

Christian Monthly Review

WEST GORE, N. S., CANADA.

VOL. V.

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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. 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. Vanceise, every Lord's Day at 11 a. m., for worship.

FOREST, ONT.—Church meets in private house on Lord's Day, at 2.30 p. m., for preaching and worship.

ST. CATHERINES, ONT.—Church meets on Lord's Day at 10 a. m., for Bible School. At 11 a. m. for worship. At 7 p. m. for preaching. Wednesday at 8 p. m., Bible Study.

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

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

At 7 p. m.—Preaching.

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

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

Everyone is invited. H. A. Rogers, Evangelist.

JURA, ONT.—Church meets on Lord's Day at 10.30 a. m., for preaching and worship.

WYOMING, ONT.—Worship at 10 a. m., each Lord's Day at the home of H. M. Evans. Travelling brethren welcome.

MONTREAL, QUE.—Church meets in Y. W. C. A. Rooms, 2094 Park Ave., Montreal. Secretary, P. L. Pratley, 469 Clarke Ave., Westmount, Que. Phone 6200.

Lord's Day—10 a. m., Bible School; 11 a. m., Breaking of Bread and worship. Gospel preaching 7 p. m., first Lord's Day of each month (present arrangement.)

WEST GORE, N. S.—Church meets for worship and edification at 10.30 a. m. Bible Study and Worship at 7.30 p. m. D. McDougall, Elder. W. H. Burgess, Clerk.

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

CARMAN, MAN.—Church meets on Lord's Day at 10 a. m. for Bible School. At 11 a. m. for worship. At 7 p. m. for Gospel preaching. Wednesday 8 p. m., Bible Study.

BATTEAU, ONT.—Church meets at the home of Edwin Fisher each Lord's Day at 11 a. m., in the name of Jesus, for worship.

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

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Christian Monthly Review.

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

No. 8.

THE TALLY.

It isn't the job we intended to do,
Or the labor we've just begun,
That puts us right on the ledger sheet;
It's the work we have really done.

Our credit is built upon things we do,
Our debit on things we shirk,
The man who totals the biggest plus
Is the man who completes his work.

Good intentions do not pay bills;
It's easy enough to plan.
To wish is the play of an office boy;
To do is the job of a man.

EDITORIAL

AUTHORITY.

We call attention to an article headed "The Bridge of Truth," by the Right Reverend F. M. DuVernet, Archbishop of Caledonia, which appeared March 27th, in the Montreal Daily Star, and to the subjoined very able reply and fitting correction administered by our Brother P. L. Pratley, of Westmount, Que.

This clerical infidel scoffs at the principle of authority and sneers at the thought of believing anything because the Bible says so. Hear this: "The principles of bare authority unsupported by human reason is not sufficient for a vast number of thinking men and women in this age of intelligence." We admit that there is a large number of just this kind of men and women, some of them clad in clerical garb, for whom God's authority unsupported by human reason is not sufficient. We find this class of fools several times described in the New Testament. "When they knew God, they glorified him not as God, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools," (Rom. 1:21,22.) Jude also, as well as Peter, have given us warning of these latter day mockers—yes, mockers at God's authority; whose mouths speak great swelling words of vanity, and denying the only Lord God, and our Lord Jesus Christ. There can be no more effectual denial of God, or of the Lord Jesus Christ than to deny the sufficiency of his authority. Nor have Thomas Paine or Robert Ingersoll ever uttered more foolish and blasphemous heresy, than that the authority of God's word is not sufficient, unless it should happen to win the support of human reason. The authority of God is thus treated as unacceptable, insufficient, useless, until propped up by the support of human reason. Thus is human reason exalted above the wisdom and authority of God. Human reason was not consulted, when God the Father delegated to His Son "All authority in Heaven and on earth," and "Made this same Jesus both Lord and Christ."

Human reason was not invoked when, as Lord and Christ, with all authority in Heaven and earth, He said to his ambassadors, "Go

ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." His doctrine had astonished the people, because he had not sought the support of human reason, or catered to the wisdom of men, but "taught them as one having authority, and not as the scribes."

Nor was the support of human reason solicited, when the commandment was issued, to "do all things whatsoever we do, in word or deed, in the name (by the authority) of the Lord Jesus." God's authority is absolute, inexorable, sufficient and final.

The province and limit of human reason is to discern and understand the authoritative utterances of God. God's "bare" authority, unsupported by human reason, was not regarded as sufficient, in the case of this Right Reverend Archbishop's prototype, and he asked: "Who is the Lord, that I should obey his voice "

Brother Pratley has rendered a valuable service in the defense of the absolute and sufficient authority of God, as made known to us in the revelation of His will.

OUR ASSOCIATE EDITORS.

PRAYER, GOD'S PROMISES AND SPIRITUAL PROVIDENCE. NO. 11.

H. M. EVANS.

So many are "christians" only nominally. Very few live that consecrated life in Christ, and fully realize the absolute importance of that "holy * * * manner of living" to which the Apostle Peter draws our attention (I Peter, 1:13-16). The climb to that "holy place" at the peak of Jehovah's "holy hill" (Ps., 24:3,4.) requires too much *hand cleaning* and *heart purifying* and *polishing* to ever become a popular pastime for the majority of professed christians.

The true child of God who, step by step, climbs and finally reaches the peak of this hill top of holiness "without which no man shall see

the Lord" (Heb., 12: 7-14), prays because he knows that he is complying with the conditions upon which Jehovah has made His promises. He faithfully performs his part of the contract and therefore relies implicitly upon Jehovah's faithfulness and is never disappointed.

There is a vast difference between the true child of God just referred to, and the individual who claims inspiration, or revelation from heaven direct. The first is only a devoted disciple of the Christ looking for the blessings of heaven as promised in the Sacred Oracles ("once for all delivered") in answer to 'the prayer of faith.' The second is a stubborn, selfwilled egotist pure and simple. The former is characterized by Enoch, Noah, Abraham, Moses, Daniel, Shadrech, Mechach, Abednego, Ezekiel, and John on Patmos. These men were of the "Great Faith" class. Few people, if any, have ever reached the peak of that "holy hill" upon which they stood and received the blessings which they did. The individual who through reading, study, prayer and faithful "continuance in well-doing" seeks to do the "will of the Lord," keeps His commandments and do the things that are pleasing in His sight" and has thereby increased his faith to the point where he can and does pray "the prayer of faith" for God's promised blessings will expect them, and get them too, just as certain as God sits upon the throne of the Universe.

There are many Cains, Balaams and Korahs, even today, who, through their presumption, selfwill, egotism, stubbornness, or even carelessness and negligence, fail of God's special blessings. God is not mocked. In this life we usually get what we work for and look for. This is no less true in the spiritual life. Because I have been careless and failed to increase my faith and climb to the hill peak of Jehovah's Holy Place and have therefore missed God's special blessings is no reason why I should deny that God in His special providence has blessed my brother who has passed me in the climb, reached the peak and obtained the blessings.

Even among the elders of our Churches there are tobacco users, booze-guzzlers, race track gamblers there are also those who would condemn and ex-communicate the above class, but are nevertheless selfish, covetous, miserly, who seldom read or study, and pray less often. They have never tried to increase their faith. They are too careless and worldly to ever try to migrate from the valley of Worldly selfishness to the peak of Jehovah's "holy hill." These men, who do even profess to be christians, are often the ones who deny that God exercises His special providential care over His faithful child who can pray the

"prayer of faith" for the daily loaf, or even reach the pinnacle where the "prayer of faith shall save the sick." The Christian life is a continual pull against the stream of worldliness, selfishness and contemptible carelessness, indifference and negligence, sports, theatre-going, the ball room, the card party, the euchre table, entertainment and entertaining, is sapping the life out of the Church of Christ, for which he died. It is decreasing the faith of the professed christian instead of increasing it, and damning thousands of souls daily. No wonder the Lord took miracle working power out of human hands. An apostate church is no fit receptacle for God's greater blessings. Of course, "Spiritual Gifts" are not necessary to the salvation of the soul now, and it is a blessing that they are not. But thank God His providential care is still over His people in guiding, protecting them and conferring His special blessings upon the one who can and does pray the "prayer of faith" in reality and not simply "say prayers."

The writer can truthfully say that he has experienced God's providence in his own family. Yes, we can "see" the Divine hand in many instances, even bordering on what might be called the miraculous. Yea, we can say that we have "seen," "felt" and really *know* that God's special providence has been and is still with us. We are even praying for and expecting still greater blessings in the way of deliverance from affliction, and even if our expectations are not fully realized in the way we are looking for, we trust that we shall never be presumptuous enough to say that God's special providence has been withdrawn from His people. If our expectations are not realized the fault is ours, not God's. May God's will always be done on earth as it is in heaven, and it would be if people were not so willing to follow the devil's lead through life. Satan is a real personal enemy, (not just "an influence") and must be fought to a finish with the most dogged persistence and "sticktoitiveness," or our lives will remain forever under his control. Only those who undertake to meet him in mortal combat will fully realize what a gigantic and formidable foe he really is. He was vanquished more than once by the "Captain of our Salvation," and only those who obey His orders, fully equipped for the fight, can ever expect to come off "more than conquerors."

No man can pray the "prayer of faith" who does not know God's will concerning prayer and the conditions of its acceptance. No man knows God's will on this matter who does not study the Sacred Oracles relating to the question. Brother, did you ever, honestly and truly pray the "prayer of faith?" Was not your prayer rather a "prayer of doubt?"

Peter prayed, "Lord bid me come to thee on the water," and then, instead of "looking unto Jesus," he looked at the "wind" and white caps, and of course he failed. The disciples of Christ, even with miracle-working power delegated to them failed to cure the epileptic boy. "Why?" Your "little faith" said Jesus.

The faithful and devoted christian can and may look for *great things* in answer to prayer, but the request for *great things* must be presented in "great faith," but only promised blessings can be asked for in "great faith," and even then only when the petitioner has complied with all the conditions. The faith we need is that faith that rises with the occasion. Tempest may gather, winds may blow, waves may lash, demons may oppose, but the man of faith "fixes his gaze upon Jesus," prays the "prayer of faith" for the promised blessing and it comes.

The heart and life of the petitioner must be in tune with the heart and life of the Great Giver of all good. No two instruments can play in harmony unless they are tuned to the same key. Those who expect God's blessings in answer to their prayer must tune their hearts and lives to heaven's music. There must be perfect symphony in order to be receptive of God's greater blessings. To get that heart and life into harmony with the music of heaven will require many hard, honest and earnest efforts and the most frequent and persistent knee drill.

Come "with boldness unto the throne of grace," says the sacred writer (Heb., 4:16), but how can I, when my heart condemns me? How can I ask God for His promised blessings when I lack that "boldness" of which a condemned heart robs me (1 Jhn., 3:19-22)? Tune your heart and life to heaven's music, brother. "Keep His Commandments and do the things that are pleasing in His sight" (1 Jno. 3:21,22.) Failure upon our part to fulfil the conditions releases Jehovah from all obligations to fulfil His promises. We forfeit all right to His conditionally proffered blessings, when we fail upon one side of the contract. The petitioner who fails to receive an answer to his prayer must look into his own heart and life for the cause of the failure. If God forsakes you, you can rest assured that you have forsaken Him first.

Take down that dusty Bible. Read and study its pages daily. Weave those Sacred truths and principles into your heart and life, so that with a justified heart you may come with that "boldness" to the "throne of grace," where "help in time of need" is guaranteed by Him whose promises never fail.

"O for a faith that will not shrink,
Though pressed by every foe;

That will not tremble on the brink
Of any earthly woe.

A faith that shines more bright and clear,
When tempests rage without;
That when in danger knows no fear;
In darkness feels no doubt."

Wyoming, Ont.

CHURCH HISTORY, NO. 3.

OATH OF KNIGHTS OF COLUMBUS.

The following form of obligation reprinted from the Congressional Record, of the Sixty-second Congress, Third Session, for Saturday, February 15, 1913:

I,, now in the presents of Almighty God, the blessed Virgin Mary, the blessed St. John the Baptist, the holy apostles, St. Peter and St. Paul, and all the Saints, sacred host of Heaven, and to you my ghostly Father, the superior general of the Society of Jesus, founded by St. Ignatius Loyola, in the pontification of Paul the 3rd, and continued to the present, do by the womb of the Virgin, the matrix of God, and the rod of Jesus Christ, declare and swear that His Holiness, the Pope, is Christ's viceregent and is the true head of the Catholic or Universal Church throughout the earth; and that by virtue of the keys of binding and loosing given His Holiness by our Saviour Jesus Christ, he has power to depose heretical kings, princes, states, commonwealths and governments that they may be safely destroyed. Therefore to the utmost of my power, I will defend this doctrine and His Holiness' rights and custom against all usurpers of the heretical or Protestant authority whatever, especially the Lutheran Church of Germany, Holland, Denmark, Sweden and Norway, and the now pretended authority and churches of England and Scotland, and the branches of the same now established in Ireland and on the continent of America and elsewhere, and all adherents in regard that they may be usurped and heretical opposing the sacred Mother Church of Rome.

"I do now denounce and disown any allegiance as due to any heret-

ical king, prince or state, named Protestant or Liberals or obedience to any of their laws, magistrates or officers.

"I do further declare that I will help assist and advise all or any of His Holiness' agents, in any place where I should be, in Switzerland, Germany, England, Ireland or America, or in any other kingdom or territory I shall come to, and do my utmost to extirpate the heretical Protestant or Masonic Doctrine and to destroy all their pretended powers, legal or otherwise.

"I do further promise and declare that, notwithstanding I am dispensed with to assume any religion heretical for the propagation of the Mother Church's interest; to keep secret and private all her agents counsels from time to time, as they are entrusted to me, and not divulge, directly or indirectly, by word, writing or circumstances whatever, but to execute all that should be proposed, given in charge, or discovered unto me, by my Ghostly Father, or any of this sacred order.

"I do further promise and declare that I will have no option or will of my own or any mental reservation whatever, even as corpse or cadaver (*perinde ac cadaver*), but will unhesitatingly obey each and every command that I may receive from any superiors in the militia of the Pope and of Jesus Christ.

"That I will go to any part of the world whithersoever I may be sent, to the frozen regions of the North, to the burning sands of the deserts of Africa, to the jungles of India, to the centers of civilization of Europe, or to the wild haunts of the barbarous savages of America without murmuring or repining, and will be submissive in all things whatsoever is communicated to me.

"I do further promise and declare that I will, when opportunity presents, make and wage relentless war, secretly and openly, against all heretics, Protestants and Masons, as I am directed to do, to extirpate them from the face of the whole earth and that I will spare neither age, sex or condition, and that I will burn, hang, waste, boil, flag, strangle and bury alive these infamous heretics, rip up the stomachs and wombs of the women and crush their infants' heads against the walls, in order to annihilate their execrable race. That when the same cannot be done openly, I will secretly use the poisonous cup, the strangulation cord, the steel of the poinard, or the leaden bullet, regardless of the honor, rank dignity or authority of the persons, whatsoever be their condition in life, either public or private, as I at any time may be directed so to do by any agent of the Pope, or Superior of the Brotherhood of the Holy Father of the Society of Jesus.

"In confirmation of which I hereby dedicate my life, soul and all corporal powers, and with the dagger which I now receive will inscribe my name, written in my own blood, in testimony thereof; and should I prove false or weaken in my determination may my brethren and fellow soldiers of the militia of the Pope, cut off my hands and feet, and my throat from ear to ear, my belly opened and sulphur burned therein with all the punishment that can be inflicted upon me on earth and my soul shall be tortured by demons in eternal hell forever.

"That I will always vote for a Knight of Columbus in preference to a Protestant—especially a Mason, and that I will leave my party so to do; that if two Catholics are on the ticket I will satisfy myself which is the better supporter of the Mother Church and vote accordingly.

"That I will not deal with or employ a Protestant if in my power to deal with or employ a Catholic. That I will place Catholic girls in Protestant families, that a weekly report may be made of the inner movements of the heretics.

"That I will provide myself with arms and ammunition that I may be in readiness when the word is passed, or I am commanded to defend the Church either as an individual or with the militia of the Pope.

"All of which I, ———, do swear by the blessed Trinity and the blessed Sacrament which I am to receive, to perform and on my part to keep this oath.

"In testimony thereof, I take this holy and blessed Sacrament of the Eucharist and witness the same further with my name written with the point of this dagger, dipped in my own blood, and seal, in the face of this Holy Sacrament.

"Signature ———"

One of K of C. passwords is "The Pope is King."

What more is necessary to convince the Protestant people of this country of the necessity of curtailing any further encroachments of Catholic influence in this country than the canons, encyclicals, declarations and oaths of Catholics herein set forth?

History has fully acquainted us with the diabolical inhuman butcheries, tortures and damnable deeds of the Roman Catholic Hier-

archy, wherever it has held sway, especially the countries wherein the Pope has been recognized as the Supreme Power.

Their murderous inquisitions and diabolisms have been chiefly expended upon Christians, who though accepting Christ as the Messiah, decline to recognize the Pope as the viceregent of God and to submit themselves to the exactions and pagan superstitions of Romanism. But the most disreputable of its most accursed and unpardonable sins, is the record of its infamous persecution and prostitution of women, thousands of whom they inveigle into their dens and forcibly make prisoners in their convents, monasteries, nunneries and House of Good Shepherd. Through the advantages taken by the priests in the Confessional Box, thousands of young women and girls are seduced, and wives of men are debauched. It is obvious that priests through information imparted to them in the Confessional by those making their confessions, and laying bare their most private troubles and revealing the most sacred secrets of family relationship, makes it an easy matter for those toe-kissing, lecherous priests to obtain such advantages over these poor deluded women as to place them completely in their power and to make them servile to their every extortionate demand, whether it be their virtue or a money tribute. Yes, it has been declared by thousands of women, that it was through the Confessional that they were led into paths leading to ruin and degradation. And it is through the information thus obtained by priests that thousands of young women are coerced and driven into the Houses of Good Shepherd, and through them into those other hell-holes called monasteries and convents. It is estimated that there are now more than 70,000 women confined in these despicable prisons in the U. S. A., many against their will, and in Canada there are hundreds of them, and yet there seems to be no law in either governments that will admit of any inspection of these prisons by either city, county or Provincial or State officials, or to investigate and learn what is going on in those damnable steel-barred, rock-walled, priestly houses of assignation and female slave pens. And yet it is known that these infernal infernos or church penitentiaries are being recruited every year through the false blandishments of priests, the proselyting of Catholic teachers in the public schools and by Catholic and Protestant judges, who are wont to commit many of the girls brought before

them to those gate-ways of hell, the so-called Houses of the Good Shepherd. And these judges do this, in utter defiance of right, and without any authority of law, since it is a fact that these Catholic institutions are not recognized as State prisons by the law of any State in the U. S. A. or any Province in the Dominion.

In these Good Shepherd Houses, presided over by "bull-necked," sensuous wolves in sheeps clothing, Protestant girls are debauched and made to serve at laundry work, and be the servants of Catholic girls and the kept mistresses of the priests in those places.

Not only are Protestant girls confined in these Houses of the Good Shepherd required to work like slaves, doing the drudgery of the laundries and serving the more favored Catholic girls, but they are often shut up in dark dungeons, starved, beaten, burned and subjected to such other tortures and personal indignities as cannot be told in print.

This is the Catholic Church and her doctrines. The Roman Church is as detrimental to Freedom and civilization as the Huns ever dare to be, yet we sleep.

J. L. HINES.

UNITY OF THE SPIRIT.

J. MADISON WRIGHT.

Endeavoring to keep the unity of the Spirit in the bond of peace, Eph. 4:3.

Unity in the family makes the influence of that family strong for good and for happiness to each member of the family and for all who come within the circle of its influence.

Unity in the government makes the nation strong and prosperous and peaceful.

Unity in the church has the same benign influence spiritually that unity has in the home and nation. In a temporal way it works for good, for peace, for prosperity.

So when the Spirit through the Apostles was trying to impress upon Christians the most essential things in the religion of God, the Church of Christ, He says, endeavour to keep the unity of the spirit.

The unity of the Spirit has God as over all, Christ as Saviour and head of the Church of God, Church of Christ, and the Holy Spirit as Comforter and guide by the law of life, the New Testament.

The unity of the Spirit, then, is for each member to follow the things written by the Spirit through the apostles in the New Testament. All who believe and do what is written there are keeping the unity of the Spirit. To go beyond what is written in the New Testament, is to transgress, abide not in the doctrine of Christ as given by the Spirit, and instead of keeping the unity of the spirit, introduce division in the body of Christ, and to depart from God. And calls this evil. 2nd John 8-11.

To take part gospel and part something else not named as part of the gospel is to not keep the unity of the Spirit. God says His curse rests on such as do this. Gal. 1:6-9.

To not do as the gospel requires is sin, and taking away a part of what constitutes the unity of the spirit. God says who does this has his part taken out of the book of life and the holy city. Jos. 4:17; Rev. 22:19.

In view of this the Saviour prayed and the apostles taught that Christians all be one. John 17:20,21; 1 Cor. 1:10—Speak the same things. To speak the same things they must all speak what the Bible says, and speaking and action must end where the Bible ends. Only in this way can we keep the unity of the Spirit. And at this point has been man's failure through all ages. The Bible gives man's history from creation down to the close of the first century, A. D. J. L. Hines in Christian Monthly Review, May 1920, pp. 11-18, shows this had been true of man since A. D. 100. He says, "In contrast with the simplicity of the New Testament Church, the first we wish to notice is the Roman Catholic Church. "From this church and the causes that brought about this church all other churches whose doctrines conflict with the New Testament were established." During the life time of the apostles the different congregations were independent of each other, and elders were appointed by the church. There were no Synods, Councils, Conventions, Associations or Conferences composed of delegates from different congregations constituting an ecclesiastic Legislative Body." "Toward the close of the second century we find the first trace of Synods and Councils. Dele-

gates from different churches were called together to settle disputes and these meetings soon partook of the nature of legislative bodies and were called Synods by the Greeks and Councils by the Latins."

These councils, of which we find not the smallest trace before the middle of this (second) century, changed the whole face of the church and gave it a new form."

In an article printed in the Bible Student a few years ago, Madison Wright, quoted at some length from history statements showing that all legislative bodies of all churches began as simple, social gatherings of the members of the different congregations for social and beneficial conferences. These through the centuries developed into legislative bodies.

The history of the disciples of Christ teach in the strongest way the same lesson. In the days of Campbell and Stone the congregations in sections and states had mass meetings, yearly meetings of which members from various congregations met for social or co-operative purposes. From these meetings developed the district, state and national conventions, and societies, that those who were trying to maintain New Testament simplicity and unity of the spirit have fought so hard against, claiming it was progression beyond the New Testament, and a forward movement beyond what is written therein. Discord instead of the bonds of peace, division instead of unity, speaking conflicting things instead of speaking the same things, disgrace and failure instead of honor and success, has been the result.

The long, hard, discouraging, sometimes single handed fight against sectarianism and progressionism naturally begat a desire to see, get acquainted with, encourage and council with each other. So the church is claiming to be loyal to the New Testament in Great Britain and Australia began the repetition of the history of sectarianism and progressionism in members from the various churches meeting together at some given place yearly for sociability and counsel. And the churches of Canada and the United States are copying the English co-operative methods.

On pages 6, 7, 27 and 24, 25, of Christian Monthly Review, I see the English departure from New Testament simplicity and the Unity of the Spirit copied by the churches of British Columbia and Ontario. This is the first discordant note sounded in the harmonious strain of

the Christian Monthly Review I have heard, and with a sad heart I call attention to it. Since Dec. 3, 1896, I have tried to teach the New Testament and get Churches in Ontario to walk and work in harmony with it. When Cunningham was introducing the Canadian Co-operation and came to me at St. Catharines and tried to get me to attend the convention, called June meeting at Rosedona, I told him I could not find such work in the New Testament, and until I could I must stand by what was written. And those who gave money to buy the church property at St. Catharines insisted that a deed be made to the property that would exclude all such work from that house. Those who condemned and disfellowshipped Cunningham and the Canadian Co-operative as progressive and disloyal to the New Testament have now introduced the English Co-operation methods which are as foreign to the New Testament as progressionism or as Cunningham's Canadian Co-operation. Who will be a fellow-worker with God, maintaining God's way on earth? Who will work to realize the Saviour's prayer that all be one, speaking as the oracles of God speak? Who will endeavour to maintain the Unity of the Spirit in the bond of peace, pressing on the New Testament way, walking by the same rule, minding the same thing, followers together of the apostles, doing what we learn, receive, hear and see in them?

"Blessed is he that that readeth and they that hear the words of this prophesy and keep those things which are written therein, for the time is at hand." Rev. 1:3.

All who keep the unity of the Spirit as revealed in His word are doing God's work on earth as God wants it done, and will reach the end on earth God wants them to reach. Who can wish for more. All who keep the unity of the Spirit are laying the only foundation for the peace of God on earth and in heaven and working good will among men. What can be more blessed?

All who keep the unity of the Spirit are with God and Christ, angels and all pure spirits of all climes and ages forever. Who will give up all else to keep the unity of the Spirit.

EVANGELIST ROGERS SCRIPTURALLY MAKES CLEAR THAT TO BE "IN CHRIST" IS TO BE "IN HIS CHURCH."

(By H. A. ROGERS, EVANGELIST, 1555 GARNET STREET.)

Article Number 6.

LAW OF MOSES ENDED AT THE CROSS.

In former articles we have learned conclusively from Scripture that the Cross of Christ stands as the centre of time, in that from the beginning man was pointed unto the Cross, and unto the end man is pointed back to the Cross. That the law of Moses, with all its rites, ordinances and ceremonies, ceased as mandates of God, when the Crucified said, "It is finished."

KINGDOM OPENED ON PENTECOST.

We further learned that from John the Baptist unto the Cross all who preached (Christ, the Twelve and the Seventy) prophetically taught that a kingdom was about to be set up, and "Church" is used synonymously, and that the Church opened by Peter, organised and built by Christ, had its beginning on the day of Pentecost, recorded in Acts second chapter.

NEW COVENANT USHERED IN.

We also further learned that Pentecost was the beginning of the "New Covenant of Grace," Second Testament, Second Will and of the Gospel of a Crucified Saviour.

WHAT IS THE GOSPEL.

The Gospel of Christ rests upon the facts that Jesus died, was buried and arose again (1st Cor. 15:1-4), which, all must concede, could not be preached before the same took place. In other words, the story of a Crucified Saviour could not be preached until He was crucified. Hence, Christ did not preach the Gospel of Himself unto a lost human being.

COVENANT MEMBERSHIP.

In order to be a child of God, one must be "in covenant with Him," a subject of Christ's Kingdom, a member of Christ's Body or Church.

Christ gave Himself up for His Church (Eph. 5:25), died for it.

The Corinthians are addressed as "the Church of God" (what is Christ's is God's, 1st Cor. 3:23), and in the same letter the Corinthians are said to be "the Body of Christ" (1st Cor. 12:23-27). Therefore, to be in the Church is to be in the Body of Christ. This is undeniable.

The Lord purchased the Church with His own blood (Acts 20:28). (The rendering of the Revised Version is "Church of the Lord" instead of "Church of God." Christ is Lord of the New Covenant (Acts 2:36), Christ died upon the Cross; not God.)

THE CHURCH METAPHORICALLY.

The Church is metaphorically spoken of as a "fold of sheep" (John 10:27). "Household of God" (Eph. 2:19). "Army of Sons" (Heb. 2:10). "Wife of Christ" (Rom. 7:4). (Rev. 19:6-9), all of which are synonymous with Body of Christ. Therefore, to be a Christian (Christ's own), is to be a part of His wife, a member of His body, church, household, family and a sheep of His fold.

IN CHRIST

I wish to call particular attention to the preposition "in" in the following: "In" Christ we have redemption (Eph. 1:7). Being justified freely by His grace through the redemption that is "in" Christ Jesus (Rom. 3:24). In Christ we are made nigh (Eph. 2:13). In Christ we are reconciled (Eph. 2:16.)

In these and numerous other instances which might be cited, "in" is invariably used in the sense of space, place, condition or station.

QUESTIONS.

Now, I wish to ask a few questions. Can one be in Christ and out at the same time? Impossible. Can one be in Christ and not in His body at the same time? Tell me how. Can one be in Christ's body and out of His Church at the same time? Preposterous isn't it. Can one be a follower of Christ and not one of His sheep? Can one be married to Christ and not be in covenant with Him? When you married your husband, did you make the vows? Did you enter into covenant with him? Does one become a covenanter before he enters into a bond of union with Christ and God? Has not Christ, the

bridegroom, builded the house, church or fold, and invited (proposed to) all mankind to come in and enjoy His blessing, care, protection through life, and an entrance into the celestial city of God at last?

COMMON PRACTICE.

Can one be redeemed and not be in Christ? "In" Christ we have redemption (Col. 1:14.)

Can one be saved and not be in Christ's Church? Did you ever hear preachers say that a person could be saved and not in any church? Such is quite a common practice. Is it not strange that a human being with such facts in God's Word staring him could teach such?

Do not thousands in our country believe that so long as they live a good life they need not enter the Church of our Saviour?

If one committed only one sin, how can he get forgiveness without coming into Christ? As it is in Christ, redemption takes place, not out of Christ.

There are many teachings in our land (Christian as it is called) which God is not the author of. "In" Christ all spiritual blessings are (Eph. 1:3). Is forgiveness of sins not a spiritual blessing?

I trust that you now see the force of in, and how it designates space, place, position or station.

IMPORTANT MATTER.

The very important question now would seem to be, how do I get into Christ, His body, church, or kingdom. Christ said that it could be entered only by a spiritual birth (John 3:3). He surely knew, as He is the Head over all things to the church (Eph. 1:22.)

Our next study will be the scriptural birth, initiation or induction into the church, body or kingdom, which is to be in Christ.

THE BRIDGE OF TRUTH.

(BY RIGHT REVEREND F. H. DU VERNET, ARCHBISHOP.)

The principle of the cantilever bridge may be applied with good effect not only to a material structure to span some Niagara gorge, but also to a mental structure to bridge the chasm between the finite and the infinite.

Taking our stand on the left bank of the river, we watch the construction. There is, first, the work of excavating to get a firm foundation as far out in the river as possible. Then there is the massive concrete pier erected on this foundation. Then the steel fabric pivoted on this pier with one end securely anchored to the shore, and the other stretching into the air midway across the chasm. *It seems to lead nowhere but into space.* Presently there comes from the right side of the river a steel structure which exactly fits the part which has been projected into space from the left side of the river. The two interlock, each helping to support the other, and the bridge is complete.

In trying to span the chasm between the finite and the infinite it is best for us to begin on the human side. We must first dig deep to get a firm foundation. *Let us begin with what we can prove to be true in our personal experience.* This we shall find out not so much through metaphysical reasoning *as through studying the working of the human mind and the developing of human society.* Through the scientific observation of repeated experiments we arrive at a practical certainty regarding the laws of the human mind and the principles of social life. Here we have a mental structure built upon *the firm foundation of experienced fact*; but, as we follow in the direction indicated by these principles and laws of human personality and human society, they seem to lead us out of ourselves to something beyond ourselves. All great psychologists frankly admit this tendency of the human mind to externalize and objectify inward feelings and desires; but they stop here, for this is as far as the human side will take us. We are left, as it were, suspended in mid-air. Presently, from the Divine side, there come moral and religious truths which seem to exactly fit in with the higher thoughts and deeper desires which have been projected from the human side. The marvellous interlocking of these two parts, the human and the divine, the mental and the spiritual, gives us the bridge which spans the chasm between the finite and the infinite.

There are some religious enthusiasts who want to stake everything upon the principle of authority—"Believe this because the Church says so," or "Believe this because the Bible says so." If this principle of authority is sufficient for them, let them rejoice in it. We have no wish to shake their simple faith, but let them not be so fool-

ish as to think that they can convert the world to their way of thinking, either by declamation of dogma or by denunciation of criticism.

The principle of bare authority unsupported by human reason is not sufficient for a vast number of thinking men and women in this age of intelligence. The laws of the human mind are the laws of God, and by following up in the direction these laws lead us we can best appreciate the Divine truths which correspond to our human needs.

No words can express how much Christianity will gain by this rehabilitation of religious faith through the psychological approach. Many are now crossing by this bridge. (Whitter)

F. H. DU VERNET.

MORMONISM, ALIAS "LATTER-DAY SAINTS," NO. 1.

By R. B. NEAL.

David Whitmer says: "We asked Joseph how it was that he had received a revelation from the Lord for some of his brethren to go to Toronto and sell the copyright of the "Book of Mormon" and the brethren had utterly failed in their undertaking."

The "we" represented John Whitmer, Jacob Whitmer, Hiram Page, and Oliver Cowdery, as well as David Whitmer.

The prophet's "back was against the wall." He had to front the question and answer it. His reputation as a prophet was at stake. Joseph admitted he "did not know how it was." So he "inquired of the Lord about it, and, behold, the following revelation came through the stone: "Some revelations are of God; some revelations are of man; and some revelations are of the devil."

"This was a jump out of the frying pan into the fire." 'Twas bad enough to profess a revelation from God to sell the manuscript of the only book that had "the fullness of the gospel" and upon which the salvation of the world depended, from his viewpoint, in a public market, and the prophet was more than willing for it to be sold for "considerable money;" but it was worse to put such words on the lips of God as a revelation to explain the fiasco.

Under what head must the Toronto "revelation" be put? It

was not of God; yet Joseph got it in the same way he did his other revelations. Was it of the devil? I think not. His Satanic Majesty would have worked against his interests had the copyright been sold and the book, perhaps, never published, or, if published, would simply have been as a book of fiction. Then the revelation must have been of man, and that man Joseph Smith, and the motive money—"considerable money."

I would regard it a privilege and a pleasure to go through the "Book of Commandments" with a seer, or an elder, and have him put a proper tag on the many revelations (?) Joseph had. The last was a "makeshift" and of man, and that man Joseph Smith. The devil is not a "revelator;" man is not. Neither can be. Hence, it was a fake revelation that he put on God to satisfy his grieved brethren. Did he satisfy them? He did not, Whitmer being judge.

I have a note from Dr. A. B. Morris, of Valdosta, Ga., which I think wise to insert here:

"Joseph Smith is the mainspring of the Mormon watch. I am sorry that the people of Carthage, Ill., lost their heads and shot him. He would have soon killed Mormonism with his licentiousness and thievery. But killed, he became a martyr, and that is the chief secret of the perpetuity of their fake system of religion—the foundation upon which the whole superstructure rests. The effort of every anti-Mormon worker should be concentrated against the foundation. Destroy it, and the superstructure will tumble into ruin."

He is right. With Smith revealed in his true colors, as a man and as a prophet, there is no foundation for any other conclusion than that the "system was conceived in sin, born of iniquity, and perpetuated through fraud and deceit."

Was Joseph Smith a prophet? The fact established that he was not cuts the taproot of the tree of Mormonism, and it withers and dies too dead to even send out "suckers" from the stump.

HOME AND FOREIGN NEWS.

Regina, Sask.,

July 19, 1920.

For the C. M. R.:

The writer closed a twelve days meeting with the Mazenod, (Sask.) Church last night. There were five baptisms and much seed sown.

The Church was very much strengthened and awakened to its duty. Plans are made for having a series of meetings in the fall, if they can secure a preacher.

There was much pleasure in meeting with the Mazenod Church. They are good-hearted and generous, and although they have not been as alert and active in endeavoring to spread the Gospel as they should have been perhaps, yet, they willingly received admonition to do such, and made new resolutions to that end. The Church meets at 11 a. m. and 7 p. m. in Sutton School-house. Bro. R. J. Neal, who has considerable of ability to speak, who recently came from the Church of England, is assisting by way of speaking on Sunday evenings.

P. S.—I have been from home since the 28th of May. I take the train for there to-morrow to spend one week. My plan is to hold a series of meetings in Weyburn, Sask., soon, a city where we have never held a meeting. This will mean considerable expense, who will help us to bear it?

H. A. R.

* * * * *

Little Current, Ontario,

July 26, 1920.

Mr. D. McDougall,

West Gore, N. S.

Dear Bro. McDougall:—

We have been well pleased with the conduct and work of Bro. C. W. Petch, who began a series of special Gospel Meetings with the Church here on July 4th, closing July 20th.

He was discreet in conduct and conversation, displayed a ready

knowledge of God's Word, and much wisdom in the way he presented his well-prepared discourses.

We hoped for greater interest and better attendance, with the exception of the last two nights, which showed a decided increase for Monday and Tuesday nights.

One young man confessed his faith in Christ and was baptized July 18th. Bro. Petch also spoke the funeral discourse of a mother in Little Current, and also of Bro. L. Vancise, on Barrie Island. He did his part well in catching fish for our table and hoeing in our gardens. In every way, publicly and privately, he gave good sound teaching and example to saint and sinner. We hope to have him with us again.

We invited brethren to come from other parts of the great Manitoulin and from Thessalon, to be with us the first Lord's Day in July, to have a good time together in a good way. Most of those who had autos at their disposal were here. We had a good day, good preaching, and a good basket dinner on our lawn. Bro. A. E. Firth, who had just closed a meeting at Ice Lake, spoke in the morning; Bro. C. W. Petch, in the afternoon, and Bro. T. W. Bailey, at night.

Yours in the Lord,

H. L. RICHARDSON.

* * * * *

Church of Christ,

McRorie, Sask.,

July 10, 1920.

Mr. D. McDougall, Editor C. M. R.,

Dear Brother in Christ:—

The Church here at McRorie has just finished a two weeks' meeting. Bro. Rogers of Carman, Man., having charge of them, during which ten were baptized into Christ and one reclaimed making a total membership here now of thirty-six. The Brethren here have been greatly strengthened and are desirous of continuing the work to the utmost of their ability. We really need an evangelist here permanently and the brethren are trying to get some one to come this fall.

Brother Rogers has held four meetings here now and we expect to have him with us again before harvest for a week.

Brother Rogers is an able speaker and a large part of his success as an evangelist is due to the visiting that he does and also to the question box which is well patronized. The Adventists are very strong here and they try hard to discredit the truth, Bro. Rogers has invited them at different times to defend their doctrine either in public or private, but they will not accept the offer.

Wish the C. M. R. every success, from your Brother in Christ

J. G. CLEVELAND,
Box 6, McRorie, Sask.

NEW MISSIONARIES FOR SOUTH AFRICA.

The Church at Harper, Kansas, will send Bro. W. N. Short and wife to the South African field at once. They propose to pay \$500.00 passage expense and \$25.00 a month in maintenance, asking others to share in the work. This makes six new missionaries, almost simultaneously for South Africa.

Calgary, June 24, 1920.

Address Secretary,
W. W. Scott, 441 Edward St., N. E.
To the Editor,
Christian Monthly Review,
West Gore, N. S.

PERSONAL.

Dear Brother:—

For approximately the last fifteen years this church has had at heart the thorough evangelization of the great north west, that is to say, the three large prairie provinces of Canada, namely Alberta, Saskatchewan and Manitoba, also the coast province British Columbia, and the northern portion of the United States.

When we consider how vast is this expanse of territory; how large and quickly increasing its population; how few and small the congregations of Christians faithful to New Testament teaching; and the central situation of this city, affording great convenience for evangelical efforts throughout the whole of this region, we are impressed exceedingly by the opportunities that surround us, and we are fired with an enthusiasm and ambition to win this great field for Christ; still this city of some seventy thousand souls seems to demand that we concentrate our efforts right here rather than dissipate them in an attempt to reach the many cities, towns and villages around us

Other loyal churches in this region, as well as we, have been doing their best to reach the people; but viewing the situation today, we are deeply dissatisfied with it, for it is perfectly obvious that our efforts must be multiplied if we are to accomplish any great and permanent results. Not so much that our efforts have lacked energy, but rather that the task has proven so much beyond our strength.

We realize that while the years have been slipping away many thousands of souls have passed into eternity without having the pure primitive Gospel presented to them. We therefore feel that we cannot dare to further face the future without sending out an urgent appeal to the faithful churches of Christ throughout the whole continent to assist us in every Scriptural manner to spread the Truth, to sow Seeds in these fields that are indeed "white unto harvest."

Recently published statistics show that in this corner of the Lord's vineyard there are large areas that are never visited by even a sectarian preacher; that families are giving their whole time and attention to the things of this world, and that in consequence children are growing up to maturity without even hearing the name of God except in blasphemy.

While we do not wish to appear boastful, we must also be careful not to give the false impression that we have done but little. Indeed we are very thankful for what we have by the Lord's help managed to accomplish in the face of adverse circumstances toward keeping "The Glorious Banner waving" and the resultant salvation of souls.

We do urge however, that more must be done; and we are confident that much more will be done when our brethren in various parts of America learn of the need and opportunities of this region. Doubtless there are many able brethren who are eager to do missionary work in the great cause of Christ, but who do not care to go abroad or to learn a foreign language, and who would recognize this as the opportunity they have been seeking, when it has been brought to their attention, provided arrangements could be made for their support. Undoubtedly also there are many brethren who are blessed with sufficient of this world's goods to be able to gratify their longing to help in just such a cause as this.

Of course much can be accomplished by the distribution of free literature, and by devoted brethren settling in various parts and speaking to their neighbors; and quite a lot of good work has been done and still is being done through such methods. Still, it is perhaps superfluous to say, the great need is for zealous men, faithful men, mighty in the scriptures, who are willing and physically able to, if necessary, stand a certain amount of hardship in order to preach the Word. Naturally those who are enabled to devote their whole time and talents to the work can reach many more people and reach them oftener than can those who must earn their own living.

Those who undertake this work should especially be good visitors; they should therefore possess considerable refinement of manner

so as to be welcome in the best households; but should also be prepared to mix with the coarse element without being ostentatiously superior. But above all, it is desirable that they should be men whose life is hid with Christ in God.

Our reason for addressing you personally on this subject is that we desire to enlist your personal and continual active sympathy in this work; leaving you to deal with the matter in your paper promptly and persistently in such a manner as seems, according to your own discretion, most probable to produce results.

Thanking you in anticipation and assuring you of our eagerness to furnish any further information you may desire in this connection, also of our whole hearted co-operation in prayer and perseverance for the extension of Christ's kingdom and the hastening of His return,

We are Sincerely
Your Brethren in the Master's Service,
The Church of Christ in Calgary,
Per W. W. SCOTT, Secretary.

While the above communication is marked "Personal", we notice that we are left to deal with the matter in our paper in such manner as seems, according to our own discretion, most probable to produce results." According to our own discretion, one of the first and best things to be done, is to give this communication the widest possible publicity, that the brethren may be alert to recognize and seize their opportunities.—Ed.

* * * * *

—The Annual Convention of the Society people (otherwise called digressives) we understand, is by invitation, to be held in August with the Church at the Grove, West Gore, N. S. The loyal Brotherhood will take notice that this is not the College Hill Church, but the party from whom fellowship was withdrawn for persistent disorder, by the loyal brethren, later known as the College Hill Church.

* * * * *

Mazenod, Sask.,
July 8, 1920.

For the Christian Monthly:—

We closed our meeting at McRorie, Sask., on Sunday, July 4th. The results of the thirteen days meeting were—ten baptized, one reclaimed and much seed sown, and many hearts caused to consider life more seriously.

The most of the preaching was concerning the lives of the Church members, and I rejoice to be able to say that it was received with eagerness. The church is in fine condition to carry on the good work, but it would add very much if they had the assistance of a good evangelist for a year or so. An effectual door is opened for a grand work in McRorie County.

On the 6th inst., I drove through very much mud and water en route to this place.

There has been a Church here for a few years. This is my first visit to this place. There are many here called members of the Church. I have not been here two days yet, but from what I can see and learn there is very much need of applying the Apostle's John's writing to the Church at Ephesus.

We began a meeting here last night. The most of the members moved in here from N. S. and have not had much preaching since coming, save what they did themselves, and have seemingly grown into a lukewarm condition.

I may not be permitted to stay here for more than a few days, but verily I think that an extended meeting is much needed, and would bring glorious results.

As nearly as I can learn there are about thirty-five members, and many people of other faiths attend their meeting occasionally.

It would take one or two weeks preaching to the church to get up a welding heat.

McRorie would like to co-operate with Mazenold and keep an Evangelist half time at each place, but "where is the man?"

Brethren, we need to make some move to educate more young men to proclaim Jesus Christ to the last of earth.

H. A. ROGERS.

* * * * *

June 29, 1920.

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

Dear Bro. McDougall—

Yesterday morning we had the pleasure of baptizing the mother of a family nearly all grown-up. She has shown great interest in our regular services, including Bible classes and Prayer Meetings, for a long time, and we are confident that she will be faithful, though she is the only member of the Body in her home.

She has long been a friend to any in distress that she could possibly help, and has shown kindness to us many times.

We expect to have brethren from other parts of the Manitoulin for an all-day meeting (with basket dinner) when Bro. C. W. Petch begins here next Lord's Day. (D. V.)

Yours in Christ,

H. L. RICHARDSON.

* * * * *

—Selkirk, Ont., June 28.—I came here by way of Newcomers-town, Ohio, where I spoke Wednesday and Thursday nights to large and responsive audiences. I was pleased with their enthusiasm and good singing. The meeting starts here with a fairly good interest. One young man was baptized last night after meeting. We hope for others. In hope and prayer.

THAD S. HUTSON.

ACKNOWLEDGMENTS.

For H. A. Rogers—

By College Hill Church of Christ at West Gore \$10.00

For Christian Monthly Review:—

A. T. Purcell	\$ 1.00
D. J. Yake	1.00
E. J. Purcell	2.00
Mrs. W. H. Stewart	1.00
John A. Spiece	1.00
John D. MacLeod	1.00
Henry Cox	1.00
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Alex Fisher	.75
Mrs. Wm. Gilchrist	.75
Mrs. Ed. Collins	.75
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F. Lovell	1.50
E. Miller	1.00
F. W. Elliott	.75
J. Lawrence son	1.50
D. Stewart	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.

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.

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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