

Christian Monthly Review

WEST GORE, N. S., CANADA.

VOL. VI.

JAN.-FEB., 1921

Nos. 1 & 2

CONTENTS.

	PAGE.
EDITORIAL :	
Poetry.....	3
The Story of the Sun Standing Still..	4
The Bible	5
OUR ASSOCIATE EDITORS:	
An Appeal	6
Encourage the Young Preacher.....	7
Will We Evangelize Saskatchewan...	8
Church History, No. 5	9
News and Correspondence.....	14
Casting all Your Care Upon Him For He Careth For You.....	22
Our Exchanges.....	23
Acknowledgments.	31
Obituary—Mary McInnis.....	31
Publisher's Desk.....	32

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

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

ST. CATHERINES, ONT.—Church

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

REGINA, SASK.—Church of Christ 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. 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 34.]

Christian Monthly Review.

Organ of the Churches of Christ in Canada.

A Magazine of Religious News and General Religious Intelligence, Published Monthly for the Promotion of Christian Unity, Truth and Righteousness, at

WEST GORE, NOVA SCOTIA.

\$1.00 PER YEAR IN ADVANCE.

D. McDOUGALL, Editor and Publisher.

ASSOCIATE EDITORS:

DR. H. M. EVANS,

JOHN M. BRUCE,

J. L. HINES,

S. WHITFIELD,

DR. O. H. TALLMAN,

C. W. PETCH.

H. A. ROGERS.

All communications and remittances to be addressed to Christian Monthly Review, West Gore, N. S.

Rates of Advertising: One quarter page, one insertion, \$1.00; one year, \$5.00. Church Directory Ad. one inch and under, one year, \$1.00.

Vol. VI.

West Gore, N. S., Canada, Jan.-Feb., 1921.

Nos. 1 and 2.

EDITORIAL

Don't talk of what you're going to do,
Don't-boast until you're wholly through.
Success means work—its up to you—
Get busy!

The idler won't get far ahead,
You can't get rich by lying abed.
The wise man in his wisdom said:
Get busy!

There's work that's needed to be done;
There's work enough for every one.
Don't think your life should be all fun,
Get busy!

Endeavor gives to life new zest,
Don't look 'round for a cozy nest.
But just start in and earn your rest—
Get busy!

THE STORY OF THE SUN STANDING STILL.

Word and Works says:

The old question about Joshua commanding the sun to stand still has been sent in to the Query Department every year about this time, for many years. And every year we have tried to answer the question. The passage referred to is in the book of Joshua, Chapter 10, paragraphs 12 and 13. "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, Sun, stand thou still upon Gideon, and thou, Moon, in the valley of Ajalon. And the sun stood still and the moon stayed until the people had avenged themselves on their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven and the moon hasted not to go down about a whole day."

You will see, the author of the book of Joshua says plainly that this is a quotation from the book of Jasher. Now the book of Jasher is lost and is not known today, but it was well known at the time the book of Joshua was written for there are quotations from it in 2nd Samuel, 1:18 and in 1st Kings, 8:53. It was a poetical book and the poet in describing the battle of Bethhoron uses metaphorical language. Poets are not expected to state exact facts but are allowed poetic license in their descriptions. Sensible people do not take such poetic descriptions as literal facts. The poet describes Joshua as commanding the sun to stand still as a metaphor to exhibit his great prowess as a warrior in the conquest of the Amorites.

REMARKS.

The above is a fair sample of the sickly skepticism lately prevalent in some religious circles. The author of it says that the Biblical statement of Joshua, that the Sun and Moon stood still, is only a quotation from the book of Jasher. He further says that this was a poetical book. He has not told us when he learned this, but states further that poets are not expected to state exact fact; that, in using his poetic license, his statement that the Sun and Moon stood still was only a metaphor and not a fact at all. Like Henry Drummond, in his unbelief, he wants to explain away the miracles recorded in the Bible on the basis of natural causes. Well, leaving Joshua and Jasher with the Sun and Moon—for a moment—let us review the case of Hezekiah. "In those days was Hezekiah sick unto death. And the prophet Isaiah, the son of Amoz came to him. And Hezekiah said unto Isaiah, "What shall be the sign that the Lord will heal me? And Isaiah said, 'This sign shalt thou have of the Lord, that the Lord will do the thing that He hath spoken: shall the shadow go forward ten degrees, or go back ten de-

grees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees; nay, but let the shadow return backward ten degrees. And Isaiah the prophet cried unto the Lord, and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz (II Kings, 20:1-11) No poetry about this case. No metaphors here. A simple, matter of fact, and truthful record of circumstance. I defy the whole legion of shallow-brained and foolish-hearted skeptics to explain away this circumstance on a basis of natural causes. This circumstance is recorded also, as a matter of fact in the book of Isaiah, chap. 38:1-8. The "dial" is here specified as "the sun-dial of Ahaz." The Sun and Moon standing still, and the shadow going ten degrees backward, were, as the sacred record represents them to be, the special and arbitrary acts of God, and equal manifestations of divine power.

But let us turn for a moment to Joshua's poetical quotation of Jasher's metaphorical fiction. Our critic says that Joshua simply quoted from Jasher. We have no other authority for this. As a matter of fact, Joshua did nothing of the kind, but simply recorded this wonderful miracle, pointing out, in corroboration of his record, that Jasher also records the same. This method of substantiation of their records was frequent and common to the Old Testament writers. Any man with an ounce of reason, to say nothing of faith, should be able to perceive that the Powers which started these Heavenly orbs can stop them if He wills.

* * * * *

Children have more need of models than of critics.

* * * * *

Sunshine is delicious, rain is refreshing, wind braces up, snow is exhilarating; there is really no such thing as bad weather, only different kinds of good weather.—*Ruskin*,

* * * * *

Is it not strange that some "Christians" will contend more strenuously for a thing not commanded, than for the plain commands of our Lord Jesus Christ?

* * * * *

THE BIBLE.

This Book contains the mind of God, the state of man, the way of salvation; boon of sinners, happiness of believers. Its doctrines are holy, its precepts are binding. Its histories are true and its decisions are immutable. Read it to be wise. It contains light to direct you,

food to support you, comfort to cheer you. It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the christian's charter. Here Paradise is restored, Heaven opened, and the gates of Hell disclosed. Christ is its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, carefully, prayerfully. It is a mine of wealth, a paradise of glory, a river of pleasure. It is given you in life, will be opened at the Judgment, and be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents.

OUR ASSOCIATE EDITORS.

AN APPEAL.

At this writing, the year 1920 is fast drawing to a close, and with it ends the present volume of the "Christian Monthly Review."

During the last year that the "Quarterly" was under the old Man-agreement, it cost \$35.00 each issue of twelve pages. This amounted to \$140.00 per year with, possibly, \$5.00 added for postage and express charges. Figuring on the same basis for twelve issues per year, with the number of pages more than doubled, it will take, at least, \$600.00 to pay the printer to say nothing of postage and express charges. As prices have increased since the Magazine left our hands, we consider this a very modest, or even an underestimate, of the cost of its publication today.

Even to meet expenses as above estimated, Bro. McDougall would have to have at least 650 bona fide paid-up subscribers on his list at \$1.00 per year, but we venture to say that he is exceedingly fortunate if he has half that number on his list, even at 75 cts. per year, and the half of them owing him for two years.

After some investigation, we have learned that there was a heavy deficit at the end of last year and a still heavier one at the close of the present volume. Last year, we understand, Bro. McDougall met this debt bravely out of his own pocket without informing the brethren of the actual needs of the little paper. This year he will be forced to do

the same thing again unless all his subscribers rally to the rescue *immediately*. Now, brethren, just think of our Editor, at the age of three score and ten, going into the lumber woods this winter to pay a debt which in reality is ours to pay. Brethren, to let such a thing as this happen, would be an outrage and a shame and disgrace upon the cause we all profess to love. What are we going to do about it? Here is a remedy. Let each subscriber renew his or her subscription AT ONCE, and in addition, send an extra \$1.00 as a New Year's gift to the paper. This would put our little Magazine out of debt, insure its regular monthly visits to our homes and relieve our worthy Editor of all financial responsibility for another year. The writer agrees to this proposition. Who will join him? Brethren, are we not morally obligated to meet this expense? Stop, Think, Act. If each congregation would plan to devote one Lord's Day's contribution to this work, the expense could be met easily.

In closing this appeal, we wish to say that at the writing of it, Bro. McDougall knows nothing of our intention of doing so, and we ask him to permit it to pass uncensored.

H. M. EVANS.

Wyoming, Ont., Canada.

ENCOURAGE THE YOUNG PREACHER.

H. M. EVANS.

It was a glad surprise to us both on Wednesday, Dec, 8th, when Bro. Lemuel Keffer, on his return trip from Michigan, dropped off the train and spent about three hours with us. Twice before this he had notified us of his passing through our town, desiring to see the writer at the train, but each time the notice reached us too late to meet the train.

Bro. Lemuel is the only son of our late and lamented brother, S. Keffer, whose last preaching was done at West Gore, N. S., and is a "chip off the old block" in stature, features, manner and faithfulness to the good old Book. We have known Bro. Lemuel since his childhood, and his mother and remaining sister may well be thankful to see such a faithful and efficient preacher of the primitive gospel.

His father was a true friend and helper to the young growing preacher, and the writer owes a debt of gratitude to this old faithful and departed veteran soldier of the Cross for the encouragement given him when a mere "boy preacher." There would not be such a dearth of faithful Gospel preachers now, if our old preachers, elders and

churches had followed his example in encouraging and helping the young men to get a start as a proclaimer of the simple story of the Cross.

Many of us today are trying to pick out all the faults, failings and short-comings of our young preachers, forgetting that we ourselves have been just as remiss in our duties to God and our fellow-man, and perhaps more so than they have.

"Love covers a multitude of sins." If all our churches, elders and evangelists would encourage the young preachers, tell them privately, of their faults, and give them judicious praise for work well done, there would be much more work accomplished by the churches and many more laborers in the Lord's Vineyard than there are today. God bless you, Lemuel, and all other young preachers, Stick to the old Book. Be faithful. The eye of faith can see the reward ahead,

WILL WE EVANGELIZE SASKATCHEWAN?

BY H. A. ROGERS.

I held a meeting in Harptree Schoolhouse, about eighteen miles southwest of Bengough, Saskatchewan, Canada, beginning on October 24 and closing on November 14. The meeting was a glorious one from the beginning. Throughout the three weeks the attendance and interest were the finest, and the entire community was stirred up to a fervent heat. There were no members in this part until I went in. There were thirty-six baptisms, one from the Baptists took membership, and the church was put to work. Of those baptized, there were nineteen men and one boy, fifteen women and one girl.

I would be glad to get more of the brethren's attention turned toward this needy field. I feel sure that Saskatchewan and Alberta are by far the best fields in Canada in which to do missionary work. Many people have come into these provinces from the old countries and the United States, and have been here for from ten to fifteen years without having the privilege of attending meetings of any kind except on rare occasions, and have, therefore, drifted into a state of neutralism; hence, the first kind of religion which is preached will get a hearing, whether it be Russellism or Adventism or some other. I can establish churches in these provinces just as fast as time and health will permit. This has been amply proven by the work I have done in the past.

Brethren, let us face the question. What will we do? We can convert the people of these provinces if we will. We can establish

churches all over this country if we will. Who would say, "Don't do it?" Who will say, "Do it?" What does it mean to say, "Do it?" What does it profit to say, "Be ye warmed and filled," and give not the things which are necessary? (See James 2:16.)

Brethren, will you not consider the situation? If we do not use the opportunity, others will, and they are busy at it. Russellism is being pushed as fast as its promulgators can do the work; and the same is true of Adventism, but not to the same extent. As evangelist, I am all alone with the work on my hands. I have established churches at Schnellar, Lyndale, Knoxville, and Harptree schoolhouses, built up a church which was almost dead at Monmawala Schoolhouse, established a church in Punnichy town, and in the cities of Regina and Weyburn. All of this work, save what faithful work Brother H. L. Richardson did in the Schnellar school district and work done by Bro. G. W. Williams in Mac Rorie district, was pioneer work done by me. All can understand that I cannot water all of this work alone. I can continue to establish churches and put such in order, but who will water them?

I have tried briefly to set before you the situation. Why not convert our own people first? We can do it. How much better position we would then be in to convert the foreigner! A good per cent. of the people of this country came from the United States. Why not United States brethren help us to convert them?

CHURCH HISTORY NO. 5.

BY J. L. HINES.

REFORMED CHURCH.

Ulrich Zwingli, the "Great Swiss Reformer," was the founder of this church in 1519. He was born in 1484 at Wildmaus, Tokenbury, Switzerland. After taking up the pastorate of Glaris, near his home, he decided to resume his Theological studies. He studied the N. T. closely, copying the epistles in Greek and read the comments of the "Church Fathers." He had not pursued this course long until it appeared to him that "many of the Catholic interpretations of the Holy Scriptures were incorrect and that the primitive mode of worship had also undergone considerable changes. The nearer he traced Christianity to its source, the less he found it encumbered with the multitude of observances in which his contemporaries made the essence of religion to consist." Zwingli changed his mind with no speed, but a few years later, when preaching at Zurich, he publicly declared his faith. His

doctrines were drawn up into thirty-seven articles and presented to the Senate of Zurich, which had been called for that purpose. The Council accepted the articles of faith and his doctrines spread like wildfire throughout all Switzerland. Five cantons remained Roman Catholic, and Civil War broke out. Zwingli attended as a Chaplain and was killed in battle. His body was burned by the enemies.

Zwingli and Luther differed in some minor points. Calvin also differed from Zwingli, but in 1549 Calvin joined with Henry Bullinger—Zwingli's successor at Zurich—in a common Confession of Faith, known as the Consensus Tigurinus. Zwingli's doctrines were more fully elaborated, and it was found that existing differences were not essential. In this way the German and French elements in the Reformed Church were practically united.

Calvin's doctrine of the Sacraments was generally accepted, but on the doctrine of the decrees, the Germans were not disposed to take the advanced ground which was held by the Church of Geneva.

By this Act the Reformed Church was greatly strengthened. In Germany, where it had been insignificant, it grew to be the leading Religious organizations along the Rhine. Several German princes joined this church around 1613.

The Heidelberg Catechism was prepared at the direction of the elector Frederick II (a German Prince) and published in 1563. This is the chief confession of faith of the Reformed Churches. (This church is divided into several different branches.) This Confession of Faith contains substantially the same tenets, dogmas, traditions, speculations and private opinions that are found in all Protestant creeds, accept in governmental affairs. It teaches infant baptism and sprinkling.

The Reformed Church is Calvinistic in doctrine!

"CHURCH OF ENGLAND."

This church came into being in this way:—Henry VIII came to the English Throne in the year 1509. He married his betrothed Katherine of Aragon soon after his father's death, and was crowned with his queen on June 24, 1509. There was born to this union one child—Mary. King Henry VIII became very intimate with the French King—Francis I, and it was now proposed to marry Henry's only child, the Princess Mary, to one of the sons of the French King. But the (Roman Catholic) Bishop of Tarbes, objected, saying that Mary was illegitimate because Henry had married his brother's widow. (At this time England was ruled from Rome by the Pope). This set Henry to thinking. He was tired of Katherine. They had been married eighteen years and her only living child was Mary, while he wanted a son.

He had fallen in love with Anne Boleyn, one of Katherine's maids of honor. So in 1527 he told the Pope, Clement VII, that he felt Katherine was not really his wife, and he ought to be divorced from her. He thought that the Pope would support him in this, because he had written a treatise against the reformer, Luther, and Leo . . . had given him the title of "Defender of the Faith." The Pope, however, sent a special legate, Cardinal Campeggio, to England, who tried to persuade Katherine to go into the Nunnery, but she stood up for her rights and those of her child, so the Pope summoned Henry to Rome. Wolsey, the minister to the King objected to the King's marrying Anne Boleyn, but her influence was so strong that she turned the King against Wolsey, and in spite of all he could do, he was condemned and arrested for high treason.

Henry, determined to be freed from the Pope, so that he might carry out his divorce found a new and able minister who helped him out of his difficulty. Thomas Cromwell became the King's secretary in 1530, and he reminded the King of that law of "Praemunire" of Edward III, and Richard II, which condemned all people to forfeiture and imprisonment, who allowed the authority of the Court of Rome to interfere with the King or his realm. Wolsey had broken this law by acting as the Pope's legate, and though the King allowed it, yet now it was an accusation against the Cardinal and, after his death, against all the Clergy for having followed him.

The Clergy, alarmed lest they should lose their incomes and be imprisoned, fell into the trap. They sent a petition to beg mercy of the King, and in this petition Cromwell made them call Henry "*Protector and only Supreme Head of the Church*." Then Parliament passed, in 1534, an Act called the "Act of Supremacy," creating Henry Supreme Head of the Church; and the Sovereign, with Parliament, has ever since ruled all questions of the English Church. Henry was able to go on with his divorce. Cranmer, a Cambridge scholar and Archbishop of Canterbury, with the help of a Council of bishops, declared the marriage with Katherine void. Thus, 1534 marks the beginning of what is known as "Christ's Church," "Anglican Church," "Church of England," or what is known as the "Episcopalian Church" of the U. S. A.

In 1536, Henry accused Anne Boleyn of being unfaithful to him. She was tried and beheaded on May 19, 1536. The next day Henry married Jane Seymour. How does that look for the "Head of a Church?"

DOCTRINE OF CHURCH OF ENGLAND.

The Anglican Confession, or Thirty-nine Articles of the Church of England, were agreed on in the Convocation held in London, 1552.

They were drawn up in Latin, but in 1571, they were revised and subscribed, both in Latin and English. They were adopted by the Episcopal Church in North America in 1801, with some alterations, and the rejection of the Athanasian Creed.

A Synod of learned divines assembled by order of Parliament, in London, in the reign of Charles I, 1643, for the purpose of settling the government liturgy, and doctrine, of the Church of England. A summary of this Assembly's Catechism is found in the "Andover Orthodox Creed," which reads as follows: I believe that there is one, and but one, living and true God; that the word of God, contained in the Scriptures of the Old and New Testaments, is the only perfect rule of faith and practice; that agreeably to those Scriptures, God is a Spirit, infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth; that in the God-head are three persons, the Father, the Son, and the Holy Ghost; and that these three are One God—the same in substance, equal in power and glory; that God created man, after his own image, in knowledge, righteousness and holiness; that the glory of God is man's chief end, and the enjoyment of God his supreme happiness; that his enjoyment is derived solely from conformity of heart to the moral character and will of God; that Adam, the federal head and representative of the human race, was placed in a state of probation, and that, in consequence of his disobedience, all his descendants were constituted sinners; that, by nature, every man is personally deprived, destitute of holiness, unlike and opposed to God; and that, previously to the renewing agency of the Divine Spirit, all his moral actions are adverse to the character and glory of God; that, being morally incapable of recovering the image of his Creator, which was lost in Adam, every man is justly exposed to eternal damnation; so that, except a man be born again he cannot see the kingdom of God; that God, of his own good pleasure, from all eternity, elected some to everlasting life, and that he entered into a covenant of grace, to deliver them out of this state of sin and misery by a Redeemer; that the only Redeemer of the elect is the eternal Son of God, who, for this purpose, became man, and continued to be God and man, in two distinct natures, and one person, forever; that Christ, as our Redeemer, executeth the office of a Prophet, Priest and King; that agreeably to the covenant of redemption, the Son of God, and he alone, by his sufferings and death, has made atonement for the sins of all men; that repentance, faith, and holiness, are the personal requisites in the gospel scheme of salvation; that the righteousness of Christ is the only ground for a sinner's justification; that this righteousness is received through faith; and that this faith is the gift of God; so that our salvation is wholly of grace. That

no means whatever, can change the heart of a sinner, and make it holy; that regeneration and sanctification are effects of the creating and renewing agency of the Holy Spirit and that supreme love to God constitutes the essential difference between saints and sinners; that, by convincing us of our sins and misery, enlightening our minds, working faith in us, and renewing our wills, the Holy Spirit makes us partakers of the benefits of redemption; and that the ordinary means by which these benefits are communicated to us, are the word, sacraments, and prayer; that repentance unto life, faith to feed upon Christ, love to God, and new obedience, are the appropriate qualifications for the Lord's Supper; and that a Christian Church ought to admit no person to its holy communion before he exhibits credible evidence of his Godly sincerity; that perseverance in holiness is the only method of making our calling and election sure, and that the final perseverance of saints, though it is the effect of the special operation of God on their hearts, necessarily implies their own watchful diligence; that they who are effectually called, do, in this life, partake of justification, adoption, and sanctification, and the several benefits which do either accompany or flow from them; that the souls of believers, are, at their death, made perfect in holiness, and do immediately pass into glory; that their bodies, being still united to Christ, will, at the resurrection, be raised up in glory, and that the saints will be made perfectly blessed in the full enjoyment of God, to all eternity; but that the wicked will awake to shame and everlasting contempt, and, with devils, be plunged into the lake that burneth with fire and brimstone forever and ever. I moreover believe that God, according to the counsel of his own will, and for his own glory, hath pre-ordained whatsoever comes to pass, and that all things, beings, actions, and events, both in the natural and moral world, are under his providential direction; that God's decrees perfectly consist with human liberty, God's universal agency, with the agency of man, and man's dependence with his accountability; that man has understanding and corporal strength to do all that God requires of him; so that nothing but the sinner's aversion to holiness prevents his salvation, and that he will cause the wrath and rage of wicked men and devils to praise him; and that all the evil which has existed, and will forever exist, in the moral system, will eventually be made to promote a most important purpose, under the wise and perfect administration of that Almighty Being, who will cause all things to work for his own glory, and thus fulfil all his pleasure."

I had occasion to go through the English Church "Prayer Book" not long ago with a young man, who was at that time a member of that Church, (He was baptized into Christ, after our thorough investigation)

and I found that there is a very thin partition between the English Church and the Roman Catholic Church. The Church of England observe "Holy Days" as do the Catholics, and one branch of the Anglican Church has images and beads as the Roman Church does. Their form of government is something like the Catholics, only they have no Pope, but more like the church during the third and fourth centuries.

"The Thirty-nine Articles" are well summed up in the "Assembly's Catechism" as given above. Any one reading this "Catechism" closely can see that it is, in the light of reason, illogical and very full of contradictions. And all who are Bible students can see that this "Catechism" contains very little truth. This church baptizes by immersion or pouring; even immersing infants upon the faith of "Godfathers" and "Godmothers" for the remission of sins; or if the child is weak or sick, they may have water poured upon it, for the same purpose.—Common Prayer, P.168. The same applies to the baptizing of older people.—P. 174. The first of "Lent" they hold "A Communion," preparing their souls, by a kind of "penance" for the time of "Lent."—P. 192.

The "Holy Communion" is observed at different times, and sometimes on week-a-days; the "priest" blessing the bread and wine separately, and laying his hand on each, partakes of it first, then any officials, then the congregation. All partake, kneeling. This "Church" is only a branch of the "Roman Catholic Church,"

J. L. HINES.

Monticello, Ky.

NEWS AND CORRESPONDENCE.

WINNIPEG:—At the close of the evening service, Nov. 21st, we immersed two of our scholars, Henry Eatough, son of the Bible School Superintendent, and Jackie Close, son of the teacher of the Young Men's Class. We have lost a number of members this year through leaving the city. Attendance at our services very encouraging.

* * * * *

GLENORA, Man.:—Bro. Walter W. Adams and Sister Lena Johnson were married Dec. 8th, at the home of the bride's father, Bro. William Johnson. There was a large number of friends and brethren present. Bro. Johnson's faithfulness to Primitive Principles is telling

in this neighborhood, a small congregation gathers every Lord's Day for two services. The brethren are not only faithful but earnest in the work. A strong church will grow in this farming district.

WALTER EATOUGH.

* * * * *

Weyburn, Sask., Dec. 16th, 1920.

Held one weeks' meeting in Regina and six meetings in a school-house fourteen miles S. W. of Regina. There were three baptized and one restored. Brother H. E. Foreman had baptized one young man previous to my return to Regina. So the good work goes on..

Bro. Foreman drives a locomotive six days a week, yet he studies his Bible daily and shows a gradual increase in knowledge. More men like Bro. Foreman are needed in this field.

I go to Harptree for Sunday, to see how they do, and hold a few meetings; then I go home for a little rest and visit.

H. A. ROGERS.

* * * * *

Regina, December 8, 1920,

To D. McDougall.

Dear Bro. McDougall:

Find enclosed money order for \$2.00—on e dollar to pay for Church notice and one dollar for renewal of subscription to the C. M. R. We like your paper very much. I hope you may live long to continue the good work. Yours in the Faith,

CECIL SEED, Sec.-Treas.

for Church of Christ at Regina.

* * * * *

P. S.:—I am now in a meeting in a new place 15 miles S. W. of here. Began Sunday. Some very much interested already.—H. A. R.

* * * * *

Hope the paper catches up in time. It seems to me that those printers must have had a very serious attack of the "flu" when they are so long in catching up.

Christian love from us both to yourself and family, and may God bless yourself and family as well as the paper with all needed blessings, is the prayer of your old friend, brother and co-worker.—H. M. EVANS

* * * * *

Wishing the C. M. R. every success and hoping I will do better in the future than I have in the past,

Your Brother in Christ,

W. RICHARDSON.

529 Toronto St., Winnipeg, Man.,
December 11th, 1920.

Dear Brother:—

Two news items enclosed for the wee paper, which has our best wishes.

Yours truly,

W. EATOUGH.

* * * * *

Monticello, Ky., Dec. 8th, 1920.

Christian Monthly Review,

West Gore, N. S.

Find enclosed \$1.00, for which please send me the C. M. R. Bro. Hines (J. L.) is here to work in this field for a while. He is now in a meeting at this place.

Yours in the Faith,

PROCTOR C. RANKIN, Box 158.

* * * * *

TAKE YOUR TEMPERATURE.

- 98—BLOOD HEAT—Present at every meeting. Always takes part in the worship.
- 75—SUMMER HEAT—Usually present; will take part if forced.
- 55—TEMPERATE—Present at services but takes no part. Complains that services are not interesting. Prefers a sermon.
- 32—FREEZING—Comes in good weather and only when there is preaching. Complains of song service. Declares the church is dead.
- 0—ZERO—Comes only in protracted meetings and then after a good interest has been awakened. Then gets enthusiastic, sits on the front seat and sings loud and declares WE are having a glorious meeting. Can't understand why everybody don't join and be good. After meeting closes they are seen no more 'till the next protracted meeting.

L. J. KEFFER, *Evangelist*.

* * * * *

Nice Bog, Sask., Dec. 27th, 1920.

Dear Bro. McDougall:—

Please find enclosed \$1.00, for which please send C. M. to Bro.

J. N. Nelson, Harptree, Sask.

I am on my way back to Weyburn from Harptree—I am waiting

for my train. Harptree Church is doing fine. I held meetings all last week for them.

Your letter with \$10.00 enclosed was forwarded, and I received it last Friday. Thanks so much Bro. for your co-operation. I wish to write and try to stir up the brethren if possible to do more for the paper. They surely should do more, and no doubt will if it is set before them more.

Sincerely yours in the Lord,

H. A. ROGERS.

* * * * *

THE SPRING WILL COME AGAIN.

By ALBERT BURGESS.

Dear one that's sad when winter comes,
And snow lies o'er the plain,
Think not when leaves and flowers are gone,
They'll ne'er return again.

For hearts that's sad, God has a balm
For every wound or pain;
For those who trust in heaven's great plan,
The Spring will come again.

Though winter comes to all the old,
It should not come in vain;
Long years were given us for toil,
In the Spring we sow the grain,

Then let us sow that we may reap—
Heaven kindly sends the rain;
When years have fled and time's no more,
The Spring shall come again.

* * * * *

TORONTO, Ontario, Jan. 6.—The work in East Toronto is going nicely. Just getting started nicely since coming back from Pekin, N. Y. We have Bible school at 10 a. m., worship at 11 a. m., and preaching the Gospel at 7 p. m. on Lord's Days; prayer meeting and training class on Wednesday evening, and Bible class and Song practice on Friday evening. On Thursday night I expect to help Wychwood in the training class.—R. G. SCHEL.

Beamsville, Ont., Jan. 5th, 1921.

Dear Bro. McDougall:

I wish you and the C. M. R. family, also all the Lord's family, a most genuinely prosperous New Year.

May we all at the end of this year be able to feel deeply the real joy and pleasure, in having served the Lord Christ, more completely and perfectly than in any previous year.

Since arriving home from my trip to Manitoba and Michigan, I have been assisting the churches at Smithville, Tintern, Jordan, part of Bro. Tallman's absence, East Toronto, for three Lord's Days, and Pekin, New York.

I expect to go regularly to Smithville and Tintern, also to Pekin, N. Y., for a time at least.

The brethren at Pekin, are taking on new life and they hope to be able to get Bro. R. G. Schell in the not far-distant future, to assist them in prosecuting a much more aggressive effort to extend the Lord's kingdom in that district.

East Toronto has also revived wonderfully, and Bro. Schell is in a large way responsible, and I predict that our brethren are going to hear from these active brethren, who are determined to do something real for the Lord and their fellow-men.

I also have been called upon to lay to rest the remains of four of our brethren in Christ, since my return.

Sister Cynthia Alice Smith was called by death and was buried on September 7th. She leaves behind a husband, as well as brothers and sisters. A stroke being the immediate cause of death. Interment in Beamsville Cemetery.

Sister (Aunt) Isabell Wardell died at the advanced age of 87, after a brief illness of cold. She had been blind for four years prior to her death. Sister Wardell leaves behind a husband, with whom she has lived for nearly 65 years, and now parting is harder than ever before, and a foster daughter, who was devoted to them. Auntie obeyed the Gospel about 60 years ago. She was buried in the Smithville Cemetery.

Bro. Daniel Decker died in his 73rd year, and was buried in the Deckerville, Mich. Cemetery, on the 7th of December. Bro. Decker had been failing for some time, but death came quite quickly at the end. He obeyed the Gospel about fifty years ago, and has been actively interested in the work of the Church in that vicinity ever since. He leaves a wife and daughter to mourn their loss.

Sister Julia Boyer, aged 88 years, died at the home of Mrs. Delos Tuffard, Beamsville. She has been a great sufferer for many years and

had no very near relatives to depend upon, nor to mourn the loss. She too had been a christian about 50 years.

All these short statements impresses us with the thought that the way of all the earth leads us before God, before whom we must all bow sooner or later, either to our glory or shame.

On my return trip from the Michigan funeral, I called at the home of our Brother and Sister, H. M. Evans, with whom I was able to spend two or three hours. The Evans and Keffer families have been very very closely related and affectioned one to the other. This has been caused by, I believe, devotion and faithfulness to the same Lord Jesus, and it gives us pleasure, more than ordinary, to meet and greet each other. My little visit with these good brethren did me good, and I was encouraged by their patience in their estate, and still they are hopeful.

May God give to each heart that same hopefulness and patience, which is necessary if we win the Crown of Life that fadeth not.

Fraternally,

L. J. KEFFER.

* * * * *

Monticello, Ky., Jan. 6, 1921.

MR. D. MACDOUGALL,

West Gore, N. S.

Dear Bro. McDougall:

Yours of the 3rd inst. came to me here, the 5th. It is good to be forgotten not. I appreciate your words of kindness and assure you that my association with the C. M. R. and its Editors have been a source of very great pleasure, as well as helpfulness to me, and if allowed to do so, I expect to hang with it and do all that I can to help you "invade" the U. S. A. (I am sure that none here will think this a treasonable act.)

I have written a great deal for the C. M. R., because I was interested in it and I wanted to see it go.

The majority of our "Religious Journals" in the States, are contaminated with bitterness—brethren in arguing will use "pet epitaphs," "mystify" and misrepresent an opponent, especially older brethren do this, but thank God, we have a host of God-fearing young men, who are going to stay the "Ark of God." I am glad that the C. M. R. is free from wrangling, contentions and strife among brethren, for as long as it is free from such, we can hand it to the denominationalist or the non-professor, feeling that it will do him good. I do not believe in "mollycoddling," or "pussyfooting," but I do believe, if we have to meet an opponent, in discussion, in being fair, and meeting him fairly and squarely upon the issue and if there is a passage where there is

the least doubt surrounding it, give your opponent the benefit of the doubt; truth is what we want, and why should brethren wrangle and contend over untaught questions?

I may return to Canada in 1922, but in any event, remember that I am interested in the Canadian field and the C. M. R.

Fraternally,

J. L. HINES.

* * * * *

It would be very hard to do without this little paper, and hope it will soon become a weekly paper.

I remain yours truly,

MRS. R. J. SCAMMEL,
Findlater, Sask., Can.

FOREIGN NEWS.

The suspension of the Bible Advocate of England is announced in the last issue, Dec. 31, after thirty years of continuous existence. Having been started in 1890, with David King as Editor, Lancilot Oliver following, and for the last three years, R. K. Francis at the Editorial helm, it has continued a vigorous and faithful advocate of the pure and simple Apostolic doctrine. Bro. Francis, in making his farewell editorial bow to the Brotherhood, has not assigned any reason or cause necessitating his course or the demise of the Old Country's Brotherhood paper. Of course, regret is universal among all friends of truth and righteousness, that this needed and excellent magazine should cease to be.—Ed.

* * * * *

GREAT BRITAIN.

Birmingham, (Anderson St. Church) reports six additions by primary obedience,

* * * * *

Granyemouth reports 5 additions during November and December.

* * * * *

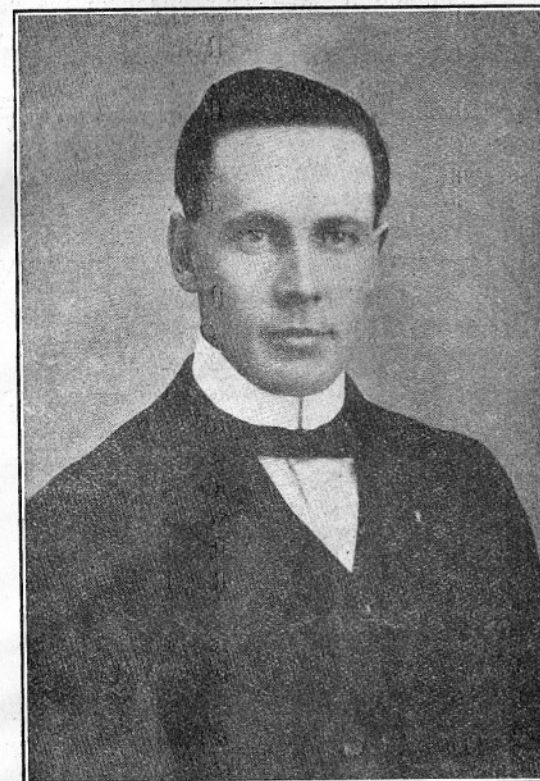
Hornsey reports 2 additions.

Hucknall reports 2 added.

Leeds reports 2 accessions.

Langley reports 4 confessions.

Nottingham reports 3 additions.



C. G. McPHEE.

("New Features.")

Meaford, Ontario.

Our labors for the year 1920 have closed, and God alone can tell the amount of good or evil we have done. We are starting off on a new year bright with the promises of God.

During the year 1920, I have travelled over a large part of Canada, and also made a trip to Tennessee. Everywhere you can hear the cry, "Come over and help us." The harvest truly is plenteous but the labourers are few.

My work with the Meaford church began the first of the year. This is a splendid congregation, and in good working condition. Every Lord's Day we have Bible School at 10 a. m., Worship at 11 a. m., and preaching at 7 p. m. Bible Class Monday evening and Prayer Meeting Wednesday evening. The interest and attendance are good throughout.

C. G. McPHEE.

CASTING ALL YOUR CARE UPON HIM FOR HE CARETH
FOR YOU.—Peter 5: 7.

How often that saying comes to us,
That saying so quaint and so old;
When slight cares become to us mountains,
That tower far above the world;
That nobody cares for our anguish,
That nobody cares for our love,
Only let us a moment consider
If all this is really so.

Does nobody care when we're lonely,
Does nobody care when we're sad?
There is always someone to love us,
Whether our heart is sorry or glad;
There is one who knows every secret,
There is one who will help us in need,
Whose store-house is never empty,
Who will help if his precepts we heed.

Our Father looks on us with pity,
He's ready to help us in need;
All the angels in heaven rejoiceth,
When to his commands we give heed;
Nor will he a moment forsake us,
Like some who were friends in the past;
He's ever ready to help us,
If upon him our burdens we cast.

ALBERT BURGESS.

North Dakota, which was going to show the world a beautiful example of a socialistic commonwealth, has had more than twenty bank failures in two months. The trouble with all sorts of socialism is that they promise prosperity and deliver bankruptcy.—*The Dallas Morning News*.

OUR EXCHANCES.

WHICH WOULD YOU LIKE TO HEAR?

A countryman visiting the city was undecided as to which of two preachers he should like to hear, and made inquiry of a city friend. The friend said: "One preacher speaks in such a way that you lose sight of him and think only of Christ; the other is such a brilliant and eloquent man that your attention is on the preacher all the time." "Take me to hear the first one mentioned," said the countryman. Preachers who preach "Christ and Him Crucified," and hide themselves behind the cross, are the preachers that bless the world.

* * * * *

THE BIBLE, TRY IT.

A lady who excelled in making wax flowers and fruit was criticised severely by her friends, and her work unjustly derided. She convicted them by showing them an apple with which they, as usual, found fault. One complained of the color, another of the shape, and so on. When they had finished, she silently cut the apple and ate it. The Bible—taste it! Try it. Don't waste time and energy criticising it. Test it.

Lord Lyttleton and Gilbert West, both men of acknowledged talents in England, had imbibed the spirit of infidelity from a superficial view of the Scriptures. Fully persuaded that the Bible was an imposture, they were determined to expose the fraud. Both sat down to study the Book and write against it. The result of their separate attempts was truly remarkable. They were both converted by their endeavor to overthrow Christianity. They came together, not as they had expected, to exult over an imposture exposed to ridicule, but to lament their own folly, to congratulate each other on their joint conviction that the Bible was the Word of God, and to rejoice together over a Savior found. Both were led through this door of truth into the light of the truth as it is in Jesus.

* * * * *

A POOR EXCUSE.

The man who finds fault with the Church because "there are so many hypocrites in it," should be consistent. He should refuse to eat

bread because he had once found a loaf that was sour. He should refuse to partake of mutton because he had once seen a hog in the field with the sheep. He should refrain from marriage because some homes are unhappy. He should refuse to indulge in fish because he had found frogs, muskrats and snapping-turtles in the same pond. Of all the idiotic types that a preacher has to deal with there is none equal to the man who will not come to Christ because some poor soul has fallen from grace.—Ex.

* * * * *

Men have largely forgotten that Christianity is a heaven-suggested righteousness. It is not of man. It is the revelation of Jesus Christ. "God, who at sundry times and in divers manners spoke in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." (Heb. 1:1,2.) And it will be wisdom on our part to hear Him. Through His own personal teaching as recorded in the Gospels and through the teaching of His apostles and prophets He has shown us the way of life, in which if we walk He will lead us safely through the journey of life, so that "an entrance shall be administered unto you (us) abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (II Peter 1:11.)

God gave man the earth and every living thing in it, and told man to subdue it. This is the effort of man, and that which God would have him do; but more than that God would have him do, and that is to subdue his own spirit, that he may harmonize his thoughts with God's thoughts, his ways with God's ways, and thus secure to himself the glories, honours, and the inheritance of eternal life.—*Gospel Advocate*.

* * * * *

THE CONDITIONS OF ETERNAL LIFE.

Have I the promise of eternal life? Not unless you are a Christian—not unless you have become a member of the body or family of Christ; for all the promises are in Christ Jesus.

Am I a member of that body? Not unless you have submitted to the rite of initiation—not unless you have obeyed from the heart that form of doctrine which the Apostle delivered; not unless you have believed, repented, and been baptized; for the Apostle says, "Without faith it is impossible to please God," and Jesus says that unless we repent we shall all perish, and Paul says we are baptized into Christ.

Have I faith? Not unless you believe the testimony which God has given of His Son—not unless you believe that Jesus is the Christ, the Son of the living God; for this is the faith which the Scriptures require, and which will lead to repentance.

Have I repented? Not unless you have a godly sorrow for your sins—not unless you have turned from them, and have ceased to do evil, and learned to do well; for this is the repentance which the Scriptures demand, and which prepares the believer for the confession of the name of Christ and for baptism.

Have I been baptized? Not unless you have gone down into the water, as did your Saviour, and as did Philip and the Eunuch, and there, being buried beneath the waters—not unless you have arisen from the watery grave with a full purpose of heart to lead a new life; for Paul says those who have been baptized into Christ have been buried with Him by baptism, and, that like as Christ was raised from the dead by the glory of the Father, so they should arise to walk in newness of life.

Am I, then, sure of the promise? Not unless you continue steadfastly in the Apostle's doctrine, in fellowship, in breaking of bread, and in prayers—not unless you faithfully discharge the obligations of the Christian life; for Peter says it is better not to have known the way of righteousness than to have known it and then turn from the holy commandment delivered.

* * * * *

LONDON, December 13.—Lady Astor, who opened the English-women's Arts and Crafts Exhibition recently, said she was glad that the days of the clinging, dependent women were over. When she was a child she used to read about the heroines who fainted at the sight of a rat, and wondered if when she grew up she would be like that.

"This is a testing time for women," she said, "but when I walk down Bond street and see the way they dress, I think they have been tested, and have failed. What should we think if men changed the length of their trousers every year? Women ought to learn to dress sensibly as men do."

* * * * *

The Freedom of India gives the following statistics of the religions of the world: Christians, 574,510,000; Confusianists and Taoists, 300,825,000; Mohammedans, 221,825,000; Hindus, 210,540,000; Animists, 158,270,000; Buddhists, 138,031,000; Shintoists, 25,000,000; Jews, 12,205,000. In Europe there are 374,760,000 Christians, and 14,050,175 members of other faiths. In Asia, 28,700,000 Christians, and 863,500,000 of other faiths. In Africa there are 9,050,000 Christians and 149,871,000 of other faiths. In Africa there are 9,050,000 Christians and 10,235,000 of other faiths. In South America, 36,600,000 Christians and 1,400,000 of other faiths. In Oceania, 12,700,000 Christians and 42,925,000 of other faiths. The total population

of Europe is 350,872,561, and that of Asia, 872,522,000. Equally armed, how long can Europe fight Asia?

* * * * *

One reason we should be so desirous of sending the gospel to others is because others have carried it to us and made it possible for us to know Him who saved us from our sins and made us fit to be partakers of the Spirit of Life.

* * * * *

If you are getting lazy, watch James. If your faith is below par, read Paul. If you are impatient, sit down quietly and have a talk with Job. If you are just a little strong-headed, go and see Moses. If you are getting weak-kneed, take a look at Elijah. If there is no sun in your heart, listen to David. If you are getting sordid, spend a while with Isaiah. If you feel chilly, get the beloved disciple to put his arms around you. If you are losing sight of the future, climb up to Revelation and get a glimpse of the promised land.—*Boston Saturday Evening Gazette.*

* * * * *

CONTROL YOUR THOUGHTS.

Until you have learned to control your thoughts you will never be able to live a godly and righteous life. As a man thinketh in his heart so is he; and it is because the thoughts that we entertain in the hostelry of the soul are such worthless and vain ones that our words and acts often bring so heavy a disgrace on the name we love.

Well might the wise man say: "Keep thy heart above all keeping, for out of it are the issues of life." When the heart is right, the ear and the eye and the mouth and the foot will necessarily obey its promptings; but when the heart is wrong, filled with tides of ink, like the cuttlefish, it will envelop itself in the impurity to which it gives vent.

If you habitually permit evil things to have the right of way through you or lodging within you, remember that in God's sight you are held equally guilty with those that indulge in evil acts, because you are withheld, not by fear of Him, but by your desire to maintain your position among men.—*Reformed Church Messenger.*

* * * * *

THE JEW.

Britain is to receive the mandate to govern Palestine, but the terms of the mandate have not yet been made public. Their publication is expected soon; and meanwhile, Britain's Jewish High Commissioner is endeavoring to produce something like order in the country. An Advisory Council of Christians, Jews and Moslems has been constituted

and at its first meeting the High Commissioner sketched his immediate policy. His speech dealt in the main with land registration, banks, railways, roads, public health, education and antiquities. It seems to be expected that in the course of the coming year 80,000 Jews will enter Palestine, and there can be little doubt that the attempt will be made to establish an exclusive Jewery in the country.

The new regime which overthrows Mohammedan rule will be watched with great interest. No country in the wide world furnishes such hallowed sacred memories on the historic page as Palestine. No people have such a remarkable history as the Jew now peopling the Holy Land.

* * * * *

AN EPOCH ERA IN INDIA.

Whilst Home Rule in Ireland is a vexed question and still hangs as an unsoluble problem, India after due deliberation and without riotings has adopted it. Over a portion of the territory of this Asiatic country, Britain exerts benignant sway and governs with caution and wisdom.

From a missionary standpoint, India affords interest to the Christian and philanthropist. More than 100 years ago Carey set out from the Motherland and planted the standard of the Cross amidst the dense heathenism of this country. Nova Scotians are also toiling there, carrying on the good work which the zealous and faithful Carey and others inaugurated. Under Britannia's wise ruling, coupled with missionary effort the present epoch era in India has been brought about.

This country with its large population in the month of December set up parliamentary institutions, one of the greatest experiments in political history. There are in this country eight provinces, each the size of Great Britain with an aggregate population of over 20,000,000, and they are now to have a parliament in which the large majority of members will be Indians, chosen by the vote of the electors. The assembly is to consist of 100 members. Seventy of them will be elected as the ballot boxes, the remaining thirty will be nominated by the Indian Government. In addition to this Assembly, there will be an upper house, a Council of State, consisting of fifty members. Thus India this month enters upon Home Rule and the constitution of the assembly is in concurrence with the approval of the British Government.

There is a serious flaw however, in its constitution. Out of a population of more than 200,000,000 in British India, there will only be 5,000,000 electors. This is owing to the fact that only one man in ten can read and only one woman in a hundred. Control will thus pass into the hands of the educated classes. Whilst this may prove a source of

danger and there may be defects in the new constitution, yet it is a great measure of reform that was absolutely necessary.

British rule has conferred incalculable benefits on India. The establishment of the new parliament and the realization that Britain really desires India to govern her own house, and that the present amicable relations between the two countries may continue to exist. The establishment of Parliamentary institution mark a new era in India and indicates a change in this Asiatic country that merits the attention not only of the British Empire, but as well of the whole world.

* * * * *

"BAPTISM, NOT IMMERSION," REVIEWED.

Rev. D. W. Poor, D. D., has written a tract, entitled "Baptism Not Immersion," which is being put out by the Presbyterian Board of Publication and Sabbath School Work, of Philadelphia, Pa. I have been requested to review it.

About ten years ago I reviewed a little book put out by a Methodist minister by the name of Pickett, in Texas, who was expelled from the Conference for refusing to immerse for baptism; but that the great body of learned Presbyterians had a man among them who was foolish enough to assert that "Baptism is not immersion" is a wonder indeed.

Strange man this. He protests against the lack of christian courtesy on the part of the *Baptists* for "unchurching and disfellowshipping" others by "their distinctive mode of baptism," and then turns around and unchurches the whole Baptist fraternity with his "Baptism Not Immersion." For every one knows that without baptism one cannot get into a Baptist church. And if immersion is not baptism, the poor Baptists are "still upon the broad common of the world" where this Presbyterian accuses the Baptists of leaving those not immersed for baptism! But since "charity" (I Cor. 13) "rejoiceth in the truth," let us look for the *truth* and let this sickly sentimentalism of denominationism be kept up by those who love error. (II Thes. 2:11,12.) The question is not who is unchurched? but what is the truth?

1. There is much confusion and not a little perplexity, it must be admitted. One minister takes a little water and sprinkling it upon the head of a person, says: "I baptize thee," etc.

Another takes a vessel of water and pours the water upon the head of a person, saying: "I baptize thee, etc. And a third goes with a person down into the water, and taking the person in hand immerses him, saying: "I baptize thee," etc.

Now if each minister told the truth—actually did what he said he did, the word baptize, Anglicized from the Greek word *baptizo*, has the

meanings sprinkle, pour, and immerse. I say this is true if each minister did what he said he did.

But does *baptizo* have such meanings? This is the question. And if Greek scholars, scholars the authors of standard Greek-English lexicons, know the meanings of Greek words (and if they do not, nobody else does), this question is settled; for no standard Greek-English lexicon defines *baptizo* by sprinkle or pour. And why? Simply because *baptizo* has no such meaning. But all give *immeres* as a meaning of *baptizo*. And why? Simply because it means *immerse*. Then those who want to know the truth of this question, can know it,—H. C. Harpes.

* * * * *

UNITY AND APOSTASY.

About one hundred years ago, a class of as good men as could be found, tired of division, sought a ground on which all could meet and agree; the decision formed was: Where the Bible speaks we will speak, and where the Bible is silent we will be silent. All went well for about fifty years, when a certain class of wisecracks became tired of mingling with the common herd and decided they would become leaders in the army of the Lord, and began reversing the items in our motto; instead of speaking where the Bible speaks, and remaining silent where the Bible is silent, they began speaking where the Bible is silent, and being silent where the Bible speaks, and this threw a flaming torpedo into the camp and the war began. A few of their innovations were musical instruments in the worship, human societies for the work and worship, hired pastors over the elders, etc., which caused wrangling and debates which in many places divided churches, and in some cases destroyed the church entirely.

After being defeated in the music question, and whipped and beaten until there was not an inch of ground on which to stand, what did they? Did they humbly confess their mistake and return to our plea, and propose again the perfect unity upon the New Testament alone? No; seeing their defeat, they closed their doors, and their hearts against us, and stand today as our worst enemies. And shall we ever unite? Prodigals may return, back-sliders may repent and come home, but Apostates never. It is impossible to renew them again unto repentance.—(Hebrews 6:4-7)—A. Ellmore.

* * * * *

We are told that what Paul says, (I Cor. 14:34), about women speaking in the church, was meant for the women in the church at Corinth, no other. We will let him tell to whom he was writing:

"Unto the church of God which is at Corinth, to them that are sanc-

tified in Christ Jesus, called to be saints, with *all* that in *every* place call on the name of our Lord." Enough said—that settles it.

Yet listen to this: "Let your women keep silence in the *churches*"—only one at Corinth.

* * * * *

"The simplicity that is in Christ Jesus." "In Christ Jesus"; that is, in his body, in the church. The church came together in one place on the first day of the week. Look, see those plain, simple, unassuming people, doing in the name of Jesus just what he requires, and no more, O, how simple! The worldly-minded are not attracted. Over yonder at another place the crowds are. There, things are up-to-date, attracting, entertaining. The simplicity that is in Christ Jesus, there is where God is glorified—"Unto him be glory in the church by Christ throughout all ages, world without end. Amen.

O, that I could be with such people all the time during my remaining days here on earth!—*J. R. Jones.*

* * * * *

PLEASE.

Have you ever written a telegram and been tempted to cut out the word "please" in order to reduce your tolls? The same thought undoubtedly flashes across the minds of thousands of Canadians in the course of a year, but they let the word stand and pay the bill.

The cost of the word "please" in telegraph tolls in the United States is estimated to be \$10,000,000 a year, and in Canada it is corresponding great.

Was there ever a better lesson in the value of courtesy and good breeding in business? Business men have found that the word "please" is worth all it costs. It gets results, and the telegraph companies say it is being increasingly used.

When you want a thing done, it pays to ask for it in a courteous manner. You instantly gain the other man's good will.

ACKNOWLEDGMENTS.

For H. A. Rogers, North West Missions:	
By College Hill Church of Christ, West Gore	\$10.00
For Mrs. Theodore Mason (widow):	
By College Hill Church of Christ, West Gore,	3.00
For Christian Monthly Review:	
By Winslow Richardson	3.00
" Mrs. O. H. Arnson, per W. Richardson	1.00
" J. W. McDonald	1.00
" Mrs. E. Sann	1.00
" Wm. Kay	.75
" Daniel Stewart	1.00
" C. C. Waterworth	1.00
" Mrs. Fred Burmister, per C. C. W.	1.00
" Mrs. Belle Chaney, per Andrew Perry	.75
" Howard Cutting, per L. J. Keffer	.75
" Wesley S. Hamley, per L. J. Keffer	1.18
" Mrs. R. J. Scammel	1.50
" J. N. Nelson, per H. A. Rogers	1.00
" W. C. Ramsey	} per J. L. Hines 4.50
" J. A. Ramsey	
" R. V. Ramsey	
" H. Matthews	
" J. G. Mikel	
" Henry King	
" Mrs. Jas. Hurley	1.50
" Thomas Orr	1.50
" Percy Horncastle	2.00
" G. P. Vanhorn, per Andrew Perry	.75
" Andrew Perry	.75
" George DeWolf	1.00

OBITUARY.

MARY MCINNIS.

Mary McDonald, the subject of this sketch, was born in the year 1848, on the old McDonald homestead at Riverside, N. S. Married

James McInnis and resided till near the time of her death at West Gore, N. S., where she reared to maturity, a family of twelve children, every one of whom followed her into the church of Christ. Not many mothers have such a record. It was for the joy that was set before him in bringing many sons unto glory that the Redeemer endured the Cross. It is for such mothers to experience much of the same kind of joy. We thought that *our* record is not very frequently surpassed—eight children members of Christ's Church, but Aunt Mary has completely eclipsed us. Well has she fulfilled her mission, rearing and bringing up children in the nurture and admonition of the Lord.

She passed peacefully to her rest and reward at Graton, Conn., Jan. 3, 1921. Interment at West Gore, N. S.—Ed.

PUBLISHER'S DESK.

THE PUBLISHER HEAVILY IN DEBT.

Yes, Brethren, that's true. But it is nevertheless a rather pleasant kind of indebtedness. While all financial bills in connection with the Christian Monthly Review have been paid, and we have entered the New Rear and Vol. 6, with a clean sheet, we yet find, on taking stock, that we owe a heavy debt—of love and gratitude—to the brethren, who have so lovingly and zealously co-operated with us in the good and grand work, which we all love so well. We fear we will need some kind of "endowment" before we are able to pay **THIS** debt.

* * * * *

HOW TO REMIT.

We request subscribers to kindly observe directions for sending remittances: Send by Postal Note, Post Office Order, or by Registered letter; **NEVER BY CHEQUE.**

* * * * *

TWO IN ONE.

We are, this issue, putting two month's copy, January and February, into one Book, as the only way apparent of getting up to time. To avoid an explosion, further issues must be let off on the 15th of each month.

THE UNITED STATES INVADED.

Our "Invasion" of the United States is making progress. We have two Generals in the campaign over there who are vying with each other in a close race for supremacy in recruiting new subs. I speak of J. L. Hines and Andrew Perry. Bro. Hines is at present in the lead, but the slow, sure and persistent Perry may overtake him. He says he hopes to see our list doubled this year.

* * * * *

"WIN ONE" CAMPAIGN.

Meanwhile, the "Win One" Campaign at home in Canada is still on—and there will be no armistice till the completest victory is gained.

* * * * *

NEW FEATURES.

Our "New Features", some of which we hope to have for each issue during this year, we know will be universally appreciated. Don't miss a number **THIS** year.

* * * * *

DELINQUENT SUBSCRIBERS.

These are very unpleasant words, but they are real things—er—I mean people. Yes, there are some. In most cases, I am quite sure, it is only simple neglect—just not attending promptly and at once, at the end of the year, or at the expiration of the time paid for, to the renewal of their subscriptions.

This seems like a very small matter to subscribers, but it is a large and vital matter to the poor publisher, who has already paid dearly for their delinquency. If the Christian Monthly Review had sufficient endowment, we might circulate thousands of copies, regardless of subscriptions. And there could be no better or more fruitful form of missionary work. But as the subscription price of one dollar a year is not in itself sufficient to pay actual cost, subscribers in arrears must not henceforth expect their papers to be continued without renewal. We ask our subscribers, one and all, to kindly remember that the subscription price is, and must of necessity be cash in advance.

* * * * *

ALL TOGETHER.

And now, Brethren, for a long pull, a strong pull and a pull **ALL TOGETHER.**

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.

**OUR BOOK ROOM.**

The Gospel in a Nut-shell, TRACT,

By D. McDougall.

Price \$1.00 per hundred, 10 cents per dozen.

A helpful tract for evangelistic meetings and for general circulation.

Reason and Revelation, TRACT, 4TH EDITION.

By D. McDougall.

Excellent for general missionary work.

Price \$1.00 per hundred, 10 cents per dozen.

Carols of the Camp, PRICE 40 CENTS.

By PTE. JOHN B. McDougall.

A very enjoyable hour may be spent with this "cleverest of war-time productions."

Manitoulin Commercial College,

Little Current, Manitoulin Isd., Ont.

Earnest Christian Influence. Personal Interest and Help.

Thorough Bible Training. Thorough Business Training

Full Bible, Commercial, and Stenographic Courses.

Just the training everyone needs.

H. L. RICHARDSON, Principal.

L. H. MARTELL, M. A., LL. B.,

**BARRISTER-AT-LAW,
SOLICITOR, NOTARY, ETC.**

Bank of Commerce Building,
Windsor, N. S.

Dimock & Armstrong,

Hardware, Building Materials, Cement, Lime,
Brick, Bicycles, Washing Machines, Etc.

WINDSOR, NOVA SCOTIA.

C. A. RYAN, DRUGGIST,

WINDSOR, - NOVA SCOTIA.

Mail Orders Promptly Attended To.

For Spring 1921

LADIES' SUITS at	- -	\$15.00 to \$35.00
LADIES' COATS from	- -	13.00 to 33.00
LADIES' STYLISH HATS	- -	2.00 to 7.50
LADIES' SILK DRESSES from	- -	15.00 to 30.00
LADIES' HOUSE DRESSES from	- -	1.25 to 5.00
LADIES' VOILE WAISTS from	- -	1.25 to 4.50

W. H. ROACH & CO., Windsor, N.S.

HANTS WHOLESALERS LIMITED

DEALERS IN

FLOUR, FEEDS, GRAIN, HAY, FERTILIZERS, ETC.

Mail Orders Promptly Attended to, and Satisfaction Guaranteed.

Phone 125. WINDSOR, Nova Scotia.

WILCOX BROS.

Hardware, Brick, Lime, Cement, Plaster, Roofing,
Farm Tools, Wire Fencing, Bicycles, Auto
Tires, Paints, Oils and Varnishes, etc.

WINDSOR, - - - NOVA SCOTIA.
PHONE 42.

DR. O. H. TALLMAN, D. C. CHIROPRACTIC PHYSICIAN.

NO KNIFE. NO DRUGS.

OFFICE AND RESIDENCE:

307 10th St., W.

Owen Sound, Ont.

MAPLECROFT RABBITRY

H. M. EVANS, Proprietor.

WE NOW HAVE THE CHOICEST

Black Siberian Hares, New Zealand Red Rabbits,
and Self Black English Covies,

that ever graced our hatches. This is all choice young stock of fine

BREEDING AND EXHIBITION QUALITY.

Our Customers are Winning and so can you, with our Stock. Enclose
3 cent stamp and address

MAPLECROFT RABBITRY, Wyoming, Ontario, Canada.

DR. LILY JACKSON, CHIROPRACTIC PHYSICIAN.

NO KNIFE. NO DRUGS.

OFFICE AND RESIDENCE:

21 ROBINSON STREET, - - - SIMCOE, ONTARIO.