

Christian Monthly Review

WEST GORE, N. S., CANADA.

VOL. V.

OCTOBER, 1920

No. 10.

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CHURCH DIRECTORY.

WINNIPEG, MAN.—Church meets at north west corner of Sherbrooke and Sergeant 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. Vancise, every Lord's Day at 11 a. m., for worship.

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

WINES, ONT.—Church

Charge for Directo.

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 meets in Sons of England Hall, 1459 Retallack Street, just north of Dewdney Avenue. The Church meets each Lord's Day at 11 a. m. for worship, and at 7 p. m. for preaching when the Evangelist is not absent. Mrs. Cecil Seed, 1555 Garnet St. Secty. Treas. 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. Pralley, 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.

[Prices as above per Church, one dollar a year.
and on Page 28.]

Christian Monthly Review.

Organ of the Churches of Christ in Canada.

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D. McDOUGALL, Editor and Publisher.

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Vol. V.

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

No. 10.

TO A HARP.

BY ELSIE E. McDOUGALL.

The silvery light of the moon
Shines in o'er the valley fair,
And the restless sigh of the breeze
No longer disturbs the still air.
No sound through the calm evening air
Is heard from the sad whippoorwill;
The linnets have ceased their sweet lay,
And all is silent and still.

But hark! O'er the far distant hills
Sweet silvery notes are ringing;
'Tis some minstrel in yon sunset gray,
To us his glad tidings bringing;
The silvery notes of the harp
Still clearer and sweeter are heard,
Till my soul is o'erwhelmed with delight,
And the strings of my heart are stirred.

O glorious harp, do not cease
Thy heavenly music to-night,
Till all life's troubles and cares
From my heart have taken their flight;
And when from this weary abode
My soul has departed in peace,
Then swept by angelic fingers,
Thy melodies never shall cease.

EDITORIAL

THE GREAT PROBLEM.

What problem? The great problem of evangelising the great un-evangelized territories of our Dominion.

Bro. W. W. Scott, Secretary of the church at Calgary, says, "Recently published statistics showing 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 things of this world, and that in consequence children are growing up to maturity without ever hearing the name of God except in blasphemy. When we consider how vast is the 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 evangelistic efforts throughout the whole of this region, we are impressed exceedingly by the opportunities that surround us, and we are fired with enthusiasm and ambition to win this great field for Christ. Still this city of some seventy thousand souls seems to demand that we consecrate our efforts right here rather than dissipate them in an attempt to reach the many cities, towns and villages around us." Bro. Scott goes on to say, "Doubtless there are many able brethren who are eager to do mission 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." To this we say yes, there are some such even in Canada, as witness Bro. Tallman's letter on another page of this paper. Here is just the man for permanent work in Calgary. He is available just now. Here is Calgary's opportunity. I know of no

available man whom I would as earnestly recommend for just such a position and work as Calgary needs.

Bro. H. A. Rogers says, "An effectual door is opened for a grand work in McRorie County, Sask....McRorie would like to co-operate with Mazenod and keep an evangelist half the time at each place, but where is the man?"

Bro. Richardson says, "Our country needs more earnest, consecrated missionaries, like Bro. Rogers. Many of our brethren are not doing what they should to save souls."

Bro. C. G. McPhee says, "The great North-west is truly a wonderful field. The harvest is white, but the laborers are few....This (Ontario) is a very needy field."

In view of this need, which is becoming more generally recognized, what is to be done? Shall we depend entirely on the importation of help from abroad. We think we should not. This would be simply transferring laborers from one needy field to another, for all fields are still needy. Would it not be better to turn our efforts more earnestly to the development of laborers in our home fields? The fact is that we are looking over the heads of good men right at home, in longing but fruitless gaze at less worthy men in distant fields.

This need, and its only practicable remedy were recognized by some of us a number of years ago. And the work of seeking out, developing, educating and training young men at home to fill this need in Canada, was well begun, and very successfully carried on by the Maritime Bible and Literature College at West Gore for four or five years, till the war broke out and dealt it a stunning blow. It might have survived this, but enemies, who deliberately determined to accomplish its destruction, by the aid of an imported Bible College killer, seized the opportunity and completed their diabolic intent.

But from this brief period we can point to results—lasting as eternity: J. Scott Greer, now one of our well known and successful evangelists; E. Gaston Collins, who is more than fulfilling his early promise and hopes; C. G. McPhee—our "joy and crown" are these. J. W. Hayter and F. L. Wallace, also went out from here, one to Toronto, the other to Tennessee. If this work had been continued to this day, what a little army of laborers would have been by this time sent out to gather the grain in the great white harvest fields of the Master. The Master is betrayed in the house of his friends.

The only feasible, practicable means of supply for the evangelistic need of this great Canadian field, lies in the development of our home material. Seek out, call out, develop, educate, train and send out the suitable young men of our churches. It is of no use to think of sending them abroad for this education and training, as we knew

by experience that they will stay abroad. The facilities for this development work must be instituted and operated right in the midst of the field. This question of facilities for this needed development work in Canada we at present leave open for further suggestion and discussion.

OUR ASSOCIATE EDITORS.

A WEEK'S HOLIDAY.

Sister O. H. Tallman and the writer left here Saturday morning, Sept. 4, and arrived in Detroit on the evening of the same day. Sister Cherry and her good husband met us at the station and very kindly entertained us while there. On Lord's Day morning we worshiped with the Fairview brethren in their new and very comfortable church-house. It is with this congregation that Bro. Rockliff is doing so much good work in the Master's vineyard. These good brethren are what the Lord would call "Disciples indeed." We spoke to them on the Church represented by the woman of Rev. 12:1. In the evening it was our privilege to meet with the Hamilton Bul'vd brethren and address them, using as our subject the Church as the "City of God", ps. 46:4. Bro. W. D. Campbell, who is so well known and loved by our Ontario brethren, labors with them. While with these good people I understood better the feelings of the apostle Paul when on the way to Rome he met the brethren and took courage. While in Detroit we also visited the famous Belle Isle and Palmer Parks where the idle rich and the busy poor alike may spend profitably a few hours among trees and flowers, birds and other wild animals collected from all parts of the earth. On our way home we spent two days with Bro. and Sister H. M. Evans at Wyoming, Ontario. We were glad to find Sister Evans a little stronger, although she is still unable to walk alone. Brethren, let us not forget to remember this noble sister before the Throne of Grace. For ten long years she has thus suffered affliction, yet as cheerful and patient as an angel from Heaven. For ten long years her faithful husband has been forced out of the evangelistic field, having stood by his beloved wife and nursed her day and night. I speak not thus because Bro. Evans is tired of caring for his wife, for it is a pleasure, yes-an inspiration to wait on such a wom-

an, but his heart longs to preach the gospel, to tell the story of Jesus and His love to those who know it not, and if some congregation, small or large, could locate them in their midst, so that Sister Evans could have company and care while he is out preaching the Word, much more good would be accomplished and we would all be happier. Bro, Evan's experience has been such that the next ten years should be the best ten years of his life, can we not use him then in this greater service for God and for humanity.

O, H. T.

CHURCH HISTORY, NO. 4.

BY C. L. HINES.

THE GREEK CATHOLIC CHURCH.

The conflicts between the East and the West, the Grecian Bishops and the Roman Bishops, eventually led to a separation which resulted in the establishment of the Greek Church, July 16, 1054.

The charges brought against the Roman Catholics by the Greek Catholics are these: 1. Inserting the word "Filioque" in the creed, thus teaching that the Holy Spirit proceeds from the Son as well as the Father. 2. Forbidding the marriage of priests. 3. Fasting on Saturday as the Jewish Sabbath. 4. The assumption that the Bishop of Rome is the Universal Bishop of the church on earth. 5. The use of unleavened bread at communion. 6. The use of blood of animals that had died of strangulation. 7. The immorality of the clergy in general.

ITS DOCTRINE.

The Greek Church forbids the use of graven images, but worships pictures; its practices trine immersion; uses no instruments of music in its worship; the "communion" is distributed to all, even children; leavened bread is used; the wine is mixed with water; both elements are placed in a spoon and taken together; the Greeks accept the doctrine of transubstantiation. At one time preaching was forbidden because it was considered a source of originating new doctrines. Neither the Councils or the patriarchs have a right to teach new doctrines; all must hold to the established doctrines or be considered lost. This church also anoints with oil those who are sick in order to recover them, their sins be forgiven, and their souls be sanctified. It rejects the doctrine of purgatory, predestination, indulgence, and works of supererogation.

Here are the two great sects of Catholicism—the Greek and the Roman. Each with its internal disturbances, conflicting doctrines and difference of opinions. Catholics cannot boast of unity, for each branch of the Catholic Church is divided into numerous sects. The Catholic Church from its establishment till the Reformatory movement started by Luther, was a hot-bed in which theories and opinions were born, though those who advocated a departure from the old laws of Rome were considered heretics,

THE LUTHERN CHURCH.

Here I give the name of some of the reformers and a historical sketch of each.

Helvedius (of the fourth century) opposed the doctrine of perpetual virginity of Mary, at a time when such opposition was considered rank heresy and blasphemy.

Vigilantius denounced the worship of departed spirits as idolatry. "He contended that the lighting of candles at saints tombs was pagan superstition.

Jovinian was opposed to the monastic life of Monks and Nuns, and showed from the scripture that marriage is honorable for all; that all who are in Christ Jesus stand on common ground and 'have equal Christian privileges,' whether they be married, widowed or virgins, "if their conduct in other respects be consistent with their profession."

Gregory of Nazianzus (300-391 A. D.) raised his voice against the unscriptural ecclesiasticism which had developed even in his day. He said: "Would to Heaven there was no primacy, no eminence of place and no precedence of rank, that we might be known by the eminence of virtue alone

But as the case now stands, the distinction of seat at the right hand, or the left, or in the middle, at a higher or low price, of going before or aside of each other, has given rise to many disorders among us and to no salutary purpose whatever, and plunged multitudes into ruin.

John Wicliff was born in 1324. He has been called "The Morning Star of the Reformation." He made fifty charges against the Roman Catholic Church for which he was excommunicated and sentenced to punishment, but for various reasons the execution was delayed, and in 1382 he died. After his burial his body was taken up and burned by his enemies and his dust scattered over a river. From 1360 to 1382 he translated the Bible from the dead language into the English, this was the first English translation of note. The clergy bitterly opposed the translation and circulation of the scriptures because

they feared the consequences. The Catholics always have discouraged the publication of the Word of God.

William Tyndale is called "The Great English Reformer of the Sixteenth Century." He gave us our first printed English New Testament. His first edition was purchased by the bishops of London and burned. With the money thus gained he published a second edition in 1530. This met the same fate as the first. In 1532 to 1536 Tyndale and Miles Cloverdale published the whole Bible. The second edition was being prepared when Tyndale was seized and was mercilessly persecuted by the Roman Catholic Church, and finally, on Oct. 6, 1536, he was strangled and then burned at the stake. While dying, he cried, "Lord open the eyes of the King of England," and his prayer was answered.

John Huss was the "Great Bohemian Reformer" of the fifteenth century. He was a Catholic priest, but was converted by reading the writings of Wicliff, and declared Wicliff to be "an angel from heaven to enlighten mankind." He denounced the corruptions of the Church of Rome and the clergy for which he suffered much persecution, and while on trial at Constance, he was seized and imprisoned in the monastery of the Franciscans on the banks of the Rhine. For sometime he remained here, but on July 7th, 1415, after being tried for heresy, he was "degraded from the priesthood, his books publicly burned, and himself delivered to the secular power." They stripped him of his priestly robe and placed upon his head a paper mitre upon which the pictures of devils were painted and the words "A Ring-leader of Hertics." While the flames were gathering about him he prayed for the forgiveness of his enemies, and sang a hymn "with so loud and cheerful a voice that he was distinctly heard through all the noise of the combustibles and the multitude." Luther called him the most rational expounder of the scriptures. The name Huss means "goose." At the time of his burning, he said "You are now roasting a goose, but in a hundred years you will raise up a swan, whom you will not roast or scorch; him, will men hear sing; him, God willing, they will let live." In the next century Martin Luther appears, singing his sweet old songs and shaking the powers of all the earth with his measures of reform.

Martin Luther, "the great German Reformer," was born at Eisleben, Saxony, November 10, 1483, and died February 18th, 1545. As a student in a convent he found a Bible and studied it diligently. His fellow students said, "If this fellow studies he will rule us." Honor after honor was bestowed upon him. He had charge of the Schlosskirche of Wittenberg when Tetzel, the Pope's representative, entered Germany with the sale of indulgence. Leo 10th needed money to com-

plete St. Peter's Cathedral at Rome and sent agents everywhere to sell these indulgences.

This aroused Luther, and a bitter fight ensued. The time had come for decisive action and on October 31, 1517, Luther nailed the ninety-five theses on his church door. When the Pope heard about this, he called Luther "that notorious son of wickedness." Effort after effort were made to get Luther to recant; this he would not do. In his controversy with Eck, he declared that the early church had no pope, that the Greek church was a part of the Church of Christ, and that it was not necessary to have a Pope at all. Eck replied that these were the same sentiments as advanced by Huss and that Luther had become a Hussite. "Then I have become such without knowing it, and Paul and Augustine were Hussites." Luther was excommunicated; but on December 10, 1521, he assembled the people in a large place in Wittenberg and publicly burned the "Bull of Excommunication" together with some anti-christian decretals, exclaiming with a loud voice, "Because you have troubled the saints of the Lord, therefore let eternal fire trouble you." The people at that time were ready for a reformation, but it was a long time before religious freedom came to Germany. When the summons came for him to appear before the diet at Worms, Luther said, "If there were as many devils in Worms as there are tiles on the roofs of the houses, I would go on." In answer to the question whether he would recant or persist in advocating the contents of his books, copies of which were lying before the Council, he replied at length, first in German and then in Latin, and closed his remarkable two hours' speech with the famous words, "Let me then be refuted and convinced by the testimony of the scriptures, or by the clearest arguments; otherwise I cannot and will not recant; for it is neither safe nor expedient to act against conscience. Here I take my stand; I can do no otherwise, so help me God. Amen." Through the kindness of friends, Luther was taken away secretly to the Castle of Wittenberg, where he was engaged in literary work. In 1522 he published his translation of the New Testament into German and a few years later the entire Bible. This has been termed "a miracle of literature." His dying words were: "O my Heavenly Father, eternal and merciful God, thou hast revealed to me thy Son, our Lord Jesus Christ; I have preached him, I have confessed him, I love him, and I worship him as my dearest Savior and Redeemer; him whom the wicked persecute, accuse and blaspheme." He then repeated three times, "Into Thy hands I commit my spirit; God of truth thou hast redeemed me," and died.

Luther said: "I pray you let my name alone. Do not call yourselves Lutherans, but Christians. (Michelet's "Life of Luther" p. 262.)

But in spite of this, many people, admiring the man and what he stood for, called themselves Lutherans. Hence the candid reader can see how the Lutheran Church came into existence. It is one of the Roman Catholic's daughters.

DOCTRINE OF THE LUTHERAN CHURCH.

"The dogmatic symbols of the Lutheran church are usually said to include nine separate creeds, three of which are taken from the early Christian Church, while six are the production of the sixteenth century. They are the Apostle's Creed, the Nicaeo-Constantinopolitan Creed in its Western form (i. e. with the filioqui), the so-called Athanasian Creed, the Augsburg Confession, the Smalkald Articles, Luther's two Catechisms, and the Form of Concord." All Lutherans do not accept all nine of these Creeds, but the nine make up what is called the "Liber Concordice of the Lutheran Church." All Lutherans accept the Augsburg Confession.

AUGSBURG CONFESSION OF FAITH.

"The first Protestant Confession was that presented in 1530, to the diet of Augsburg, by the suggestion and under the direction of John, elector of Saxony. This wise and prudent prince, with the view of having the principal grounds on which the protestants had separated from the Romish communion distinctly submitted to that assembly, intrusted the duty of preparing a summary of them to the divines of Wittenburg. Nor was that task a difficult one, for the Reformed doctrine had already been digested in seventeen articles, which had been proposed at the conference both at Sultzbach and Smalcald, as the confession of faith to be adopted by the Protestants confederates. These, accordingly, were delivered to the elector by Luther, and served as the basis of the celebrated Augsburg Confession, written 'by the elegant and accurate pen of Melenchton'—a work which has been admired by many even of its enemies, for its perspicuity, piety and erudition. It contains twenty-eight chapters, the leading topics of which are, the true and essential divinity of Christ; his substitution and vicarious sacrifice; original sin; human inability; the necessity, freedom and efficacy of divine grace; consubstantiation; and particularly justification by faith, to establish the truth and importance of which was one of its chief objects. The last seven articles condemn and refute the Polish tentents of communion in one kind, clerical celibacy, private masses, auricular confession, legendary traditions, monastic vows, and the exorbitant power of the church. This confession is silent on the doctrine of predestination. This is the universal standard of orthodox doctrine among those who profess to be Lutherans, in which no authoritative alteration has been made. (Hayward, p 302-303)

The Lutherans retain the remission of sins. (See Popular and Critical Bible Encyclopedia p 1082.) They hold also to the Romish doctrine of Confirmation, the order of the clergy, and with very little modification, the significance of the Lord's Supper.

H. W. Roth, A.M., D.D., Professor of Church History in the Theological Seminary of the Evangelical Lutheran Church in the U. S. A., and J. D. Severinghaus, A.M., D.D., Chicago, have this to say: "The Lutheran Church believes in the Trinity, Father, Son and Holy Ghost, three Persons, one God; and in the divine and the human nature forever united in the person of Jesus, the Christ. She teaches with utmost emphasis, that in him men are justified by faith alone, and demands good works as fruit of true obedience. The Lutheran Church receives the sacrament of the Holy Supper and the Sacrament of Baptism, and believes that, in a way not defined, in the Holy Supper the Lord gives His true Body and His true Blood to the communicant; and that ordinarily Baptism is "necessary to salvation and that by Baptism grace is offered." She confines the rite of Baptism to no one form, and gladly admits infants to this "washing of regeneration and renewing of the Holy Ghost."

The reader can see that there is a very thin veil between the Lutheran Church and the Roman Catholic Church.

Meaford, Ont.

J. L. HINES.

OUR CONTRIBUTORS' DEPT.

EVANGELIST ROGERS' DISCOURSE ON FAITH, REPENTANCE AND BAPTISM.

(By H. A. ROGERS, 1555 Garnet Stree—Article No. 8.)

In last discourse we learned that the Saviour commissioned His Apostles to preach the Gospel to every creature, and that those who believed, repented of their sins, and were baptized into Christ would be saved.

JUSTIFIED BY FAITH.

Man is saved, redeemed and justified by faith; not because of faith or that he believes, but by exercising his faith.

Man is justified by faith (Romans 5:1.) One becomes a child

of God by faith, (Gal. 3:27,) and walks by faith (2nd Cor. 5:7.)

WHAT MANY TEACH.

Many teach that by faith and repentance and without being baptized one may be saved. If that be true, what would be the need of baptism? Does not God enjoin that every one be baptized into Christ? (Matt. 28:18-19; Mark 16:15-16; Acts 2:38; Rom. 6:3-4; Gal. 3:27.)

If we are to be baptized into Christ, how can we get in without baptism? Will someone tell me? If a lady is married into a gentleman's name, tell me how she will get in without marriage? Thinking she is in doesn't put her in, does it?

Does a person get into any institution without action? But we would not enter an institution without believing in the same. Yet, faith did never put one into an organization.

PENTECOSTIANS BELIEVED.

Did not the Pentecostians believe before they were commanded to repent and be baptised in the name (by the authority) of Jesus Christ unto, revised version (in order to) remission of sins, Were they saved, in Christ, before they were baptized in? Then, why did the Holy Spirit say repent and be baptized for remission? But all agree that they believed before being thus commanded.

WHAT IS FAITH?

Belief comes by hearing and hearing by the word of Christ, revised version (Rom. 10:17.) Can you have faith in something which God or Christ has not spoken? Opinions of men believed will produce faith in men, and is entirely worthless; men claim to know many things about God which He has not taught, but let me advise that such is only puff, and when the puff is gone there is nothing left.

Did not Abraham have faith in God before he offered Isaac? Was it because he had the faith or because he exercised his faith and did what God requested, and thus declared his faith that the blessing was given? (Gen. 22:18.) By faith Abraham offered up Isaac (Heb. 11:17.) Was it by simply believing and doing nothing?

Can we not see that to believe God in the Bible sense is, to obey Him? By faith Noah builded the Ark (Heb. 11:7.) By faith the Israelites crossed the Red Sea (Heb. 11:29.) By faith Abel offered sacrifice. (Heb. 11:4.) By faith Moses kept the Passover and sprinkled the blood, etc. Was all this done just by simply believing or by faithfully doing what God commanded? God spoke, and they did, isn't that it? Did not Christ say that by hearing and doing the blessing would be?

Jesus said: "Why call ye Me Lord, Lord, and do not what I say?"

(Luke 6:46.) Not those who say, Lord, Lord, but those who obey.
(Matt. 7:21.)

BAPTISM ENJOINED.

Did not God enjoin upon every penitent believer to be baptized into Christ unto remission of sins? (Acts 2:38.)

In Christ we have redemption—even the forgiveness of sins. (Col. 1:14.) When we enter Christ, the blood is applied, and hence the forgiveness (Eph. 1:7.) Does one's faith wash away his sins, his repentance, his baptism? Is it not Christ's blood? But will the blood be applied to an unbaptized, impenitent unbeliever? One out of Christ?

Please remember that baptism is enjoined upon penitent believers only and not unbelievers or those who cannot believe. I am behind this with the open Bible.

Will consider the thief on the cross and some other objections offered to offset baptism in next article.

NEWS AND CORRESPONDENCE.

Thessalon, Ont., July 11, 1920.

Dear Bro. McDougall:—

I thought it would be interesting to the readers of C. M. R., to write a short account of the protracted meetings held here by Bro. Petch. The meetings were well attended by both members and outsiders, and the cause was much strengthened here. The meetings commenced June 15th and continued through the rest of the month. On the first Sunday a man came forward and made the good confession and was united in the one Body. Towards the close of the meeting an elderly lady was also united with us. And we believe others were interested along the right way. Bro. H. L. Richardson, of Little Current, proposed holding an all day meeting there the first Sunday Bro. Petch was there, for Bro. Petch was going there from here.

So Father and Bro. Petch left here for the Island on July 1st, and held one meeting at Ice Lake, where Bro. Firth, of Toronto, had been holding meetings, and Sunday morning motored over to Little Current with some of the members from there. The day for the meeting was ideal, and the meetings were well attended by the members from different parts of the Island, and in the evening by the folks of the town.

Your fraternally,

CARLOS BAILEY.

Batteau, July 16, 1920.

D. McDougall,
West Gore, Nova Scotia.

Dear Brother:

Having read some of the Christian Monthly Reviews, it is with pleasure to say that I did enjoy the reading very much, and would now desire that you enroll me as a new subscriber; also I have the pleasure of sending the amount with which to renew a number of previous subscribers and also myself.

I wish you God-speed in your good work, and pray that it may continue to grow.

I remain yours in the One Body,

ALEX FISHER,

Batteau, R. R. No. 1, Ontario.

§ § §

NEWS NOTES FROM WYOMING ONTARIO.

On Saturday, Sept. 9, we were very favorably surprised by a visit from Bro. and Sis. O. H. Tallman, of Owen Sound, Ont.

Bro. Ora and Sis. Hallie are two more of the "true blues" who know where to find spirits akin to their own. The time spent with us was altogether too short, as they only spent two days with us, leaving on Saturday, the 11th. Bro. Ora is enjoying a good practice in his profession as Chiropractic Physician. We, both of us, had to have a few of those skilful "punches in the back" and we can testify to the specificalness of the "chiropractic thrust" administered by Dr. Tallman. Bro. Ora is also a true preacher of the primitive gospel without addition or subtraction, and we would be glad to see him leave the Chiropractor's bench and mount the rostrum.

Lords Day, Sept. 12th, will be a day long to be remembered by the church in our house at Wyoming, Ont., when the little churches at Jura Forest and Blackwell, lined up six motor cars at our door, with no less than thirty passengers, who came to worship with us on that day.

This was a joyful occasion, seeing that all present were satisfied with "what is written." We could truthfully, sincerely and conscientiously sing "Blest be the Tie that Binds our Hearts in Christian love." Bro. and Sis. Whitfield were also present in the afternoon. The writer preached twice that day to appreciative audiences, and Bro. Whitfield gave us an encouraging little talk at the close of our afternoon service.

There were the Campbells, Jamiesons, Cullys, Gilliards and Welshs, all looking older than when we met some years ago. We had not seen many of them for twenty-eight years, and during that period, time has

left its mark, plowing furrows in the faces and giving its silvery touch to locks once young and golden. All brought their baskets with them to satisfy the needs of the "outer man," while prayers, praise and thanksgiving to a kind and indulgent Heavenly Father strengthened and encouraged the "inner man" to press forward, onward and upward, to the home of the redeemed, where partings never come and where the sad "good-byes" are never said. But this glad meeting ended when the six cars lined up again before the door, and amid good-byes and hand waving, they rolled away with strong invitations to come again, and many promises to return. May God bless the Churches at Jura, Forest, Blackville and Woodgreen, is our prayer.

H. M. EVANS.

Carman, Man., Sept. 26th, 1920.

Brethren sending money for me would save me trouble sometimes, by sending Express M. O.'s instead of P. O. M. O.'s, as often my letters are forwarded and I cannot get P. O. M. O.'s cashed, only by Post Office upon which it is drawn.

H. A. ROGERS.

P. S.—Everyone seems well pleased with the C. M. R.

H. A. R.

* * * * *

I must say that I am pleased with the general appearance of the paper, and with the class of articles it contains; also that as requested I will act as your agent and obtain as many subscriptions as I can.

Sincerely yours, in the service of Christ,

7 WALTER W. SCOTT.

* * * * *

I have not had the balance of the "Nutshells" ordered. If you have got a new reprint, kindly send them on. It is a plain, sound, scriptural statement, suitable for enquirer, and saves one a lot of talk.

Yours very sincerely, in the Master's service,

R. SKAIFE.

NOTE:—New Edition of our Tract above alluded to, "The Gospel in a Nutshell," will soon be ready,—Ed.

* * * * *

Vancouver, B. C., Sept. 18th, 1920.

Dear Bro. McDougall:—

The August number of the C. M. R. just to hand and rejoice at the good work reported from various points.

I have been over in the State of Washington for five months and have not had the privilege of perusing the pages of C. M. R., and

when I opened its pages this morning I was agreeably surprised at the wonderful progress made and read with delight many of the contributions from your correspondents.

On Sept. 2nd, at Sumas, Wash., I baptized three elderly persons whose aggregate age was 220 years, one lady 70 years, who was a Roman Catholic; her husband, 75 years, was a member of the Free Methodists for over sixty years, and the other lady 75 years had, in her early days received triune baptism at the hands of a Methodist who was opposed to Scriptural baptism.

From a criticism offered by our Bro. Madison Wright in this issue of the C. M. R., I think there must be a misunderstanding of the work carried on by the Churches in B. C. and Northern Washington. There has been no attempt to copy English Co-operative methods for I must sorrowfully confess that we know little, if anything, of the methods in England or elsewhere. Whatever may have transpired in Ontario has no association with our work in B. C. The Cunningham incident referred to by Bro. Wright is a sealed page to us, for we know nothing of the man nor his associates, so Bro. Wright unintentionally I believe, involves us in introducing methods with which we are not cognizant, and practising what we disallow in others. On both these counts we are innocent and if there was any report in previous issues of the C. M. R. that could be construed to create an impression that we favoured a Co-operation of Churches, rather than Churches co-operating in the propagation of the Gospel, it was a mistake in terms and not in fact. Our Bro. Wright is a man whose loyalty to New Testament principles cannot be questioned, yet he uses the C. M. R. to communicate his knowledge of the Word, yet the C. M. R. would not exist unless the Brethren co-operated with their dollars and God-given talents to communicate the truth of Christ to others. The Brethren of Seattle, Bellingham, Sumas, Vancouver, Victoria, not only co-operate with their dollars to keep an Evangelist in the field, but the stronger help the weaker by sending living epistles semi-monthly to exhort and edify the Churches who have not brethren who are apt to teach.

This principle of co-operation is not without precedent in the New Testament, 1 Thes. 4:9,10; 1 Cor. 16:10-18, and because men have gone beyond that which is written and have introduced innovations to expedite the work which belongs to the Church and thus destroyed the Unity of the Spirit; there is no reason why Churches of Christ should not make progress along Scriptural lines, and the individual or Church that does not make progress is not keeping the Unity of the Spirit in the bond of peace, for the body must function under

the Headship of Christ and animated by the Holy Spirit must grow up, not down, into Him in all things.

The very nature of the Great Commission is to go, go ye, yet the reciprocal visits of Brethren from various localities to encourage each other in their labors or love is regretted by our Bro. Madison Wright. As a contributor to the C. M. R., I should feel pleased indeed to meet and talk with Bro. Wright and your Associate Editors, and thus know personally the loyalty of these untiring Brethren, but distance prohibits and I am denied the encouragement that intercourse with these Brethren would give. On the Pacific Coast we have also a great number of loyal self-sacrificing Brethren—they are contributing to the Evangelization of this vicinity and as distance is not an insurmountable obstacle to our mutual intercourse, we meet periodically to discuss ways and means of carrying on the Work of Christ. I can assure our Bro. Wright that his misgivings are unwarranted, every Church of Christ in B. C. and Northern Washington conform in every respect to New Testament faith and practice; every congregation is a unit complete in Christ and believe in giving Glory to God in the Church by Christ Jesus throughout the ages.

Unity of the Spirit can be endangered by individual Dictatorship equally as much as by co-operation of Churches and it is our purpose to guard against both. Our gatherings are not legislative and we are not afraid of the leaven of sociability among Christian Brethren endangering the Unity of the Spirit in the bond of Peace. There never has been a time in the history of the Churches of Christ on the Puget Sound when the Spirit of Unity was so abundantly manifest as now. Our Lord's prayer for oneness among his followers makes it not only desirable but incumbent upon the Churches of Christ everywhere to demonstrate to the world that Unity of the Spirit is practical and that the basis of that unity is not found in the doctrine of the Prelacy nor Parity, but in the New Testament only.

If we are animated by the one Spirit, our interests will be one, we will speak the same thing, we will rejoice in the growth of each individual congregation and the bogey of Synods, Councils, Missionary Societies, etc., will frighten only those who are afraid to move lest they fall over themselves. From West Gore to Vancouver the Churches of Christ can co-operate and deal a death blow to denominationalism and let me say to Bro. W. Scott, whose eloquent appeal for help appears in this issue, that so far as Vancouver is concerned, it has not fallen on deaf ears. Speed up the work Brethren, relying on the infinite resources of Christ and His Church, and God will surely bless according to His Promises.

Yours in the Work,

JOHN M. BRUCE,

6112 Commercial Street, S. Vancouver, B. C.

Alix, Alberta, Sept. 14th, 1920.

Dear Bro. McDougall:

The C. M. R. for August is just to hand, and have read all the news, but especially the articles dealing with the truth.

It is a great pleasure to me to read the letters of the brethren, describing the work done and planned for. The Historical papers, by Bro. Hines, are indeed most valuable, and should be carefully preserved for future reference. Allow me to say, that the paper is got up well—the type, clear and bold, that is acceptable to any whose sight is not very good.

R. S. ,

* * * * *

OBITUARY.

Sister Grace Curtis was born in South Dakota, U. S., on January 26, 1905. Her mother died when she was but three days old, but fortunately Grace had a Godly grandmother (Sis. Geo. Curtis) who cared for and raised her. Some years ago Brother and Sister Geo. Curtis, with Grace and her sister Mary, moved to Radville, Sask.

The family lived in Regina, Sask. a year ago. While the writer conducted a series of meetings in Regina, Grace surrendered to the Christ and was baptized in Wascana Lake on the 1st of Sept., 1919.

Brother and Sister Curtis, with the two grandchildren, moved back to Radville again last spring. On the 2nd of October, after a short illness, Grace closed her eyes in death, and the body was laid to rest in Radville Cemetery on the 5th. She leaves a father, sister, grandparents and many friends to mourn their loss.

The writer conducted the funeral service.

H. A. ROGERS.

MORMONISM, ALIAS LATTER-DAY SAINTS, NO. 2.

BY R. B. NEAL.

The "Book of Doctrine and Covenants" is the working book, the "New Testament," of the Mormons. It is made up of revelations (?) of Joseph Smith, Jr., and his successors.

David Whitmer, one of the "three witnesses" to the "Book of Mormon," and who states and proves that Joseph Smith, Jr., ordained him to succeed him as "seer, prophet, and revelator" of the church, says of the book: "But the Latter-Day Saints have another book of

Doctrines and Covenants, in which are doctrines that Christ never taught to the 'twelve' at Jerusalem nor to the 'twelve' upon this continent."

This not only "blacks both eyes" of that book, but it hits Joseph, the so-called "prophet," a knock-out blow as a true prophet, and brands him too deeply ever to erase as a false prophet.

Mormonism, from the start, was full of prophecies through Joseph Smith, Jr., concerning the Indians, the "Lamonites" of the "Book of Mormon."

David Whitmer, on page 27 of his pamphlet, "An Address to All Believers in Christ," commenting upon the claims of Joseph, Jr., being the "choice seer" (2 Nephi. 2), asks and answers a question that knocks the bottom out of his claims as a prophet.

Query: "How many Indians did Brother Joseph convince?"

Answer: "He never preached a sermon to them in his life, to my knowledge."

In other words, David Whitmer says: "I know that Joseph, Jr., never preachtd a sermon to the Indians."

In classical language, "that pulls every feather out of Joseph's cap as a prophet.

David Whitmer, who was something of a prophet himself, makes a cyclone argument that sweeps away the whole Joseph Smith business and all that has since grown out of it at Salt Lake City, Lamoni, and Independence. He says: "If you believe my testimony to the 'Book of Mormon;' if you believe that God spoke to us 'three witnesses' by his own voice, then I tell you that in June, 1838, God spoke to me again by his own voice from the heavens and told me to separate myself from among the Latter-Day Saints; for as they sought to do unto me, so should it be done unto them." (Address to All Believers," page 27.)

He puts it strongly, and puts a Mormon elder n a delemma, either horn of which will pierce him to his very vitals,

"If you believe my testimony to the 'Book of Mormon.'" You must believe this, and, believing this, both "Josephites" and "Brighamites" represent "a bastard church."

"If you do not believe this last testimony of mine, you cannot believe my first, for you must brand me as a liar, and therefore I'm not to be believed, and my testimony to the 'Book of Mormon' is no good. That's just the size of his argument, and it puts the elders in a very painful position. Either way they saw, they saw between themselves and the trunk of the tree, and the limb is the very tiptop one, and the ground below is full of thorns and rocks, But saw they must.

I next call attention to a wonderful prophecy, printed in the Utah

"Book of Doctrine and Covenants," not printed in the Lamoni "Book of Doctrine and Covenants," though they know as well as the "Brighamites" that it was made.

AT AND ABOUT SALEM, MASS., AUGUST 6, 1836.

I, the Lord your God, am not displeased with your coming this journey, notwithstanding your follies; I have much treasure in this city for you, for the benefit of Zion; and many people in this city whom I will gather out in due time for the benefit of Zion, through your instrumentality; therefore it is expedient that you should form acquaintance with men of this city, as you shall be led, and as it shall be given you; and it shall come to pass in due time, that I will give this city into your hands, that you shall have power over it, inasmuch that they shall not discover your secret parts; and its wealth pertaining to gold and silver shall be yours. Concern not yourselves about your debts, for I will give you power to pay them. Concern not yourselves about Zion, for I will deal mercifully with her. Tarry in this place, and in this region round about; and the place where it is my will that you should tarry for the main, shall be signalized unto you by the peace and power of my spirit, that shall flow unto you. This place you may obtain by hire, etc. And inquire diligently concerning the more ancient inhabitants and founders of this city; for there are more treasures than one for you in this city; therefore be ye as wise as serpents and yet without sin. And I will order all things for your good, as fast as ye are able to receive them. Amen.

There it is. Each utterance is clear. What about the fulfillment? Joseph's "rep" is at stake as a prophet.

Fortunately, I have a full history of this visit to Salem, why he (Joseph) went, and of the origin, or cause, of this prophecy, from Mormon pens.

Here is a statement from the pen of Joseph himself. "On Monday afternoon, July 25, in company with Sidney Rigdon, Brother Hiram Smith, and Oliver Cowdery, I left Kirtland, etc. From New York we continued our journey to Providence on board a steamer, from thence to Boston by steam car, and arrived at Salem, Mass., early in August, where we hired a house and occupied the same during the month, teaching the people from house to house, and preaching publicly as opportunity presented: visiting occasionally sections of the surrounding country, which are rich in the history of the Pilgrim Fathers of New England, in Indian warfare, religious superstition, bigotry, persecution, and learned ignorance." He then gives verbatim the revelation (?) given above, ("Millennial Star," Volume 15, pages 821-822.)

Here we have the whole Presidency and the "Second Elder" (Oli-

ver Cowdery) of the Mormon Church at Salem, Mass. "What was up?" The sequel will show that each went along to watch the other.

Elder E. Robinson, one of the most intelligent and purest men ever connected with the "Latter-Day Saints Church," "lets the cat out of the bag." He writes and prints in "The Return," a monthly magazine of which he was the editor, page 105, this: "A brother in the church, by the name of Burgess, had come to Kirtland and stated that a large amount of money had been secreted in the cellar of a certain house in Salem, Mass., which belonged to a widow, and he thought that he was the only person now living who had knowledge of it, or of the location of the house."

There it is. Money, mammon, it's the moving cause. The whole Presidency, Joe and Hiram Smith and Sidney Rigdon, representing Peter, James and John, with Oliver, who wrote the "Book of Mormon" and baptized Joe and had John the Baptist lay hands on him—"the whole shooting match" out hunting for Captain Kidd's gold.

So sanguine was Joseph that he poured forth the above prophecy.

He makes the Lord say:

1. I have much treasure in Salem for you, for the benefit of Zion.
2. You shall have "many people," a "big meeting"—many additions in Salem for the benefit of Zion.

3. The whole city will be given over into your hands. "You shall have power over it, inasmuch as they shall not discover your secret parts."

4. Its wealth shall be yours, its gold and its silver,

5. Don't be concerned about your debts, gentlemen, for I'll give you power to pay them.

"Brother Burgess" met the "Presidency" and Oliver, the "Second Elder" of the Church of Latter-Day Saints, in Salem, according to appointment, but time had wrought so many changes in the place and in his memory that he could not for a certainty point out the house.

"They, however, found a house which they felt was the right one and hired it." "It is needless to say they failed to find that treasure or the other gold and silver spoken of in the revelation." ("The Return," page 106.)

Note the fulfillment (?) of the prophecy (?), for that "settles the question" as to the prophet:

1. He never got "a nickel."

2. He never got "a joiner."

3. The city was not "given into his hands" in any sense; he never had any "power" over it; and his "secret parts," or trickery and treachery, are laid wide open to the world.

4. Its "gold and silver" never became Joseph's, or any part of it.

5. The Lord did not pay Joseph's debt.

Such work as this not only places Joseph in the ranks of false prophets, but it easily gives him the lead of them all. Not one item of his predictions above "came to pass."

The Burgess hint was to them like a straw to a drowning man. No wonder they went on what proved to be the grandest "snipe hunt" of the ages. Their creditors were after them. Their "Lord" deceived them, and the Peter (Joe Smith), the James (S. Rigdon), and the John (H. Smith) of Latter-Day Saints took the bankrupt law. Shades of Gulliver! Stand aghast at the fact that thousands are gulled by them even to this day!

AMONG OUR EXCHANGES.

We are not needing more Bibles, nor a newly-written one, but we are needing to restore the authority of that grand old Book over the minds, hearts and lives of men. To some characters God's Book makes no appeal, and they refuse to respond to its challenge. To others it becomes their refuge and strength.

Today it is necessary, in regard to the moral and spiritual work of the world, that "if any man speak, let him speak as the oracles of God." Faithful is that Word. The New Testament possesses a strange power to reach the conscience and heart of any reader who will seriously ponder its message. Once a man knows the Word of God, it is impossible for him ever to get completely away from it. It follows him like the memory of his mother.—R. K. Francis, in Bible Advocate.

* * * * *

"The one-man Pastor," or the "one-man minister," is as unscriptural now as it ever has been. It was, and should continue to be, a fundamental position of our brotherhood, engaged in the work of restoration, to take the Word of God, and that only, as their rule of faith and conduct. There is strength and beauty in that position. We have in the Word of God a sure guide for sound and wholesome doctrine, and the only infallible teacher of faith and morals in our day and generation.—

* * * * *

It is not ours to whittle away the commands of our Commander-in-chief. It is ours humbly, yet bravely to obey at all costs and risks.
—*Laurie Grinstead.*

The world needs a restoration movement such as the Church of Christ has sought to promote. There will not be so much indifference as formerly. Loyalty in expression will touch a more friendly ear. We must stand together and work more faithfully, for only thus can we enjoy greater accomplishment and serve more fully the cause of real Christian unity.—*Kansas Messenger*.

* * * * *

Who was ever led to Christ by the dance? Who was ever made a better Christian by it? It is against Christ and his Church. The dance takes possession of the house. Such places of amusement do not open with reading of the Scriptures and prayer, nor close with a benediction. They are often followed with troubled consciences, defiled morals and lost virtue. Many a murder and divorce have their first cause in the intimacy of the public dance. Those who frequent the ballroom and the theatre have no appetite for the reverend solemnity of the prayer meeting. It is a sinister and dangerous conformity to the world. It has always been the bosom friend to the open saloon, a liberal contribution to the white slave traffic, and a feeder to the brothel. None speak more loudly in its favor than the free lover and the moral viper. It is condemned, denounced and shunned by the most humble, devout and pure of all religious people. It is therefore opposed to the best interest of society,—*Thad. S. Hutson*, in *Christian Leader*.

* * * * *

Driving into town one day a member of the Methodist Church saw one of his friends, a Baptist deacon, sprinkling a bed of young cabbage plants. Stopping alongside the fence he called out: "Fine day, Sam; thought you didn't believe in sprinkling." His friend walked up the road toward the fence smiling broadly. "Well, John I tell ye, I thought it might be good enough for cabbage heads."

FACTS UPON BAPTISM.

1. It is a fact that no commands of Christ are more clearly taught than His commands respecting baptism.
2. It is a fact that the best scholars, living and dead, admit that the meaning of the word translated "baptism" is immersion.
3. It is a fact that the Greek Church does practise immersion, and has always done so.
4. It is a fact that immersion fills all the conditions of the New Testament baptism.

5. It is a fact that the New Testament teaches neither sprinkling nor pouring as baptism.

6. It is a fact that no one who has been immersed, questions the validity of his baptism, while multitudes who have been poured or sprinkled do.

7. It is a fact that many who have been sprinkled are afterwards immersed,

8. It is a fact that in 1643, by a vote of a majority of one, the Westminster Assembly of Divines substituted sprinkling for immersion in the Church of England as established by Law.

9. It is a fact that the New Testament knows nothing about infant baptism.

10. It is a fact that infant baptism supplants the scriptural requirements of believers' baptism.

11. It is a fact that there is as much Scripture for infant communion as for infant baptism, and none for either.

FINANCIAL REPORT FOR FIFTEEN MONTHS.

By Evangelist H. A. ROGERS.

Weyburn, Sask., Sept. 16th, 1920.

I have been delayed very much in preparing my Annual Report, as I have been so busy in the work. It is fifteen months today since I made the last report, which covered a period of sixteen months,

I give the names of contributors with total amount received since last report, as appears on my book, and should it be that I have failed to note down any donation, I will be pleased to hear from donors. However, I feel that I have not omitted any.

Bro. W. W. Husband, Sask.	\$170.00
Carman Church, Man.	362.00
MacBorie Church, Sask.	175.00
Bro. A. W. Ament, Sask.	6.00
Wardsville Church, Ont.	15.00
Weyburn Brethren, Sask.	10.30
Bro. Jas. Brownridge, Man.	26.65
Bro. Geo. Weston, Sask.	5.00
Bro. Robert Graham, Sask.	4.25
Mayenod Church, Sask.	75.00
Bro. A. Beamish, Man.	5.85
Bro. A. Smith, Sask.	5.00

Sister Fred York, Sask.	10.00
Bro. John Mallory, B. C.	40.00
Bro. S. Whitfield, Ont.	40.00
Onoagh Church, Ont.	90.00
Sister Lizzie York, Man.	25.00
Bro. Thos. Robertson, Ont.	5.00
Bro. H. E. Foreman, Sask.	32.00
College Hill Church, West Gore, N. S.	54.50
Mr. Geo. Grasley, Sask.	2.00
Bro. D. G. Smith, Sask.	3.00
Regina Church, Sask.	200.30
Church at Richardson, N. B.	20.00
Bro. Thos. Orr, Sask.	20.00
Sister William Taylor, Sask.	5.00
Bro. & Sis. R. J. Dubes, Alta.	10.00

Total

\$1418.90

Expenses for the same period were \$749.90, leaving a balance over expenses, of \$669.00.

I wish to herein express, to all those who have assisted, my very sincere and heartfelt thanks for so liberal encouragement, not only for the temporal help, but also for the many letters of kindness and encouragement spiritually; with admonitions to press on and sow the seed of the kingdom.

I have had quite an increase above expenses over last year's report.

The report of June 16th, 1919, covered sixteen months previous to that date. The receipts for that period were \$1224.65. The expenses for that period were 749.80, not including the price of my Ford Roadster; including my car, the expenses were \$1399.80, leaving my expenses, 75.15 more than receipts.

Taking both reports together for the thirty-one months, I received \$2643.55, and my expenses for the same time were \$2149.70, \$493.85 less than receipts.

Since the report of June 16th, 1919, I have conducted two hundred and four meetings, baptized forty-one persons, two came over from the Baptists; one was restored to fellowship, and two from the Seventh Day Adventists.

I think I would be safe in saying that I have done three times as much preaching privately, as publicly.

Brethren! If you consider the work done, worthy of a continuation of your support, I will be pleased to do all I can to further ex-

tend the Lord's cause and remove the gloom and mists from the minds of the people in so far as I can.

I began a meeting here on the 29th ult., which will conclude on Friday night.

This is the first meeting held in this city. The attention on the part of some for the three weeks has been good, and we trust that by sowing the seed, there will be a possibility of reaping fruit later on.

I baptized two since coming here. Hall rent, together with advertising, etc., has aggregated to nearly one hundred dollars for the Weyburn work.

There are ten members here now, which I have been instrumental in bringing together; we trust to keep the work going from now on.

I have the I. B. S., and I have four propositions framed for public debate to take place this fall in Weyburn, unless they back down.

Are there not some good young brethren in Ontario or eastern Canada who could come out here and help us with the work? I am unable to do what is to be done.

ACKNOWLEDGMENTS.

For Govind Ram, India Mission, from a Sister, Gaysville, Man.	\$5.00
From Church, Little Current, Ont.	15.00
For H. A. Rogers, North West Missions, from College Hill	
Church of Christ, West Gore, N. S.	10.00
For Christian Monthly Review, Little Current Church Ad.	1.00
A Brother, Ontario	3.00

Regina, Aug. 23rd, 1920.

To Bro. D. McDougall.

I received the \$20.00 for Bro. Rogers from College Hill Church—many thanks. I will hand it over to him when he comes back to Regina. I don't know exactly where he is at present, but I heard from a Sister that he was to be at Weyburn on the 22nd, but we may be sure he is busy working for his Master while it is called (today).

All at present thanking College Hill Church for remembering Bro. Rogers in this way, and I can assure them that he is a faithful worker in the Masters Vineyard.

Yours in Christ,

C. SEED,

1555 Garnet St., Regina, Sask.

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

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



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By D. McDougall.

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A helpful tract for evangelistic meetings and for general circulation.

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