Roman Pontiffs or Ecumenical Councils have done.

It has not the right to adopt the conclusions of a National Church Council, unless confirmed by the Pope.

It has not the right of establishing a National Church separate from the Pope.

It has not the right of the entire direction of the Public Schools.

It has not the right to assist subjects who wish to abandon monasteries or convents.

Then in the same Syllabus the rights and powers of the Church are affirmed, thus, viz:

"She has the right to require the State not to leave every man free to profess his own religion.

"She has the right to exercise her power without the permission or consent of the State.

"She has the right to prevent the foundation of any National Church not subject to the authority of the Roman Pontiff.

"She has the right to deprive the civil authority of the entire government of the Public Schools.

"She has the right of perpetuating the union of Church and State.

"She has the right to require that the Catholic religion shall be the only religion of the State to the exclusion of all others.

"She has the right to prevent the State from granting the public exercise of their own worship to persons immigrating from it.

"She has the power of requiring the State not to permit free expression of opinion."

After calmly digesting the foregoing canons and precepts of the so-called Infallible Roman Catholic Church; after fully considering the import of the shackling restraints put upon the conscience, free will and independence of the individual, to say nothing of the inconsistency with the law of the state, can any self respecting Catholic call himself a free man, worthy of the rights and privileges of full citizenship in the Dominion of Canada or the United States?

Can any Catholic be loyal to the Catholic Church and at the same time be loyal to this government? Unquestionably, no. Do not these Canons and Dogmas of the Roman Catholic Church disdainfully reject, deny, nullify and condemn every principle of right and privilege granted and guaranteed to citizens by the laws of Britain and the laws and constitution of the United States? How

can a Catholic bind himself with an oath of loyalty to discharge the duties of a juryman or an official or to tell the truth as a witness if he holds to his membership, and believes in the infallibility of the Pope and of the Roman Catholic Church? Especially since any such oath on his part may be invalidated and nullified by the priest. Wherefore, should anyone place confidence in a Catholic's oath? When it is known that for any advantage to another Catholic or to the Catholic Church he may violate that oath and be absolved from the sin of perjury? Is it not true that every Catholic elected or appointed to any official position in city, state or government service, disregards his oath of office by an exhibition of partiality in the making of appointments, giving of contracts and bestowing of special favors exclusively to Catholics in total disregard of the interests which he has sworn to impartially serve?

During Roosevelt, Taft and Wilsons administrations, Joseph Tumulty, a Roman Catholic Jesuit, has been private secretary, and to all appearances Wilson has delegated to him the privilege of making practically all appointments to official positions. And up to February, 1916, more than 75 p. c. of all presidential appointees were Roman Catholics and a majority of them were Knights of Columbus, the most arrant brand of traitors America has ever had. The fact is, that Romanism, holding the balance of power, now controls and dominates both the Republican and Democratic parties in the U. S. A., (and infidelity, the Socialist party) and is in control of American politics, and of course we have already shown that they are controlling the politics of this country. It was through Tumulty that "Pat" Ford, a Catholic, was put in charge of the Government printing office at Washington, who in 1915 discharged 75 Masons from their jobs in that establishment and filled their places with Knights of Columbus.

And it was Tumulty who obtained the appointment of John Burke, another Knight of Columbus, to the office of United States Treasurer. And it was Tumulty who after listening to a committee of democrats, who came to the White House seeking the appointment of a Protestant Democrat, who was an applicant for the job of postmaster at Newark, N. J., frankly told the committee that he had already decided to have Mr. John F. Sinnot given the place, as he was of the same religious faith as himself.

No wonder that a certain Catholic newspaper alluded to Mr. Tumulty as "our acting President." Of the fifteen thousand and fifty-six employees of the city of Boston, (1916) including the court of

ficials of Suffolk county, twelve thousand of them were Roman Catholics. Pittsburg, Philadelphia, Chicago and nearly every other large city in the U. S. are in approximately the same fix as regards Catholics in the administration.

Mayor Curley, a Catholic Mayor of Boston, summarily dismissed from service, under the pretext of economy, seventeen heads of the City Departments (all of whom were Protestant Americans) and the next day gave salary increases totaling \$23,331.00 to fifty-nine employees of the Public Works Department, every one of the fifty-nine being Catholics.

Years ago the Irish Catholics of New York City succeeded in gaining complete control of Tammany Hall, which has ever since dominated the political status of that city, and the result has been that through their inefficient management outright thieving and grafting methods exist. The bonded debt of that city in 1916 was greater than the entire bonded indebtedness of the National Government of the United States.

IS THE CATHOLIC CHURCH IN POLITICS?

I will admit that I know very little about the workings of the Catholic Church in the Dominion of Canada, but I know that her rules and laws are the same world over, and I am giving you a sample of her crookedness in the United States in order to show you what you may be up against in this country. Of course the Catholic Church is in politics. She keeps an "honor roll" of all Catholics occupying prominent official positions. A great number of the American warships are commanded by Roman Catholics. There are hundreds of Catholic commanders in the U. S. Army. Rear Admiral W. S. Benson, the man who said to Admiral Sims, "Don't let the British pull the wool over your eyes, for we had as soon fight them as the Germans," is a Roman Catholic, and of course he would be anti-British.

Twenty-five years ago Archbishop Ireland, in the presence of Cardinal Gibbons, and a large number of prelates, priests, monks and nuns, at Baltimore, Md., said in part as follows:

"The Catholic Church is the sole living and enduring Christian authority. She has the power to speak, she has an organization by which her laws may be enforced. Our work is to make America Catholic. Our cry shall be, 'God wills it,' and our hearts shall leap with crusader enthusiasm."

Then think, what would be the attitude of those Catholic com-

manders of the warships and the army, should war be declared on some hostile nation, with which the Pope was in sympathy. Priest D. S. Phelan, said in a sermon published in *The Western Watchman*, June 30, 1912, of St. Louis, Mo., "If the Church and all the governments of the world were at war we would say to HELL WITH ALL THE GOVERNMENTS OF THE WORLD."

One of their Cardinals or Bishops declared in a public address in 1916 that the Knights of Columbus, the military branch of the Catholic Church in the U. S. A., has five hundred thousand men, well organized and drilled, and that two hundred and fifty thousand of its members were well armed with Krag-Jergensen rifles, and were ready to fight on a moments notice from the Pope. Who are they to fight and what are they to fight for? The only correct answer is, to fight friends of liberty and to fight for the rule of the Roman Catholic Hierarchy.

Remember the history of Old England, Rome, Germany and France and let us pray God that it may never be repeated.

PRIESTS OATH.

Here is the oath that every priest must take before he is admitted to the priesthood:

"I, Peter Alphonsus Seguin, now in the presence of Almighty God, the Blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the Holy Apostles, St. Peter and St. Paul, and the Saints, and the Sacred Host of Heaven and to you my Lord, I do declare from my heart, without mental reservation, that the Pope is Christ's vicegerent and is the true and only head of the universal church throughout the earth, and that by virtue of the keys of binding and loosing given his holiness by Jesus Christ he has power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed. Therefore, to the utmost of my power, I will defend this doctrine of his holiness' rights and customs against all usurpers of the Protestant authority whatsoever, especially against the now pretended authority and the Church of England and all adherents in regard that they be usurped and heretical, opposing the Sacred Mother, the Church of Rome.

"I do renounce and disown any allegiance as due to any Protestant king, prince or state, or obedience to any of their inferior officers. I do further declare the doctrines of the Church of England, of the Calvinists, Huguenots and of Protestants, to be damnable and those to be damned who will not forsake the same.

"I do further declare I will help, assist and advise all or any of his

holiness' agents in any place wherever I shall be, and to do my utmost to extirpate the Protestant doctrines and to destroy all their pretended power, legal and otherwise.

"I do further promise and declare that, notwithstanding I may be permitted by dispensation to assume any heretical religion (Protestant) for the propagation of the mother Church's interests, to keep secret and private all her agents' counsels as they entrust me, and not to divulge, directly or indirectly, by word, by writing or circumstances whatsoever, but to execute all which shall be proposed, given in charge or discovered unto me by you, Most Reverend Lord and Bishop.

"All which, I, Peter Alphonsus Saguin, do swear by the blessed Trinity and blessed Sacrament which I am about to receive, to perform, on my part to keep inviolable and to call on the Heavenly and Glorious Host of Heaven to witness my real intentions to keep this my OATH.

"In testimony hereof, I take the most holy and blessed sacrament of the Eucharist and witness the same holy bishop and all the priests who assist him in my ordination to the priesthood."

Subscribed and sworn to before me, a notary public of Portage County, Wisconsin, Peter Alphonsus Seguin, who swore to the oath printed on the back hereof, at the City of Stevens Point, Portage Co., Wis., the 25th day of October, A. D. 1912.

(Seal)

P. A. SEGUIN.

Signed before me,

John S. McDonald, Notary Public, Portage Co., Wis.

J. L. HINES.

Meaford, Ontario.

OUR CONTRIBUTORS' DEPT.

THE TRANSFIGURATION OF CHRIST.

And behold there appeared unto them Jesus and Elias talking with them, Then answered Peter and said unto Jesus: "Lord, it is good for us to be here, if thou wilt let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias.

Thus we stand upon the holy mount, all around a solemn silence, before us Christ, who was to give to his disciples, those divine laws which we have in the gospel, not Moses or Elias.

The disciples stand in adoring astonishment. But all at once new amazement overtakes them, for they behold two other personages beside the Lord Jesus. The Saviour converses with those strangers. The disciples listen and find one to be Moses and the other Elias, perhaps from hearing Jesus calling them by their names.

Here are two persons—one of them Moses,—centuries have passed away since his death, the man who esteemed the reproach of Christ greater riches than the treasures of Egypt, for he had respect to the recompense of the reward; and the other, Elias, who nearly a thousand years before ascended to heaven in the fiery chariot on the other side of Jordan, in the country where he had laboured to teach the Israelites that the God he served was the only God. If he now called to mind the scenes of his former sufferings, how must they appeared as the dreams of a night long fled. What might not those messengers from heaven have told us. But they are silent probably for the same reason which obliged Paul also to withhold from us the description of the third heaven into which he was caught up. 2 Cor. 12:2. But whatever Paul might have seen of heaven he gives no description of that blissful place. Every attempt at description would entirely fail both on account of the weakness of human capacity, and our want of powers of conception for such things. But it gave Paul an ardent desire with which we afterwards behold him longing after those mansions of light he speaks so often of. His hopes, his desires, his thoughts reside there, and in the language of a servant of God says I have a desire to depart and to be with Christ; to me to live is Christ, and to die is gain. Thus has the apostle who heard unspeakable words animated us with expectations of paradise, which the more strongly excite our longings after home,

How sweetly does their very appearance address itself to that faith which still trembles weak and uncertain over the tomb, and the glory in which they now appear who were once so tempest tossed. What a blessed testimony does this bear to us of complete victory over death. What an assembly: The Son of God, before him the two dignified ambassadors from heaven, beside them, Peter, James and John, the pillars of the New Testament Church and no doubt about them a host of angels and within hearing of the voice of God. Moses and Elijah we read conversed with the Lord; they speak of His decease which he should accomplish at Jerusalem, Luke 9:31.

The interview between the Lord and Moses and Elias is concluded. The heavenly messengers are about to take their departure; but Peter wished to have it otherwise, and giving vent to his feelings he exclaimed for himself and his brethren: "Lord, it is good for us to be here; if thou wilt let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias. Yes, it was good to be there. For where

indeed is heaven, is it not to be with Christ? So then our knowledge of Him here in part, is indeed a part of heaven. Here was a lovely solitary mountain. Not likely they had ever been there before. But as soon as they saw his glory, they might well say, it is good for us to be here. We some times think what kind of an abode heaven is, but what need is there of such inquiries if we only can be present with the Lord. Our main thoughts should be whether He is ours and we are His. Then how cheering are the words "It is good to be here." No tabernacles were actually built upon the mount. The thick cloud soon hid Moses and Elias from their sight, and Jesus was left alone. They were to remember the vision for their own comfort; but to tell it to no man till after the Son of Man should be risen from the dead. The father calls the Lord Jesus his Beloved Son, but who can fathom the depth of this expression? God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. We cannot comprehend the full import of that little word SO—Eternity alone can disclose it. Hear ye Him! This needful admonition suggests a mournful reflection upon our present moral condition. He came to seek and to save a lost world.

I will teach you the true nature of God and of man; I will show you the way of peace, and point out to you the open gate of a new paradise. I am the way and the truth and the life; no man cometh unto the Father but by me. And he that cometh unto me I will in no wise cast him out. Here is a striking representation of the perfect harmony and unity between the economy of the Old Testament and that of the New. Moses appears as the representative of the law. Elijah as the representative of the prophets. As such they humbly and adoringly draw near to Jesus. The law and the Prophets give witness to Christ. Such is the important meaning which we beheld in the scene.

A. B.

West Gore.

CORRESPONDENCE.

Editor of Christian Monthly Review,
West Gore, N. S.

Dear Bro. McD.:—

Your remarks upon the unique baptismal service by an Anglican clergyman, reminded me of witnessing a similar service about 23 years ago, 35 persons were immersed at the Baptist Chapel, Blackburn, Eng.

The brother who took me, accounted by his brethren as the possessor of only one talent, got busy among the converts, and the result was that Bro. Percy Clark, pioneer Missionary, Siam, T. E. Entwistle, evangelist, Ireland, and several others were won for Primitive Christianity.

Persevere brethren with the Word, maybe you may not count many won directly by your labours, but of the few, God may raise up for His Work, men mighty in scripture, and faithful to duty.

W. EATOUGH.

* * * * *

Would like to see a copy of each of your tracts, or booklets advertised in Monthly.

I trust those printers are over the "flu" before this and that they can give us the Magazine on time soon.

Hope you are all well and prospering. We are as usual. Love to you all from us both.

As ever, your brother in Christ and Co-worker,

H. M. EVANS,

* * * * *

I enjoy reading the C. M. R. It is so refreshing to know that it stands so firmly on the Rock of Truth, and not shifting sands.

God be with you, and may He send you many subscribers.

R. SKAIFE.

* * * * *

ANNOUNCEMENTS.

Thessalon R. R. No. 2, June 7, 1920.

At the home of Mr. and Mrs. Robert Bailey on the 7th of April, the writer solemnized the marriage of Amos Whitehead and Retta Cann in the presence of a few relatives and friends, the bride being given away by her brother, Morris Cann, of Griersville. Mr. and Mrs. Whitehead left immediately for Meaford to spend their honeymoon,

T. W. BAILEY.

* * * * *

On June 2nd, I united in marriage, David Smith and Jean Bailey, at the home of her parents, Mr. and Mrs. Robert Bailey. The bride was given away by her father. A nice crowd of relatives and neighbours being present, they married at noon, then all enjoyed a good dinner, after which the young couple took the train for Sault Ste Marie for a short trip.

T. W. BAILEY.

* * * * *

YEATES—On Friday, June 4th, 1920, at Blackwell, to Bro. and Sis. J. Wm. Yeates, a daughter. Kathleen Grace.

J. WM. YEATES,

Sarnia, Ont., R. R. No. 3.

NEWS AND CORRESPONDENCE.

176 Briar Hill Ave.,

Toronto, Ont.

The last Lord's Day in April, brought my work with the Church at Carman, Manitoba, to a close. For nearly three years I have laboured under the direction of this congregation. The great North West is truly a wonderful field. The harvest is white but the labourers are few. The Carman Church is in excellent condition. The brethren are at peace among themselves, They have also taken a great interest in sending the glad tidings to other fields, by helping those who are preaching the glorious Gospel.

During the past few weeks of my stay there, there were ten baptized, and much interest was manifested among outsiders.

The Church has been successful in obtaining the services of Bro. L. J. Keffer, of Beamsville, Ont. He is an excellent preacher, good singer and diligent worker for the Lord, and the Church ought to prosper under his work.

I am now engaged by the Churches in Ontario to do evangelistic work during the next few months. This is a very needy field.. Many of the Churches are weak and need building up.

On the second Sunday of May we commenced a meeting at Jordan. This is the home of Bro. O. E. Tallman. The success of this meeting was largely the result of his labours. During the first two weeks he led the singing, since then he has been away holding a meeting in another part of this great field. The meeting closed with fifteen baptized. We pray that the seed sown may spring up and bear much fruit to the glory of God,

C. G. McPHEE.

* * * * *

We had a fine meeting at Jordan. It is a busy time, but the interest and attendance were good. Was down to hear Bro. E. G. Claus, at St. Catherine last night. He had a good meeting. Eight were baptized. It is just seven miles from Jordan. Edith was there.

I am glad that C. M. R. is going ahead. Will try and send you monthly reports.

Sincerely,

C. G. McPHEE.

Regina, Sask.,

June 10th, 1920.

For the C. M. R.:

The writer was home for six weeks, recuperating from affects of the "flu," and assisting with the spring work.

The meetings were well kept up by the brethren in my absence.

I am expected at Mac Rorce, to begin a meeting with the Church on the 20th inst. We are holding a week's meetings here at present.

H. A. ROGERS.

* * * * *

May 19, 1920.

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

Dear Bro. in Christ:—

I approve of your publishing those Regina discourses of Bro. H. A. Rogers. What has been good food for thought in Regina is good for us all and for any readers who have not yet obeyed the Gospel.

Our country needs more earnest, consecrated missionaries like Bro. Rogers. Many of our brethren are not doing what they should to save souls. It is time to awake out of sleep.

We expect to have Bro. C. W. Petch with us for a series of Gospel meetings during the first half of July. We have splendid Tuesday-night meetings, with almost as many in attendance as we have on Sunday, and sometimes as many or more.

Here is \$2.00 to help publish the C. M. R. and to pay for the enclosed Church Directory Ad. for a year.

Yours in Christ,

H. L. RICHARDSON.

* * * * *

—I wish you well in forwarding God's cause. Be strong in his ways. There is nothing else in the world that pays like faithful service to God. Just as there is no other paymaster like him. Church work is moving along nicely with us. Two more of our Highland members are due soon to go to Japan and the colored mission we have started is flourishing and we want soon to begin a building out there. Also shortly we begin a tent meeting with the Portland brethren with a view to starting a new white congregation in the city.

Yours in service,

DON CARLOS JANES.

I John, 5:19.

I Cor., 15:58.

* * * * *

Alix, May 26, 1920.

I enjoy reading the C. M. R. It is so refreshing to know that it stands so firmly on the Rock of Truth, and not shifting sand. God be with you, and may he send you many subscribers.

R. SKAIFE.

Graysville, May 24th, 1920.

To Monthly Review,
Dear Brother McDougall:—

I am sending in my belated subscription to the cheerful little paper. I think it was Bro. Stewart of Carman who sent in my subscription last year and I do not remember when it expired. I would not like to miss the paper and I send it on to my daughter, so it does double service.

I remain,
Yours in Christ,
MRS. S. J. HUNTLEY,
Graysville, Manitoba.

HOME AND FOREIGN NEWS.

We have Bro. Petch with us at present in a meeting which will continue indefinitely. We hope that great good will be done.

T. W. BAILEY.

* * * * *

NOTES FROM WESTERN ONTARIO.

Brother Charles Watterworth was with us at Woodgreen on Lord's Day recently, and he spoke for us morning and evening. He gave us some good lessons. Visiting brethren are always welcome, and it does us all good.

S. WHITFIELD.

* * * * *

HORNSEY, London.—Annual Church business meeting reports, increased attendance; Lord's Day School doing good work; 118 scholars, 24 teachers, 14 senior scholars immersed during the year. Later—13 more additions.

* * * * *

GLASGOW DISTRICT CONFERENCE...At the 81st Conference of city Churches, reports were very encouraging, additions to Churches being more numerous than usual. A new site had been acquired for another meeting-house in the city.

* * * * *

Two additions are reported to the Church at Chorley, one at Bentley, two at Cwinaman, South Wales; one at Twynholm, London; nine at Whiteinch, Glasgow.

Later.—Two baptisms at Moseley Road, Birmingham; two at Bed-

lington, eight by baptism and relation at Burslem, ten at Melbourne Town, London; seven at Nuncargate, and congregation at Nelson increasing in numbers.

Later.—Birmingham District Annual Conference, reports 15 immersions for the year; the North-Eastern Division Conference, 52 immersions; Doncaster, one addition; Blackpool, two additions, meetings bright, hopeful, good progress and a great ingathering looked for.

Dundee reports seven additions, with excellent prospects of "more fruit."

Eastwood (Notts) reports that the good work continues, large and attentive gatherings, one immersion, and bright hopes for greater increase.

Ingleton reports one immersion, Twynholm, London, one! Nettleton, two, and Nottingham, (Gordon Road) four.

North Staffs District Half-Yearly Conference of Sunday School workers, reports the three schools in the district in a healthy and flourishing condition, with 24 additions of scholars to the Churches, and prospects of more in-gatherings in the early future.

Burnley reports one addition; Blackburn, (Anvil Street) four baptized; East Ardsley, three; Shawlands, Glasgow, three; Newcastle, (Stacs) four; and Lake Street, Nottingham, one addition.

The Nottingham District Annual Conference, held April 5th, at Gordon Road, reports:—Present membership in the District, 1653; total addition during the year, 76, including 59 by immersion. Total losses, by death and otherwise, 106. The general outlook in the District Churches was considered very promising.

Southern Division Annual Conference, reports increases of membership in about one-half the Churches in the District, with reports and prospects encouraging.

Cowdenheath reports nine added and well attended meetings. Coplaw Street, Glasgow, reports two baptized and received into the church; Merthyr Tydfil reports two restored and three baptized, and brighter outlook all around; Middlesborough, reports three confessions and immersions; Nelson, 17 additions in the 17 months.

Barnet reports two immersions; Henreitta Street, Glasgow, three more additions, and Setston, one addition.

* * * * *

Bro. Hebert reports Revival at Jennings, Louisiana, among the French Acadians, with 25 baptisms first week.

Netherfield—six additions May 9th.

Birmingham (Great Francis St.) 2 additions.

Saltney, Cheshire—12 confessions, 3 restorations, under the labors of Bro. Pollard.

J. C. Hammond reports 6 additions at Aspatria.

W. Smith, at Dundee—2 confessions.

G. Bailey, at Burslem, 14 Baptisms, 3 restorations; Newcastle—9 baptisms; Tunstall—3 baptisms.

W. Wixley, in South Wales—8 additions at Aberdeen, and 3 at Merthyr.

R. W. Black, at Brighton—7 additions.

B. C. Goodpasture and E. Gaston Collins—8 additions in a 15 days' meeting at Livingston, Tenn.

ACKNOWLEDGMENTS.

Church Directory, Little Current	\$ 1.00
For H. A. Rogers:—	
By College Hill Church, West Gore	10.00
For Christian Monthly Review, per Mrs. O. E. Tallman—	
Mrs. Geo. E. Eller	.50
Mrs. Chauncey V. Moote	.50
Mrs. E. C. Snure	.50
Mrs. H. W. Hensbury	.50
Mrs. C. B. Hanynes	.50
Mrs. Curtis High	.50
Mrs. Henry Burtch	.50
Mrs. O. E. Tallman	.50
E. Gaston Collins	1.00
Hants Wholesalers	6.00
A. F. Summerscales	2.00
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Jas, Brownridge	.75
Emma Wardell	.75
Augusta Field	.75
S. Whitfield	1.00

CHURCH DIRECTORY--Continued from page 2.

JORDAN, ONT.—Church meets on Lord's Day, at 10 a. m., for Bible School. At 11 a. m., for Worship. O. E. Tallman, Evangelist.

CLACHAN, ONT.—Church meets at 2 p. m., on Lord's Day, for Bible Study. 3 p. m., for preaching and worship. S. Whitfield, Evangelist.

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

BEAMSVILLE, ONT.—Church meets on Lord's Day at 10 a. m. for Bible Study. At 11 a. m. for worship. At 7 p. m. for preaching. Wednesday at 8 p. m., Bible Study. L. J. Keffer, Minister.

NEAFORD, 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 Thesalon.—Bible Class Lord's day at 1.30 p. m. Preaching and Breaking Bread at 2.30 p. m. T. W. Bailey, Evangelist.

MCRORIE, SASK.—Church meets in Monmawala School-house at 3 p. m. each Lord's day. J. G. Cleveland, Sec.-Treas.

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