

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

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

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

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

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

At 7 p. m.—Preaching.

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

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

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

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

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

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

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

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

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

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

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

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

[Continued on Page 29.]

Christian Monthly Review.

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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, September, 1920.

No. 9.

FRIENDSHIP.

Have you a friend, one true, strong friend,
Whose heart beats ever warm;
Whose hand on yours holds fast its grip;
However fierce life's storm;
Whose smile makes sunshine brighter seem;
Whose laugh disperses care;
Whose cheery confidence assures
A refuge from despair?

Have you a friend—one old, tried friend,
Whom time the more endears
To memory's inward vision,
With the passing of the years?
Whose kindness is as constant
As the light of God's own day;
Whose thoughts are with you, though himself
Is half a world away,

If such a friend you have in truth,
Then are you rich indeed;
Although of things men count as wealth,
You seem in sorest need;
And richer still in treasure that
Increases to life's end,
If unto you some brother man
Can prove that perfect friend.

THE BRIDGE AND THE BUILDER.

The Editor, Montreal Daily Star.

Sir,—The present writer was much interested in the editorial article of today's Star under the title "The Bridge of Truth," particularly in the illustrative use made of the cantilver bridge, but would, with your permission, like to point out a line of thought not at all coincident with that deduced by the contributor, Mr. F. H. de Verner, though suggested by his picture.

The illustration is a grand one, indeed, but surely is mishandled when used to discredit a belief in the principle of authority. The contributor referred to the structure on the left, or human side of the river, being built on the working of the human mind and the development of human society, stretching out in some direction or other, to be met in mid-air by an accommodating structure from the other side. What a doctrine of accident and chance!

As a bridge engineer of some experience the present writer would offer just two remarks in connection with this illustration, the building of a cantilever bridge.

Firstly, if there be one thing more necessary than any other to such an undertaking it is the existence and activity of a master mind, the responsible engineer working with intelligence, on the basis of positive authoritative knowledge of the conditions on both sides of the gorge; note this—both sides. This mind, endued from the very inception of the idea, with wisdom and power sufficient for the task conceives and draws the plans with due regard to present and future conditions and demands, determines alignment and direction and settles all essential features and dimensions.

Secondly, during the construction on the left bank the builders must follow exactly the authorized instructions, the alignment must be

as laid down in the plans, the anchorage must be of the stipulated capacity and the pier must rest on the prescribed foundation.

From these two axioms it is evident that competent authority is essential, and that deviation from authorized plan invites disaster. One has only to imagine the consequences of attempting to build from the left shore, without positive knowledge of the length of span, the direction to take, the capacity to support, the dimensions necessary to ensure connection, all of which are essential features of the other half. One can further visualize the result, were the plans discarded though known, and a new direction chosen, or insufficient capacity allowed for its foundation and superstructure.

The illustration is indeed wonderful in its completeness. According to its teaching there is but one way to successfully build from our side, and that is the way of authority, the way of revelation. The illustration is apt. Religion is a bridge, the bridge that ties, unites or establishes relationship between the human and the Divine, man and his God. But as with a bridge where conditions on both sides must be previously known to the designer, so with religion, the needs and the intentions of both parties to the covenant must be available and where the one Party is superior in wisdom, knowledge and power, the revelation of His will becomes authority.

Our Christian belief is that through Jesus Christ, the will of the Almighty is made known. Hence the authority of Christ, hence the absolutism of His claims, hence the positiveness of His promises, hence the definiteness of His plan.

We cannot afford to build the structure of our hopes on the shifting sands of human opinion, with our anchorage in human theories and philosophies, with a direction or alignment to suit ephemeral human whims or with dimensions and capacity dictated by imperfect human knowledge. We need to build ourselves up on our most holy faith, looking unto Jesus, the author and finisher, the Engineer and contractor if you will, who has provided an authorized plan, plain and positive, sufficient and certain, based upon a complete knowledge of both shores. This is our simple faith. It has been derided before. It will be derided again, but for us who believe it is the power of God that overcometh the world.

P. L. PRATLEY.

OUR ASSOCIATE EDITORS.

PARAGRAPHS, POINTED, PITHY AND PRACTICAL.

BY H. M. EVANS.

Have you, dear reader, through faith in and obedience to a crucified, risen and exalted Redeemer, become a child of God. (Mark 16: 16; John 35; Acts 2:38)? If not, how can you call Him YOUR Father.

* * * * *

As a child of God, do you meet with His family in His home, upon His day, to partake of that spiritual meal and learn of Him that you may receive strength and encouragement to "resist the devil" and fight life's battles during the week (Matt. 26: 26-28; Acts 20:7; 1 Cor. 11:23-26; Heb. 10:19-25; 1 Peter 4:17,18)?

* * * * *

Perhaps you are spending your money at the theatre, the "movies" and many other places of worldly amusements. How about the Lord's work? Do you consider it fair that Christ, the Apostles and your brethren should make all the sacrifice in the great work of soul saving? Are you selfish? Remember the parable of the "Rich Fool" (Luke 12:13-48.)

* * * * *

Have the emblems of the broken body and shed blood of your Redeemer no attractions for you? Would you rather lie in bed an hour longer in the morning, betake yourself to the beach, the park, go visiting, or seek pleasure belonging to the world elsewhere? If so, how can you expect Him to answer your prayers in the day of trouble? How about your daily life, walk and conversation? Does it become a child of God? Does your life "show forth the excellencies of Him who called you" (1 Peter 2:9)? If you are not striving to please Him in "all things", don't think that He is duty bound to answer you immediately when you call upon Him. If you expect God to fulfil His promises to you, then remember that you have your part of the contract to attend to.

* * * * *

No one can come "boldly" to the "throne of grace" to ask favors of Him who sits thereon, who is not striving to keep His command-

ments and do the things that are pleasing in His sight" (Heb. 4:16; 1 John 3:18-22). The lack of "boldness" manifests a heart that condemns us and with that feeling of condemnation we cannot pray "the prayer of faith." It is "the prayer of faith" that brings results. If results do not come put a "tracer" in search for the trouble and he will most surely find it in your own heart and life.

* * * * *

Every one has a right to his "opinion" as long as that "opinion" does not stand between himself and faith, and so long as that "opinion" is not expressed in words to influence others, or set forth in an example that may lead others into doubtful, or erroneous paths. "Opinion" even at its best is only the product of human brains, the mere "Wisdom of Men" which is but simple "foolishness" in the sight of God. To "walk by faith" is our Lord's instructions, and faith comes by the word of God. God's testimony produces faith, true faith produces obedience and "Obedience is better than sacrifice." Faith in and obedience to God spells "safety first" and always.

* * * * *

We doubt the sincerity of the professed motives of the professed christian who voluntarily enlists as a soldier, goes to drill camp and to war under the pretext of love and loyalty to king, country and his fellow man. He who manifests his love in this way either lacks spiritual knowledge of the subject of love, or loves God least. When Jehovah desires to chastise earthly governments and human kings and their subjects He is able to secure all the soldiers he needs for such work from among the citizens of "this world" without any interference upon the part of His spiritual soldiers of His spiritual kingdom. "IF" Christ's kingdom were of this world "THEN" would His servants fight (John 18:36.) The Anthesis of this is: His kingdom is NOT of this world, therefore His servants should NOT fight.

The christian is called upon to engage in a different warfare—"the fight of faith" (1 Tim. 6:12; 2 Cor. 10:3-3), and to don a spiritual armour and spiritual weapons (Eph. 6:10-20). The christian who really and truly loves his king, country and fellow man will use his talents to the fullest extent to spread the gospel which is the power of God to make a PEACE-MAKER out of a FIGHTER. "Love your enemies," said Jesus. Think of the christian running his bayonet through his enemy because he loves him. Such christianity. Bosh! The principles of Christ's government are decidedly opposed to carnal warfare upon the part of His followers, and teaches the christian to suffer wrong rather than fight.

During the great world war the Germans could, upon different occasions, easily have broken through the Allied lines of defence had they

known how thin and weak those lines were, but God was in that awful fight and the "Angel of Mons" may not have been wholly a myth. Right must prevail and did prevail in that case. Numbers arrayed against God counts for nothing when He draws His sword. The christian need not worry himself about numbers on either side. "Mind your own business" would be a good motto for the christian to adopt, and that "business" is a spiritual fight, not a carnal one. God saved Israel scores of times with numbers strongly against them. He can and will do it again if the christian trusts Him, but "trust" does not mean that you, my brother, should nose into the fight when you are told to keep out of it. It takes the faith and confidence of an Elijah to see the horses and chariots of the Lord lined up against the enemies of His people. See 2 Kings 6:14-23.

* * * * *

Satan is the great usurper, and in that sense is the "prince of this world" (John 14:30) He made his boasting claim of ownership even in the presence of Jesus Himself (Matt, 4:7-9). He is also the "prince of the power of the air, the spirit that rules in the children of disobedience (Eph. 2:2.) This world is the great battle field of the two great powers—God and the Devil. The christian warfare is an aggressive one and therefore the battle must be fought in the enemy's usurped territory, for there is no "no-mans land" in this field. The man who joins the Lord's army to strut around in the christian uniform, live in ease and escape the great fight, is simply living in a "fools paradise." There are too many who have just donned "the livery of heaven" to serve the devil, in mere and sheer hypocrites. Such sham "soldiers of the cross" are driving thousands from the recruiting office and causing desertions of thousands who would, under the proper influence, be valiant and loyal soldiers. The day of trial by court martial will come some day and Jesus the Great Field Marshal will sit upon the judge's bench. In that day, God pity the hypocritical traitor, the slacker and deserter. Think of and consider your condition, your example, your influence and your future, you hypocrites before it is too late.

* * * * *

Not many of us have a central word, a fixed aim, or object to hold our lives steady. Like prices in a panic we fluctuate, cheerful today, depressed tomorrow. We seem to live in perpetual spiritual oscillation and confusion. From the manger cradle in Bethlehem, through the carpenter shop at Nazareth, the years of silent life, down to His baptism in the Jordan, through the temptation in the wilderness, through all the wicked scoffs, jeers and persecutions of Scribes and Pharisees, through the mock trial, His death upon the cross of Calvary, through the cold clammy prison house of the dead, but triumphant resurrection, thence out to Mount Olivet and from its summit, accompanied by a con-

voy of angels, Jesus was only going to the Father. Thirty-three years over a rough and stony pathway strewn with thorns and briars and without a home, or a place to lay His head, Jesus looked upon as being the necessary highway to the Father. How many of us look upon the trials, troubles and afflictions of this life as Jesus did. Jesus "endured the cross and despised the shame," but the seat at the right hand of the throne of God was His reward (Heb. 12:1-3.)

The voyage of life has many storms, but there is the mansion home of the Father for us across the sea. The old ship is sea-worthy, her chart and compass are absolutely correct, The billows may roll, but no treacherous reef can wreck her for her Pilot knows every danger spot and will land her safely.
Wyoming, Ont.

THE BOOK OF ROMANS, NO. 12.

S. WHITFIELD.

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in, and so all Israel shall be saved; as it is written, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins." (Rom. 11:25-27.)

It has been understood from these verses that there are certain periods of the world in which God will accept the Gentiles and certain other periods in which He will accept the Jews.

This chapter teaches that when many of the Jews rejected God that it was favourable for the Gentiles to accept Him. The Jews had said that they would all be saved and the Gentiles must all be lost; but since so many of the Jews must be lost because of their sins; and it was made plain to the Gentiles that they could be saved, of course, all of this would have a good effect on the Gentiles, and would lead some of them to Christ.

If white people would say and teach for years that they would all be saved and all colored people will be lost, then it would turn out that many of the white people will be lost, and also made plain to colored people that they were subjects of salvation, would not such things lead some colored people to the Lord?

This chapter also teaches that when the Jews saw the Gentiles coming to the Lord, it provoked the Jews to come—some of them. This

is easily understood, but none of these things teach that God has certain days for the Jews and certain other days for the Gentiles.

"For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now is the accepted time; behold, now is the day of salvation." (2 Cor. 6:2,) "Wherefore (as the Holy Ghost saith, today if ye will hear his voice." (Heb. 3:7.)

These verses give the teaching of the Bible on the question as to when God will accept people. When people are ready to come to Him he will always receive them. There has never been a day since man sinned that God would not accept any person—Jew or Gentile, if that person would come in the proper way. God is always ready, willing, and anxious to save souls. "And the Spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:16:)

Some are saying that the day of the Gentiles is past, or nearly so, and the day of the Jews has come, or soon will. They say that the Jews are coming back to Jerusalem; and some go so far as to say that Jesus is going to come and rule over them as their king. All such talk is theory and speculation. The Word of God does not teach such things. God once promised to make of the Jews a great nation and bless them; but as a nation they marred in His hands; went down through rebellion against God; and were destroyed as a nation. They will be saved as individuals in believing on Christ and doing His will; but will never be saved as a nation,

"And so all Israel shall be saved." (Rom. 11:26.) Some conclude from this that all the Jews will be saved.

"For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them; he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. Wherefore, it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers." (Deut. 7:6-12.)

The Jews concluded that they would all be saved, and all others must be lost; many concluded later that a part of the human family was born to be saved and the rest born to be lost; and some are concluding yet that all the Jews will be saved.

God's promises to the Jews were conditional. If they would comply with the conditions, then they would receive the blessings; but if they did not, then they would be cursed. God never promised anything more than this to any people. The above scripture teaches this as plain as anything could be. So there is no need of any one making such a serious blunder, and those who make it now are without excuse.

"If by any means I may provoke to emulation them which are my flesh, and might save some of them." (Rom. 11:14,)

Paul was here speaking of the Jews, and this verse shows that even Paul did not expect all the Jews to be saved. He expected some of them to be saved, and this is all we can expect of any people, anywhere, or at any time.

But what does Paul mean by this expression: "and so all Israel shall be saved." "Israel" is used in the Word of God to mean the Jewish people, and also to mean spiritual Israel. If we say that it means all the Jews here, then we make a statement that is out of harmony with the plain teaching of the Word of God. This will not do. Then it means spiritual Israel. Spiritual Israel is made up of the true followers of God—honest and faithful Jews and Gentiles. This chapter shows that Paul means spiritual Israel.

OUR CONTRIBUTORS' DEPT.

THE TRANSFIGURATION.

And suddenly when they had looked round about they saw no man any more, save Jesus only. (Mark 1:8.) How natural it is for us to have our thoughts on the things of this life. Like Martha, we are cumbered about much serving. It would be far better for us if like Mary, we would come more often to Christ and have Jesus only in our thoughts. Had he not come as a teacher of this ignorant and benighted world, what should we have ever known that is worth the knowing. The same remark applies to the apostles, our teachers, under the New Testament dispensation. The great office of them all is to bear witness

to Christ, hear ye him. How important a testimony is this to the whole of the New Testament revelation. Let us then learn to read and listen to every word of Christ, as if the testimony of the Father, Hear ye him were still sounding in our ears. When he has said without me ye can do nothing; when he promises eternal life to those who believe on his name. Let us not forget the voice which said, Hear ye Him.

It is much to be lamented that the Saviour is so little known to many, yet are not utter strangers to him. Our acquaintance with him increases with the consciousness of our great need of him. The more we become acquainted with him the more we will see the need of Jesus only.

There are people who make vows and good resolutions and soon break them as easily as they were made, trusting wholly in themselves instead of going to their Heavenly Father for help. The solemnity and grandeur of the transfiguration scene reached its height at the moment when the bright cloud overshadowed our Lord with Moses and Elias. Up to that moment the disciples had felt happy on the holy Mount, but no sooner is their Lord and Master under whose wing they had hitherto felt secure enveloped in the cloud and the voice from the excellent glory sounded from it, than their comfort is instantly at an end, and their joy is changed into fear. They fall on their faces and are sore afraid. It is no wonder that such a sight should over-power them with amazement and terror. The three disciples fell to the ground as dead and could not venture to lift up their eyes as long as they felt the immediate presence of the eternal. And Jesus came and touched them and said: Arise and be not afraid. No sooner had Jesus touched the terrified disciples and spoken to them these encouraging words than they are immediately delivered out of all their fears, and peace again takes possession of their hearts. "And when they had lifted up their eyes," relates the evangelists, "they saw no man save Jesus only."

Moses and Elias have returned to their Heavenly abode, the Divine lustre which beaming forth from the Lord of Glory enlightened the darkness of the night has withdrawn itself, and it becomes again on the Mount as it had been before dark and solitary, and when the disciples had lifted up their eyes, they saw no man save Jesus only, oh how desirable it is to have our distracting thoughts so banished and subdued as to see Jesus only.

May we learn then to look away from ourselves entirely, and to stand fast in the Lord. Divest ourselves of all anxious care about the future, for that is safe in his hands, while we look to Jesus only.

West Gore.

A. B.

THE SPIRIT.

There is a great deal of talk about the Holy Spirit, and if one could believe all we hear and all that he is supposed to do for people, one could not but wonder what kind of apparition it was. There are all sorts of things said and done that the Spirit gets credit for, that he (I was going to say) would be ashamed of, one man shouts and falls down and kicks, another will cry, another laugh, etc.. One will say the Spirit speaks through him, and all will be lost who are not followers of him. No. 2 will say the Spirit speaks through him and that all, (including No. 1) are lost if they follow not him, and so on to the end of the chapter.

I verily believe if people had the right idea about the Spirit it would do more in bringing people in the Church than any one thing. In Rom. 8:14 we read "for as many as are led by the Spirit of God, these are the Sons of God." It is necessary then to be led by the Spirit. But how does the Spirit lead? Paul says in Tim. 4:1 "the Spirit says or speaketh expressly." We see by this when the Spirit wanted to teach Paul he used words. Now let us turn and read Acts 7:51,52 "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit; as your fathers did so do ye." Which of the prophets did not your fathers persecute? and they killed them that showed before of the coming of the Righteous One; of whom ye have become the betrayers and murderers" The fathers rejected the Spirit when he spoke to them through the prophets, the people rejected the Spirit when they refused to hear Stephen, that is, they refused to be led by the Spirit and so could not be Sons of God; now as God is no respecter of persons, he will act the same way with us and as he used words in teaching people in bible times he will do the same to-day.

Let us now turn to John 16:13: "Howbeit when he the Spirit of truth is come he shall guide you into all the truth; for he shall not speak from Himself; but what things soever He shall hear, these shall He speak; and He shall declare unto you the things that are to come." The Spirit did come to the Apostles and they spoke the words of the Spirit, and if we are led by those teachers we are led by the Spirit, and therefore are "Sons of God," but if we refuse to hear the words of the Apostles we reject the Spirit and cannot be Sons of God, and we will miss all the good things that God has in that place he is preparing for His Sons.

T. W. BAILEY.

THE PRAGUE CONGRESS AND THE PAPACY.

That is indeed a powerful article by J. L. Hines on the pretensions of the Papacy under "Church History No. 2." It is to be hoped it will serve to stiffen the Protestantism of many whose tolerance and charity toward the individual Romanist too often leads to indifference regarding the iniquitous and anti-christian system of which they are the dupes. If one's outlook were limited to this province of Quebec, despair might almost reign, but the signs and activities from other lands cheer us in the conviction that the tyranny will be broken and Babylon will fall. In this connection I thought I would draw your editorial attention to the fact that in Europe today the position, power, and policy of the Vatican is being somewhat frankly discussed. The new republics and the League of Nations have all discovered that religious liberty must be established and protected, Rome, to the contrary, notwithstanding, and I have before me an announcement from Bohemia from which I will translate a few sentences. It is a programme and advertisement of a "Congress of Free Thought" to be held in Praha (Prague) Sept. 5-9, 1920.

"The Congress has a triple purpose. First, in celebrating the 500th Anniversary of the martyrdom of John Huss, the great Czeck reformer, the Congress will draw attention to the abominable role played by the Roman Church in always battling against all efforts toward the freeing of human thought. Secondly, the Congress will energetically protest against all attempts to foster relations between the civil powers and their eternal enemy the Vatican, which by the guilty aid of certain governments seems to be reasserting its temporal power. Thirdly, the Congress will congratulate the young Czecko-Slovakian Republic working to de-clericalize its institutions and striving to form in central and eastern Europe a firm rampart of fine culture and free democracy. The success of this effort in Czecko-Slovakia cannot help but have a great influence for good on the neighboring states who are also fighting to deliver themselves from the control of the "Church."

The congress is very international in character and contains on its programme the following, among other items: "The Separation of Church and State"; "The De-declericalizing of Education;" "The Protection of Liberty of Conscience in the League of Nations;" and "The Post-War Demoralization of Society."

As it is not likely that our daily press will be permitted to give

much publicity to such a congress, perhaps these few facts would be interesting and encouraging to your other readers. I have personal correspondence from friends in Bohemia which leads me to believe that a great exodus from the Roman Church is taking place—but oh how we wish the simple gospel of Christ could be preached broadcast in these new-born nations.

Let us hope and trust,
Let us WORK and pray,
Let us labour till the Master comes.

P. L. PRATLEY..

SCOTTISH HONESTY.

ANDREW ARCHIBALD.

At one time in the Highlands of Scotland to ask for a receipt or promissory note was considered an insult, and such a thing as a breach of contract was rarely heard of, so strictly did the people regard their honor.

A story is told of a farmer who had been to the lowlands and had there acquired worldly wisdom. After returning to his native place he needed some money and requested a loan from a gentleman in the neighborhood, the latter, Mr. Stewart, complied and counted out the gold, when the farmer immediately wrote a receipt. And what does this mean, cried Mr. Stewart on receiving the slip of paper. That is a receipt sir, binding me to give ye back your gold at the right time, and replied Donald, Binding ye indeed!

Well my man, if ye cannot trust yersel I'm sure I'll na trust ye; such as ye canna hae my gold, and gathering it up he returned it to his desk and locked it up.

But sir, I might die replied the needy Scot, unwilling to surrender his hope of the loan, and perhaps my sons might refuse it, ye, but the bit of paper would compel them. Compel them to sustain their dead Father's honor, cried the indignant celt. They'll need compelling to do right if this is the road ye're leading them! Ye gang go elsewhere for money I tell ye, but you'll find nane about here that'll put more faith in a bit of paper than a neighbor's word of honor and his love of right.

EVANGELIST ROGERS BIBLICALLY SHOWS THAT PENITENT BELIEVERS ENTER CHRIST BY BAPTISM.

(By H. A. ROGERS, EVANGELIST, 1555 GARNET STREET, ARTICLE, No. 7.)

CHRIST EMPOWERED WITH ALL AUTHORITY.

Christ empowered with all authority in heaven and on earth upon leaving His apostles at Bethany to ascend into His majestic seat of exaltation, commanded them to go into all the world and convert the nations.

The Lord commissioned His apostles to go and teach all nations, baptizing them into the name of the Father, Son and Holy Spirit (Mat. 28:18-19).

We have Matthew, Mark and Luke as witnesses as to what was embedded into the commission given by Christ unto His apostles. John says nothing about it; therefore, is not a witness in this connection. We now call Matthew, Mark and Luke and hear what each witness has to say.

Go ye, therefore, and teach all nations, baptising them in (into, revised version) the name of the Father, Son and Holy Spirit (Matt. 28:19). The antecedent of "them" is nations, and the nations are taught nations; therefore, they are to baptize taught persons, not the untaught.

BAPTIZE BELIEVERS.

Next witness: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark 16:15-16). This witness informs us that believers are to be baptized, not unbelievers, not idiots. The first witness said teach and baptize, but did not say what to teach, nor that the teaching should be believed, yet it is implied.

The second witness said the gospel should be preached, and that those who believed it were to be baptized, but neither of the two said anything about repentance or where they were to begin to preach.

Let us have the third witness.. Repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem . . . but tarry ye in the city . . . until ye be clothed (revised version) with power from on high. (Luke 24:46-

49). Isaiah 2:3, foretold that the law of the Lord (Christ) should go forth from Jerusalem.

THE THREE WITNESSES.

Matthew said: "Teach and baptize." Mark said: "Believe and be baptized." Luke said: "Repentance and remission of sins must be preached, first in Jerusalem. We now total up our witnesses and see what the entire commission is. Go ye into all the world and preach the gospel to every creature; he that believes, repents of his sins and is baptized shall be saved.

Note that it does not read baptize and then teach; baptize and then believe, etc. Man may try to garble it to read thus, but I plead with my fellow men to not trifle with God's Word.

FIRST PREACHED IN JERUSALEM.

In Jerusalem (the proper place), on Pentecost, clothed with inspiration of the Holy Spirit (the right power), Peter, who was to open the Kingdom, or Church of Christ, preached the first sermon, converting thousands, which cried out in faith (believing) for conditions of peace or pardon.

The answer of inspiration to those believers was repent ye, and be baptised every one of you in the name of Jesus Christ, for (unto, revised version) remission of sins (Acts 2:38).

The commission said, "Go and teach and baptize them into (revised version) the name. If they were to baptize them into the name, how would they get them in without baptism? For as many of you as have been baptized into Christ have put on Christ (Galatians 3:27).

Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death (Romans 6:3). If we can be in Christ before being baptized in, I ask all logicians, how can we be baptized in after we are in?

In Christ we have redemption through His blood. (Eph 1:7).

NEWS AND CORRESPONDENCE.

Carman, Man.,

July 31, 1920.

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

Dear Brother:—

Since the receipt of your letter some weeks ago, I have been very busy and have tabled your request regarding the subs. for the C. M. R. until the last two weeks, during which time I have seen all the brethren and subscribers here and have secured the renewals of all but two of those who are here.

Miss York and C. G. McPhee have moved. Sister W. Cutting was in Ont. for a visit and has not returned. I have secured two new subs.

I am leaving here next Wednesday, Aug. 4th, for Ludington, Mich., to hold a short meeting for the Summit congregation. Then I will return home.

The church here in the last business meeting, decided to extend to me an invitation to come here and move my family, and take up the work with them here for a term. We do not know whether or not it will be possible for us to make satisfactory arrangements for the care of our home in Ontario, but if we can it is our intention to come.

While here I have had the pleasure of meeting and associating with a number of fine brethren who are ready and willing to spend and be spent for the Master, and feel that some good has resulted from being here.

We have had three baptisms during my stay here and otherwise many have been strengthened. There are many splendid opportunities out in this big western country. There are souls out here who are calling for and will accept salvation, if some churches will only get together and push the preachers out and support them in this work of saving souls. "Throw out the life line."

A week ago last Wednesday, the 21st, we laid to rest the remains of our Sister McGregor. She was the beloved wife of Bro. Malcolm

McGregor. Besides Bro, McGregor there are four daughters and one son in the immediate family left behind, and who greatly mourn because of their loss.

Sister McGregor has been a devout member of Christ's body for about 25 years and will be much missed in the Church as well as in the home. May we all have strength to face all our trials and sorrows through our Saviour.

In Christ,

L. J. KEFFER.

* * * * *

MacRorie, Sask.,

Aug. 11, 1920.

For the C. M. R.:—

I went from Regina to my home on July 20th, returned to Regina and conducted a three days meeting commencing the 1st of Aug. Two men were baptized there..

I began another meeting with the MacRorie Church last Sunday, which may conclude next Sunday. As a result of the last meeting held here a number have come over from the Adventists and united with the church. The glory is God's.

I plan to begin a series of meetings in Weyburn City the week following the 22nd of this month, this will mean expense for hall rent, etc., can you help us bear the load?

H. A. ROGERS.

* * * * *

Newmarket, Ont., R. R., No. 3,

Aug. 9, 1920.

Dear Bro. McDougall:—

After feasting on some good spiritual food and the fellowship of many brethren from different parts of Ontario, at the June meeting at Bathurst St., Toronto, I boarded the train and arrived at Thessalon Tuesday, June 15th, and began preaching in the kirkwood Church House that evening, and continued till June 30th. One young married man and one elderly lady were baptized. Another lady who had been baptized some years ago, expressed her intention to meet with the Church, some others were persuaded, but delayed their obedience till a future time. We pray they may be spared to enjoy the opportunity of fully accepting Christ as their Lord and Redeemer.

There is a good work to be done in that community. Bro. T. W. Bailey is doing his part pretty well, but is somewhat handicapped by

living seven miles from the place of meeting and consequently not being able to hold night services on Lord's days. A good Ford car would greatly assist him in doing the work.

On July 1st I crossed the North Channel to Gore Bay, accompanied by Bro. Bailey, and motored out to Ice Lake where I spoke on Friday evening. We spent two days in the home of that venerable old Brother, Thos. Robertson, who extends a hearty welcome to all his brethren. One of the blessings of this evangelistic work is that we associate with the best people on earth; and their faith in God's word and fellowship are a great help and source of encouragement.

Bro. A. E. Firth of Toronto had been holding meetings at Ice Lake and went to Little Current with us. He preached at Little Current at 11 a. m. on Lord's day, July 4th. I spoke at 3 p. m. and Bro. T. W. Bailey at 8 p. m. This gave our meeting there a very good start off. I continued there until the 21st. One young man was baptized and the meetings closed with a fairly good interest. I certainly enjoyed my stay with Bro. and Sister Richardson. Bro. Richardson is a fine agreeable man to work with. No unreasonable wrangling, no jealousies, no suspicions of the other preacher, marred the pleasure of our labors together. I learned to respect him more as a Christian brother, and I have been much benefitted by being with him in this work. He and his noble wife are sacrificing much for the cause in Little Current. Let all who can encourage them in their work. The cause on the Island needs our support. The work at Little Current and Ice Lake is progressing, but at Barrie Island and Gordon it is about at a standstill. Only one family or two at each place. While at Little Current Bro. Richardson and I motored over 50 miles to Barrie Island and conducted the funeral service of Bro. W. Leonard Vance, who died at the age of 48 years. He had been a member of the Church but one year. His brother Gerge is the only male member left on Barrie Island.

Bro. G. E. Claus of Valdosta, Georgie, conducted a series of meetings with the church at Pine Orchard in June, for over three Lord's days. Bro. Claus did some good preaching. Three young people were baptized during the meeting. One of them being my second son, Donald. One young lady made the confession at Pine Orchard last evening at our regular service and was baptized today.

Yours in His service,

CHAS. W. PETCH.

NOTES FROM WESTERN ONTARIO.

On a recent Lord's Day, we were favored with a visit from Bro. Chas. Watterworth of Beamsville, and he spoke for us at Woodgreen. Bro. Clifford Lumley, also from Beamsville, was with us on Lord's Day and gave us two profitable talks.

A load of us went to Jura one Lord's Day in June, where I spoke twice.

All of the above meetings were profitable and they should help us in our journey to the eternal city.

A young married man (Mr. Paddy) was baptized at Woodgreen one Lord's day afternoon in June. May he prove faithful in his service to the Lord.

It seems harder all the time to get people to meeting, or to get them interested in the great question of eternal life.

We are arranging to have a meeting at Wood green, and are trying to secure a preacher for it.

S. WHITFIELD.

* * * * *

Vancouver, B. C.,

August 15, 1920.

Just a line or two to say that the Vancouver Church had this morning one of the sweetest meetings that it was ever the privilege of the writer to be present at.

The theme of the morning seemed to be "Come unto Me all ye that labor and are heavy laden and I will give you rest," and all seemed to enter into the spirit of the wondrous Saviour's wondrous invitation to the children of men, and we too who have given ourselves into His keeping heard again as we gathered about His Table the sweetness of His loving invitation to "come" and partake of His good things and how lovely is the "rest" from the world and all its fret when we meet with the Master on the first day of the week in loving response to His invitation.

We also had the pleasure of the presence with us of Bro. Graham of Winnipeg, Man., who spoke to us on the "Power and value of prayer."

It was easy to know that Bro. Graham was not unacquainted with a country that lies to the north of the River Tweed, but it was also easy to know that Bro. Graham was an earnest Christian and BELIEVED in the power and the value of prayer.

If only we as a people BELIEVED fully and without doubt or fear in the "power and value of prayer" what a difference it would make to the great Cause, and if only we as individuals "lived in prayer" and attuned our lives to the spirit of prayer, what a different showing the Church of Christ would make in the world.

A. F. S.

* * * * *

Vancouver, B. C.,

At midnight on Saturday, July 3, two of the Vancouver brethren boarded the train for Seattle, Wash., a sleepless two or three hours passed and it "began to dawn toward the first day of the week" more and more sleepless hours passed and seven o'clock saw us rushing through a smoky tunnel at the end of which was Seattle.

Making our way out of the depot we shortly espied a familiar face and soon we greeted Bro. John M. Bruce, now laboring as evangelist in Seattle.

We boarded his car and after many thrills and hairbreadth escapes, for Seattle is indeed a rushing and busy city, we arrived at his home and soon were busy with a welcome breakfast.

Later we proceeded to the meeting house of the Seattle brethren for this Fourth of July was to be a notable day in the history of that Church and a notable day in the history of a co-operation of Churches of Christ in the far far West now nearly a year old.

That meeting house was full. Christ's people had gathered from Tumas, Bellingham, Wenatchee, Vancouver and other points, and following the order of the Seattle Church we had an able address from Bro. Pool of Wenatchee, an able soldier of the Cross, who has been laid aside through sickness for some time past, but he showed little of sickness on July 4th, speaking with the strength and fervour of a strong man which he is "in Christ."

Bro. New of Bellingham, Wash., presided in an impressive manner at the "Table" and after that meeting a picnic lunch was spread in the meeting house and we all enjoyed that informal but delightful meal.

Then preparations were made for the afternoon meeting which consisted first of a business session and we heard reports from representatives of the Churches with which Bro. Bruce has been laboring and upon that the work to a certain extent for the immediate future was projected.

Presently the question was raised, shall we continue? And from that on that meeting was one to be remembered.

The Spirit of God was with us, and the spirit of earnestness and enthusiasm was present too as one after another of the brethren stood up and spoke for the things of Glory, the great things of Eternal Life, the wondrous things of Christ and the glorious position of Christ's people.

If only we could send the thrill and the spirit of that meeting around the world and into every Church of Christ it would stimulate and urge and enthrill to the more prosecution of Christ's Work and the glory of His Cause.

The Churches meet again in Bellingham, Wash., on Sept. 5th, and by the enthusiasm evident from the news as it drifts in to us that meeting will be better even than the Seattle gathering.

Brethren, again we plead for your prayers.

Our work in Vancouver keeps steadily on, the meetings are good and yes—strangers do come in.

Again dear brethren we ask for your prayers for we can ask no better thing than that.

A. F. S.

* * * * *

McRorie, Sask.,

June 29th, 1920.

For the Christian Monthly Review:—

After returning to Regina and holding a ten days meeting two made the good confession and obeyed the Lord. This gave encouragement to the Church there. Others were deeply interested and may come soon.

We began a meeting here last Lord's Day. The interest is good and increasing. Two made the confession last night and are to be baptized today. By appearance others are about ready. Brethren, pray for us and don't forget the work we are doing. Expenses are very high and assistance is coming very slowly. I will send in financial report for the last year soon.

H. A. ROGERS.

—Wishing you every success and abundant prosperity, happiness and good health.

I remain as ever,

Faithfully your co-worker,

H. M. EVANS.

—We have a loyal congregation here, a membership of about one hundred. W. H. Allen is the minister, he has been here about five years, he is liked very much, he lives at 1651 Rosselle St. It might be wise to send him sample copy of the Christian Monthly Review. Will close wishing you every success.

Your Brother in Christ,

Jacksonville, Florida.

Winslow Richardson.

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."

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FOREIGN NEWS.

L. K. Harding reports 21 additions during a meeting at Valdosta, Georgia. Brother G. E. Claus, greatly beloved by the brethren, has labored with this congregation for years.

Bro. Claus, who has been on a visit to Canada, has returned to Valdosta.

Bro. Y. Hiratsuka, native evangelist in Tokio, Japan, reviewing work of last year, reports twenty-two added by obedience to the Church in Tokio. Nine baptisms at Shioda Mura, one hundred miles from Tokio. Also \$2,350 paid on a building lot purchased in Tokio at \$6,500.

* * * * *

The Bible Advocate of England, announces an increase of price to two-pence a single copy from July 2nd. The publishers say, "We earnestly ask our readers to stand by us in this increase; we cannot

afford as a brotherhood to lose our magazine, or let it go out of the brotherhood's hands, or from under their control. The critical times, within and without, through which we are passing, call for loyal and increased support." They also say, "The magazine is being published at considerable financial loss (about \$2,000 a year) and we ask for the hearty co-operation of the brotherhood to maintain, and if possible increase the circulation." Here is the way the Old Country brethren respond to this call. Bible Advocate Subsidy Fund, to June, 1920, \$1,121.00. Hello Canada!

§ § §

REPORTED ADDITIONS.

- W. Pearce, at Birkenhead, Eng.' three immersions.
 T. Croston, at Blackpool, Eng., two additions.
 E. T. T., Brighton (Oxford Street) Eng., eleven additions.
 At Twynholm, London, Eng., June 6th, three confessions.
 R. W. Tilbury at Loughborough, June 5, two baptisms.
 Aspatria reports eight added to the saved under labors of Bro. Hammond.
 Blackburn (Anvil Street), two immersions by G. Maudsley of Southport.
 W. H. C. reports eleven additions by immersion at Bentley, under labors of Bro. F. D. Pollard.
 David Gukie reports five added by immersion at Dundee, Scotland, under labors of Bro. W. Smith. Later—one more addition.
 Four baptisms at Derby, reported by G. T.
 One addition at Burslem, J. M.
 Bro. Philport reports three baptisms at Dudhi, India.
 Bro. Flavil Hall reports 24 baptized during his meeting at Lake Butler, Florida.
 L. S. White reports 123 additions to the congregation for which he ministers at Sherman, Texas, in a three weeks meeting conducted by G. A. Dunn.
 Bro. J. Scott Greer is out from Louisville, Ky., for a long campaign of protracted meetings. Watch for reports.
 C. Bailey reports five baptisms at Newcastle-under-Lyme.
 Four immersions at Wakefield, Eng., under labors of F. D. Pollard.
 Eight hundred and twenty-seven additions are reported by 107 churches in the British Isles since last Annual Meeting.

Morgan H. Carter reports a new Church organized in New York City. Excellent location. Urges readers to send all names and addresses of members they know in New York or suburbs to him at 105 West Sixty-fourth Street.

§ § §

Standford Chambers reports receipts of \$213.50, during the months of June for the French Acadian Mission in Louisiana. Eight baptisms by Bro. Hebert, July 4th.

§ § §

British Isles—Since last report four additions to Church at Anderton St., Birmingham, under labor of R. K. Francis, one at Bentley, one at Henrietta St., Glasgow, four at Ilberton, four at Dumferline, seven at Treharris.

§ § §

Japan—Bro. Fugimore reports four conversions and baptisms at Sawara during April and May, at which a new meeting house will soon be completed.

JAPAN

IMMEDIATE RESULTS.

1920

January:	Takahagi	3 baptisms
February:	kitsu	1 baptisms.
April:	Shioda-mura	3 baptisms.
	Omiya	1 baptisms.
	Otsoka	4 baptisms.
	Okitsu	3 baptisms.
	Zoshigaya	1 baptisms.
May:	Sawara	4 baptisms.
	Kamitomizaka	1 baptisms.
June:	Kamitomizaka	2 baptisms.

§ § §

Annual Meeting—The Annual Meeting of co-operating churches in the British Isles, recently held in Liverpool, reports 773 received into membership by immersion, 600 pounds raised for the completion of a chapel in Siam, with an income for Foreign Missions of over 5,000 pounds, and greatly increased Missionary activity.

The following resolutions were passed unanimously at a Conference held in Mansfield College, Oxford, on January 7th to 9th, 1920,

between some members of the Church of England and the Free Churches.

"We are in entire accord in our common recognition of the fact that the denominations to which we severally belong are equally, as corporate groups, within the one Church of Christ; and that the efficacy of their ministrations is verified in the history of the Church. We believe that all dealings between them should be conducted on the basis of this recognition, which is fundamental to any approach towards the realization of the re-united Church, for which we long and labour and pray."

"We agree that in order to give outward and visible expression to this principle of recognition, the approach should be made along the following lines, as parts of one scheme:—(1) Interchange of pulpits, under due authority. (2) Subject to same authority, mutual admission to the Lord's Table. (3) Acceptance by ministers, serving in any one denomination, who may desire it, of such authorization as shall enable them to minister fully and freely in the Churches of other denominations; it being clearly stated that the purpose of this authorization is as above set forth, and that it is not to be taken as re-ordination, or as repudiation of their previous status as ministers in the Church Catholic of Christ."

PUBLISHER'S DESK.

There does not seem to be much room for ye editor in this month's issue. I am like the old preacher I heard another preacher tell about, who said there were so many speakers to precede him that he had only the opportunity to say "Amen," but he said it was the best speech of the lot.

Well, all right, so long as our space is well filled. And do you notice how steadily and sturdily our editorial team, er—er, some of them, are pulling, at our chariot of Truth? And if there are some exceptions they have probably been pulling at other loads, and have got "out of wind." Perhaps it would be expedient as well as kind to "give them their wind" for awhile, and they might afterward pull better. Meanwhile we might test some of the fine fresh and strong new fellows...who are just prancing for a chance to pull.

You see, our chariot has to be *pulled* over hard places, great

depths of rubbish and mud. So we want, not *some* pullers in our team, but *all* pullers—if we can get them. And the only feasible way of doing that seems to be by testing each individually. We never can tell what one will do till we try him. Our enterprise, though making progress, has not yet got entirely past the experimental stage. Effective appliances, as explosives, are discovered by making experiments. And why may we not need to make experiments with men, in order most effectively to handle the high explosives necessary to shatter Satan's citadel?

Watch out for the Date Stamp this month and next. A number of our subscribers have not yet renewed for this year—nor discontinued. We are not supposed to discontinue to subscribers, nor would it be courteous to do so, till ordered so to do. Orders for discontinuance must be accompanied with payment of arrears to date.

Subscribers who wish to discontinue at the expiration of the time for which they have paid, should notify us before the expiration of that time, and not continue taking the paper for six months or a year without intending to pay for it. People who take religious papers ought to be as honest as other people. Subscribers changing addresses should not fail to promptly notify us. To do otherwise would not be fair treatment.

ACKNOWLEDGMENTS.

For Christian Monthly Review:

D. Hughs.....	\$.75
W. Etough.....	.75
W. Minshall.....	.75
D. Allen.....	.75
Mrs. Curtis.....	.75
Mrs. Loucks.....	.75
W. McKendry.....	.75
Winnipeg Church Ad.....	1.00
Chas. Watterworth.....	1.00
S. Whitfield.....	1.00

D. S. Black.....	\$2.00
John M. Bruce.....	1.00
A. F. Summerscales.....	1.00
A. C. Grindle.....	.75
Robt. Graham.....	.75
M. Golden	.50
Mrs. J. D. Wismer.....	.50
W. W. Scott.....	1.50
Sarah Jordon.....	.70
John Sands.....	.75
John Crown.....	.50
L. E. Huntsman.....	.50
Ada Culp.....	.75
John Sterling.....	.75
Alex. Coon.....	1.00
S. Wardell.....	1.00
Jordan Church Ad.....	2.00
Mrs. O. E. Tallman, bal. on subs.....	2.00
Erma Burgess.....	2.00
Coworker, West Gore.....	11.00

CHURCH DIRECTORY--Continued from page 2.

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

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

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

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

MEAFORD, ONT.—Church meets on Lord's Day at 10 a. m. for Bible Study. At 11 a. m. for Worship; at 11.45 a. m. and 7 p. m. for preaching; Monday 8 p. m. for Bible Study; Wednesday at 8 p. m.,

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

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

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

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

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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H. M. EVAN. Proprietor.

ALL STOCK PEDIGREED AND REGISTERED.

BLACK SIBERIAN HARES, RUFUS RED BELGIANS,
and NEW ZEALAND REDS.

PRICES IN HARMONY WITH FIRST CLASS STOCK.

WYOMING, ONTARIO, CANADA.

DR. LILY JACKSON,

CHIROPRACTIC PHYSICIAN.

NO KNIFE. NO DRUGS.

OFFICE AND RESIDENCE :

21 ROBINSON STREET, - - - SIMCOE, ONTARIO.