

Christian Monthly Review

WEST GORE, N. S., CANADA

Vol. VIII.

DECEMBER, 1923.

No. 12.

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CHURCH DIRECTORY.

(Charge for Directory Notices per Church, one dollar a year.)

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.; Wednesday, Bible Study 8 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. Mr. 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.

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)

(Continued on page 29.)

Christian Monthly Review.

Organ of the Churches of Christ in Canada.

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D. McDougall, Editor and Publisher.

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OUR PURPOSE.

1. The promotion of unity, on the basis of the New Testament of our Lord and Saviour Jesus Christ, as the only authoritative, infallible, divine and all-sufficient rule of faith and practice, in this the Christian Dispensation.
2. The restoration of the New Testament to its rightful place in our regard, as Christ's law and our only creed.
3. To advocate a return to Apostolic teaching and practise.
4. An abandonment of the creeds, doctrines, commandments and inventions of men.
5. The restoration of the church of Christ, as set forth in the New Testament, as the only true church.
6. To advocate the Faith as set forth in the New Testament as the only true faith.
7. To set forth the way of Salvation as taught by Apostles and Prophets under the last and Great Commission of our Lord and Saviour Jesus Christ.
8. To promote and maintain the worship prescribed in the New Testament in its purity and simplicity—as the only true and acceptable worship of God in the New Institution, the Church of Christ.
9. To disseminate useful instruction and religious intelligence.
10. To promote the development of all Christian graces, activities and service.
11. To defend and maintain the autonomy and independence, under Christ, of the local congregations.
12. The propagation of the Gospel and evangelization of the world.

CHRISTIAN MONTHLY REVIEW

MY COUNTRY'S PLEASANT STREAMS.

How oft I've found that sweet content,
As I walked beside some native stream;
When many a summer came and went,
And vanished many a worldly scheme.

Along each bank the wild flowers grow,
And here and there the sunshine gleams;
Cloud shadows oft that come and go,
And trees that shade those pleasant streams.

How oft I watch thy waters flow,
While winds were whispering of rest;
And dusky grew the evening sky
While crimson clouds lay in the west.

Ah many a worldly scheme has failed,
And hope oft proves an idle dream;
Still many a flower is seen to bloom
Beside some long loved native stream.

O God of nature how good thou art,
To make some changeless things of earth;
How frail is man, his finite mind
Can know but little of thy worth.

O, thou who marks life's changing scenes,
Fill well for me old memory's urn;
And give me greater hope beyond
For days that never can return.

EDITORIAL.

NATURE.

Subject of Lord's day morning Sermon, West Gore, Nov. 18th.
1923. Reading, 1 Cor., 2.

I. DEFINITION OF NATURE.

The term Nature, in general, means to us, the being, character, course and method of existing things as established from the beginning in the Universe.

We look around and we see objects of nature on every hand; earth with its hills and valleys; its mountains and plains; its brook-lets and rivers, ceaselessly running to the ocean, from which they receive their perpetually returning supply. We see trees, budding and blooming in the Springtime, and their leaves fading and falling in Autumn. We see grass, grain and various vegetables and fruits, springing forth from the ground, growing, fruiting, ripening, for the sustenance and comfort of man and beast. Lifting our eyes toward the ethereal canopy above us, what wonders and glories greet us! O the magnitude, the majesty of the starry heavens! Those heavenly orbs, those myriad worlds, suspended and moving in infinite space! These material things around and above us, with their operations, we call Nature.

II. CONCLUSIONS DRAWN FROM OBSERVATIONS OF NATURE.

When we observe and study Nature, we see Order, System, Law, Motion, Beauty, Design, Force and Obedience.

Order? System? Why these? These are because of Law, the result of Law. No law, no order, no system. Order and system cannot be without Law. But whence Law? Did the primordial atoms of matter evolve themselves into certain forms, endow themselves with life, devise order and system, and enact laws—for their own guidance? The higher critics, so called, seem to be able to believe this. But suppose this were true. Suppose some germs floating in dirty water of stagnant pools evolved themselves into tad-poles, then into monkeys, and finally into men, and enacted laws for the control and guidance of the Universe. Suppose this, then how would they acquire *Force* sufficient to execute their laws? Laws without executive force behind them are worthless. The Municipal Council of East Hants might enact a law that the ex-Kaiser shall be at once admitted to Germany again and his crown restored to him. This law would be ineffective because of lack of executive power to enforce it. A law in this case, to be effective must be enacted by a power possessing adequate force to compel obedience to it.

III. NATURE TEACHES AND MANIFESTS TO US THE EXISTENCE OF POWER ADEQUATE TO ENFORCE OBEDIENCE TO ITS LAWS.

That the Power by which the Laws of Nature were framed and established possesses adequate force to compel obedience is manifest every day and everywhere, by the orderly obedience of all material things to the laws of Nature. We observe the obedience to the established and stated laws of Nature, in the regular return of night and day, Summer and Winter, cold and heat, seed-time and harvest; in the reproduction of everything after its kind in the animal and in the vegetable world. Looking closer, we find the fruit tree, sending forth and spreading out its tiny fibrous rootlets, searching, finding and selecting from the soil, with more than human exactitude and skill, the very ingredients of substance required to perfect the form, texture, substance, color and flavor of its kind of fruit. The shrub itself uninviting and thorny, finds and separates from the soil, takes to itself, and utilizes the exact ingredients, in substance and proportion, required to produce the delicately formed, beautifully tinted and exquisitely scented Rose. Motion? Yes, we have motion in Nature. And where we observe motion we know there has been the exercise of force. No motion without force. No force no motion. When a bullet comes whistling through the air, we know there was force behind it. When a shell from Big Bertha dropped in Paris, from a distance of seventy-five miles, the Frenchies knew that there was some force in operation within the German lines.

"Doth not even Nature teach you?" asks an apostle. Yes, Nature teaches us—if we are teachable. It teaches us that there is a God, a Being of infinite Wisdom, Skill and Power and Glory. The heavens declare the glory of God, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." The silent speech of God's handiwork teaches us of His glory and power. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." The works of God make clear to our understanding the invisible things of Him, even His eternal power and Godhead. Nature teaches us His eternal power and God-

head. His eternal power and Godhead, things invisible to our natural eyes, are made to be clearly seen or understood, by the things that are made. The man who can look upon the works of God in the Universe and say, even in his heart, that "there is no God," is the most abject of all fools.

IV. THE NATURAL MAN.

There is the natural man and the spiritual man. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned; but he that is spiritual discerneth all things" (1 Cor. 2 : 14, 15.) The natural man has no higher source of teaching and guidance than the Book of Nature. As seen above, Nature teaches us some valuable lessons concerning God. But it does not teach us all things vitally necessary for us to know about ourselves. When the apostle asks, "Doth not even Nature itself teach you?" he leaves the inference that there is another and superior source of teaching. Accordingly, we are told that "All things that pertain to life and godliness are given unto us through the knowledge of Him who hath called us unto glory and virtue." That is through the knowledge of Christ, "with whom are hid all the treasures of wisdom and knowledge." Nature teaches us to strike when we are struck; eye for eye, tooth for tooth, blow for blow, stripe for stripe. But the Great Teacher reveals to us a more excellent way, and teaches us to render good for evil.

V. THE DIVINE NATURE.

The nature which we at present wear is Human Nature. Our Redeemer laid aside his Divine Nature, and for our sakes took upon him—not the nature of angels, but the seed of Abraham, our Human Nature, with its temptations, and trials and sufferings; humbled himself, was found in fashion as a man, and became obedient unto death, even the death of the cross—all that we might become partakers of the Divine nature." O ! is it for us here and now, while we are stilled clothed upon with human nature, to be partakers of the Divine Nature? Yes, truly it is. "When he ascended up on high he gave gifts unto men." This privilege is one of these gifts. To all who believe on His name he gives the

privilege of becoming the sons of God," and if sons, then partakers of the Divine Nature.

OBTAIN.

Subject of Lord's Day morning Sermon, College Hill Church, West Gore, Dec. 2nd, 1923. Reading Isa., 35.

In our studies of the Gospel Alphabet, we have come to the letter O. In the last verse of our reading lesson, we find this letter O heading a word which is connected with matters of very great interest to us all, the word Obtain.

This word means to get or gain by intent and effort. We may and do receive things which we do not obtain. Things given to us or bestowed upon us without our intent or effort, are not obtained by us. To say we obtained certain things is to say that we were intent upon getting them and made some effort to get them. A man, with his pocket full of rough diamonds, came from Kimberly to London, to dispose of his gems to the diamond cutters. How did he get those diamonds? Did he sit on a log at the mine's mouth and wait till they came hopping to his feet? Did he wait till some one with a basket full came along and gratuitously filled his pockets? if so, they were *bestowed* upon him and he did not *obtain* them at all. Now we are considering this word, just now, with reference to the great theme of Salvation and Eternal Life.

Very many religious people believe and teach that salvation and eternal life are not obtained, but unconditionally *bestowed* upon those only who have been elected (chosen) by the arbitrary fiat of God, from all past eternity. This doctrine we find embodied in the creeds of some of the largest Protestant Churches. If this doctrine is true, salvation and eternal life cannot be obtained by any one, and all effort to obtain salvation is useless and vain, as this matter was "determined" by the decree of God, from all past eternity. And yet the inspired Apostles of the Lord, the Ambassadors, of King Jesus, were so ignorant and stupid, so deluded, that they thought that Salvation was to be obtained! Just hear them, how they talk! "Ye are all the children of light, and of the day; we are not of the night, nor of darkness. Therefore, let us

not sleep, as do others; but let us watch and be sober; for they that sleep, sleep in the night; and they that be drunken are drunken in the night. But let us who are of the day, be sober, putting on the breast-plate of faith and love; and for a helmet, the hope of salvation. "For God hath not appointed us to wrath, but to *obtain* salvation by our Lord Jesus Christ." The apostle was talking to Christians, and thought that even Christians have to *do something* to obtain salvation. This Scripture says plainly that it is God's appointment that we do these three things named, in order to *obtain* salvation.

Furthermore, if this doctrine of unconditional election is true, the elect themselves are not saved! Salvation implies being lost or the danger of being lost. The "elect", if this doctrine is true, never were lost, never were in any danger of being lost, never could or can or will be lost. Hence they could not be saved. There was nothing for them to be saved from, and they needed no salvation. The non-elect, likewise, being by the eternal decree of God predestinated to damnation, could not be saved. Since, then, the elect were never and could not be lost, and none others could be saved, Christ died in vain, and his mission to seek and to save the lost has proved to be a farce!

A NATURAL PROPENSITY.

We *have* some things already when we are born; a little hair on our heads, etc., but some things we have to obtain. And this propensity for obtaining things, if not born in us, begins to develop very soon after. It is, without doubt, a God-given propensity. He has *bestowed* some good things upon us, and left some others for us to *obtain*. Some unconditional blessings, some conditional. We are impelled by our propensity for getting things, the desirability of having things, to make efforts to obtain them.

Let us notice some interesting Scripture examples.

ABEL OBTAINED WITNESS that he was righteous. God testified that he had found him righteous. But how did Abel obtain this testimony? Paul says it was by faith; his faith led him to do something, just what God had commanded, and so by faith which led to obedience, he obtained the witness of God that he was righteous.

WISDOM, personified, speaks to us and says, "Whoso findeth me findeth life, and shall obtain favor of the Lord," Prov. 8 : 35. Wisdom is not born with us. It is not directly bestowed upon us. What little of it we ever possess we have to obtain. The boy who neglects his books, and expects to get wise, will remain a dunce. Application, diligence, perseverance in study are requisite to the acquisition of knowledge.

MERCY is to be obtained. We have no right to expect, or ground of hope, that mercy will be indiscriminately and unconditionally extended. We all have need of mercy; and God has told us how we may obtain mercy and on whom he will have mercy. "Let us come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." "Showing mercy unto them that love him and keep his commandments."

FAITH itself is obtained. Like wisdom it is not born with us. Like knowledge it cannot be beaten into us with the ruler or strap. In no case is it directly bestowed. If we could possess it, we can do so only by obtaining it. And how can we obtain it? We are not left in the dark at this point. Peter writing to and for Christians speaks of them as "Them that have obtained like precious faith with us;" and another apostle tells us that "faith comes by hearing, and hearing the Word of God." John's testimony concerning Christ was written "That ye might believe that Jesus is the Christ, the Son of God, and that, believing ye might have life through His name." Faith is the belief of testimony. John's testimony was given to produce faith. Faith then is to be obtained by giving attentive hearing to the testimony given for that purpose.

SALVATION, as we have already seen is to be obtained. But it will never be obtained nor enjoyed by us if we neglect it. "How shall we escape if we neglect so great Salvation?" This is equivalent to saying that we shall not escape if we neglect it. We must "give diligence to make our calling and election sure." We must "Work out our own Salvation with fear and trembling." We must "Endure all things that we may obtain salvation, with eternal glory."

HELP OF GOD, is to be obtained (Acts 16 : 22). God is our refuge and strength, a present help in time of trouble." "He has

laid our help on one who is mighty;" yes, mighty and "able to save unto the uttermost all that come unto God by him. "God being our Helper, we will not fear what man will do unto us.

AN INHERITANCE—is to be obtained. "In whom also we have obtained an inheritance" (Eph. 1 : 11.) If we have obtained an inheritance it was not previously ours. Having been adopted into the family of God, and owned as "sons of God," we have obtained this Inheritance, which is incorruptible, undefiled and that fadeth not away.

"A CROWN OF LIFE," "A CROWN OF GLORY," "AN INCORRUPTIBLE CROWN," is to be obtained. *They* run to "obtain a corruptible crown; but *we* an incorruptible." We must "run with patience the race that is set before us," to obtain this incorruptible crown. Let us then run "not as uncertainly." Let us make no mistake or failure. Let us be absolutely certain about it, and let us "so run that we may obtain."

BLESSINGS—Promised to the obedient and faithful, are to be obtained by patience and endurance (Heb. 6 : 11.) Patient continuance in well doing obtains the promised eternal life (Rom. 2:7.)

FINALLY.

EVERLASTING, JOY AND GLADNESS are to be obtained. "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain Joy and Gladness, and sorrow and sighing shall flee away."

THE CLOSING YEAR.

With this month closes the year of grace 1923, and Volume 8 of the Christian Monthly Review.

Brethren, has your paper justified its existence? If not, whose fault is it? Have you each one done all in your power to make it what we need and what it ought to be? A paper such as we need will not run itself automatically, nor can it be run by any one individual. It can be run only by the co-operation of the Brotherhood.

On the other hand, if it has justified its existence, the con-

tinued co-operation of the brethren may be assuredly depended upon. We are exceedingly thankful to God and his servants, who have helped us in this good and most important work. There is at this writing only one small item of three hundred dollars lacking to pay printing, and there are yet 23 days of the old year in which to make it up.

OUR ASSOCIATE EDITORS.

"OUR DISTINCTIVE PLEA."

H. M. EVANS.

What does this subject mean? Mighty little to some men of modern times. The preacher who is "progressive" (?) and "a good mixer" is the man who is in demand today. The "progressive" (?) churches are seeking for "good mixers" "from our ranks" to become their preachers. Why do they want preachers "from our ranks?" For the same reason that the Saloon Keeper seeks bartenders very long after they get into the employ of the Saloon Keeper, and the preacher "from our ranks" soon leaves "our ranks" after he goes into the service of the so-called "progressives." The preacher who goes from our ranks" may sit straddle of the fence for a while, but the offer of a soft cushion to fall on will very soon put the fence between him and "our ranks."

A considerable effort, of late, has been made by the "progressives," while the wave of "Church Union" has been running high in denominational circles to unite the Church of Christ with themselves under the plea of Christian unity. This cry for Christian unity upon the part of Peter Ainslie and his colleagues is a positive farce. If they want Christian unity as bad as they pretend to we can assure them that the road is open, and a warm welcome awaits them just as soon as they are in earnest and ready to return to the apostolic order of things, and a faithful preacher does not have to enter their "ranks" and preach to such people for months under the sound of the "bawling organ," if they are honest and in real earnest, to get them to see the error of their way, and give them a desire to return to the Apostolic order.

In the restoration of the nineteenth century under the combined labours of Campbell, Stone, Franklin, Rowe et al, "our distinctive plea," with the motto: "Where the Bible speaks we speak and where the Bible is silent we are silent" stood for something real, but Isaac Errett and his coadjutors soon reversed this motto and like the Israelites during their democracy after the death of Joshua, "every man did what was right in his own eyes" and that too "while the house of God was at Shiloh." Is there "no king in Israel today?"

It is our bounden duty to assist all men into the truth, but God does not ask us to fellowship sinners under the sound of the "bawling organ" and human "expediences" for months in order to get them to see the error of their way. How many sermons do these preachers "from our ranks" preach against the "bawling organ" and other "expediences" anyway? Did they ever preach one sermon against these human innovations? We doubt it. More likely they are preaching to please in order to get and hold a job at a big salary. For a preacher "from our ranks" to fellowship such Apostasy, it seems to us, comes dangerously near doing "evil that good may come," to say the least of it. Does "our distinctive plea" mean anything to the man on the fence. Again we say, "Watchman What of the Night." Who will join the Sommer-Cowin-Watterworth caravan back to Rome? Who will get there and kiss the Pope's toe first. Dear reader, are you in that race?

Selkirk, Ont., Dec 3rd, 1923.

H. A. ROGERS' ANNUAL REPORT.

Estevan, Sask., 1923.

The following shows what money I have received from Oct. 6th, 1922, to Oct. 6th, 1923:—

From Nova Scotia:—College Hill, Church, \$70.

From Ontario:—Meaford Church, \$96; Woodgreen Church, \$47.95; Ice Lake, \$10; Tintern Church, \$20; Omagh Church, \$50; Omagh, in Jesus Name, \$15; Dr. Lily Jackson, \$25; Kimberly Church, \$15. Total from Ontario, \$278.95.

From Manitoba:—Glenora Church, \$10; Ed. Miller's Mission, \$1.25. Total from Manitoba, \$11.25.

From Saskatchewan:—Regina Church, \$78; Bro. Schuette's Mission, \$49; Bro. and Sister W. R. Brown, \$19; Some brethren at Estevan, \$35; Estevan Church, \$30; Schnelllar Church, \$15; Bro. and Sister A. W. Ament, \$30; Bro. Jas. Graham, \$2; Bro. C. Johnson, \$2; Bro. J. Fonstad, \$3; Bro. H. Cooper, \$1; Regina Surprise, \$11; Harptree Church, \$94.20; Hart Church, \$35.55; Bro. O. A.

Hainstock, \$20; Sister O. A. Hainstock, \$5; Knoxville Church, \$10; Sister E. M. Brodish, \$20; Bro. F. A. Crist, \$5; Bro. T. Orr, \$1; Bro. Lewis Davis, \$11; M. Parker, Regina, \$1; Bro. Thos. Leslie, \$5; Bro. A. W. Lawrence, \$3.80; Bro. M. C. Start, \$5. Total from Saskatchewan, \$464.55

From Dakota and Saskatchewan:—Bro. Ring's Mission, \$5.92.

From Dakota:—\$6.31.

Carl Markegard, \$3.50; Long Creek Collection, \$2.81,

From Ohio \$11, by Christian Leader.

From Alberta:—Bro. W. W. Scott, \$6.00.

From British Columbia:—Bro. and Sister John Mallory, \$100; Sister S. A. Johnson, \$15; Vancouver Church, \$75; Bro. Wm. Tolley, \$20; Sister J. L. Saunders, \$10; Bro. and Sister D. M. Meaden, \$20; Blundell Surprise, \$37.50; Blundell Church, \$14; Bro. Wm. Mallory, \$30; Bro. and Sister Hambleyn, \$5; Bro. and Sister Walter Graham, \$5; Bro. Timms, 50cts. Total from British Columbia \$332.00

Total from all places—\$1185.98.

My expenses for the twelve months were—\$529.35, leaving \$656.63 over expenses, about \$54.66 a month.

I received donations to apply on previous encumbrances as follows:—

From Saskatchewan:—Harpree Church, \$135.00; Bro. Cecil Seed, Regina, \$25. Total \$160.

From Ontario:—Bro. S. Whitfield, \$20; Forest Church, \$10; Woodgreen Church, \$28.35. Total \$58.35.

Total from all—\$218.35.

I wish to express my sincere thanks and appreciation for all I have received. You have held up my hands while I have tried to tell of Jesus and His love.

During the twelve months covered by this report I conducted 172 meetings, baptized 19 persons, one came over from the Baptist Church and one from the Christadelphian faith, and I met in public debate two nights.

On account of helping to provide for my home I did not have as much time in the evangelistic fields as in former years, which possibly accounts for the fewer baptisms. During the thirteen months previous to this report there were 51 baptisms.

Last January and February I labored in B. C. baptizing 17 souls and the Blundell Church was brought together. The B. C. brethren helped liberally as figures show.

I have carefully tried to make an accurate report from time to time of all money I have received, and think none has been overlooked.

I have advised that any money sent to me which was not, by

me, acknowledged by letter was not received. No one has, as yet, advised me that they had sent money which had not been reported in my annual report. Therefore, I take it that all has been received and reported.

I again entreat the brotherhood to help us keep this work rolling on.

I have rejoiced in getting favorable word from the Blundell B. C. Church. They seem to be alive.

I am in a meeting in Long Creek, N. D., U. S. A., at present, with good interest.

H. A. Rogers.

WORLDLINESS.

BY S. WHITFIELD.

In any age of the world this subject needs attention, but in the present age a great deal of teaching is needed, for worldliness is one of the great evils of to-day. It seems as though the longer the world goes on the worse it gets. No doubt it is also true that the older we get, when we are trying to do the Lord's will, the more we notice the evil in the world.

Only a few days ago I was talking to a preacher about the sins of this present age; and he said that he never was in a country before where there was so little real Christianity as there is in this country. That was not speaking very well of this country where there are so many churches and bibles. It is time for us to wake up, and realize the real conditions before us. Every gospel preacher and writer ought to cry out against this great evil, and give the teaching of the bible on this lesson. If we will do our duty as preachers and teachers good is sure to follow. We cannot wink at this sin and do our duty.

If all the worldliness was in the world and none of it in the church, it would not be so bad; but there has always been some of it in the church. However, this does not make it right, and it does not excuse us for not giving the needed warning. It does seem as though it is creeping into the church more all the time. We are taught in the word of God that the Lord's people are to be a separate people. We came out from the world when we obeyed the gospel, and we should try to keep out. We need to remember that judgment is going to begin at the house of God. The righteous will have nothing to spare, will have no oil for others. The church is the light of the world and the salt of the earth, then the light must shine, and the salt must not lose its saving influence.

"Nevertheless the people refused to obey the voice of Samuel;

and they said, "Nay; but we will have a king over us; That we also may be like all the nations; and that our king may judge us and go out before us, and fight our battles." (1 Sam. 8 : 19, 20.)

When disciples of Christ become like other people we lose our power and influence in the world. As long as we are few in number, despised, persecuted and rejected there is no danger; but when we get numerous and seek for popularity then we want to be like others. When this condition arises trouble is sure to follow. It is a terrible thing to love the praise of men more than the praise of God.

The love of money is one great cause of worldliness. It is not a sin to make money if it is made for a good purpose. We should labor to have something to give to those who need help, and for the support of the truth. If we would give as the bible teaches us to give, there would not be much danger of us loving money. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16 : 26.) "And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." (Lu. 12 : 19-21.) Money is a curse to us if we do not try to use it right. One way to be rich toward God is to give freely of our means for the accomplishment of good.

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage; until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24 : 38, 39.)

Just as the world was wicked before the flood so it will be when Jesus comes again, and just as the flood came when they were not prepared for it, so Jesus will come again when people are not ready for his coming. Worldliness was the great sin before the flood, and it will be the great sin when Jesus comes at last.

Jesus spoke of pleasures, riches and cares of this life as things that lead us away from God, and keep us from bearing fruit. These things have a great influence over us, if we do not always watch them, and remember the danger that is before us. We should take time for bible reading and study each day. We should also take time to visit the sick; teach the truth; pray to God; and serve him according to his appointments. We should be more interested in spiritual things than we are in temporal things; for the temporal things will soon pass away, but the spiritual things will abide.

The whole Christian life is lived by not conforming to the

world, but becoming more like Jesus day by day. A form of godliness will not save us. We must become God like.

All ungodliness wars against the soul. It keeps us from living as God wants us to. We are told not to love the world nor the things that are in it. We should love God, and set our minds on things above.

The sects resort to all kinds of worldly things to draw people and hold them. As disciples we cannot copy after them; but let us remember that the Gospel is God's power unto salvation to all those who believe. If the Gospel does not draw people, it will not hold them.

"Ye adulterers and adulteresses, know ye not, that the friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God." (Jas. 4 : 4.)

NOTES FROM WESTERN ONTARIO.

The work at Woodgreen is moving on nicely. Our meetings are encouraging. More interest is shown in the work all the time. We are trying to guard against the one man system, and in working to this end the members are encouraged to take an active part in the meeting. We are also trying to conduct our meetings and work in a systematic way so that the work will be carried on decently and in order. God is the great author of system, and if we work in His way, it will be systematic. We are enjoying peace and harmony in our work and meetings. This church is trying to give for the spread of the gospel and to help the needy. Of course, there is lots of room for improvement, and we could do more than we are doing.

S. Whitfield.

ENCOURAGING EVIL.

BY S. WHITFIELD.

It is wrong to take any part in evil or to encourage it in any way. We should all be very careful along this line. We need to show by our teaching and by our lives that we are on the Lord's side—the side of right and truth. We should not give the enemy any chance to use our teaching or actions to encourage any of their unscriptural practices.

While Stephen was stoned to death Saul was standing near, and held the raiment of those who stoned him; and after Saul became a Christian, he spoke of this by saying that he was consent-

ing unto Stephen's death. It is very evident from this that Paul understood that he had been encouraging evil.

The statement has often been made that it is right to preach anywhere or to any people. We are told in the Word of God not to cast pearls before swine, and that we are not to pray for those who commit the sin unto death. However, it is usually right to preach the truth anywhere or to any people; but we must be careful that our preaching or lives does not sanction or encourage in any way, the sin or sins of those we are preaching to. It is not wrong to preach to bad men or bad women—to drunkards, liars, thieves or even those that use an organ in the worship; but we must not be responsible in any way, for the evils of these people.

According to Paul it would be a sin to hold the raiment of a man while he got a drink, told a lie, stole something, or while he played an instrument in the worship. Then according to this it is certainly wrong to try to worship God in a meeting where the organ is used as a part of the worship; and other unscriptural practices are engaged in. If Paul could not hold the raiment of those that stoned Stephen without consenting unto his death, how can a Christian preach in a meeting where the organ is used, sing, pray, contribute of his means, and break bread with them, without consenting to the organ and the other innovations they are guilty of? If a Christian can worship God acceptably in such a meeting for one Lord's day or three months, why can he not do so all his life? If one Christian can do this all his life, why cannot all Christians do this all our lives? If not, why not?

We are to abstain from all appearance of evil; and not let our good be evil spoken of.

I could not preach for the digressives unless they showed a willingness to learn the right way of the Lord and practice it, but even then I would wish to be very careful not to have any part in evil or not to encourage wrong in any way.

Now I would like to be right, and teach only the will of God, and if I am wrong, I would be glad to have any one set me right.

Let us see that our influence is in the right direction.

OUR CONTRIBUTORS.

GOD.

It is a good thing for us that we have the Bible. If we had no Bible we should know little about God. Some men who never saw the Bible have certain ideas about God; but we find when men

have lacked the guidance of the Scriptures their ideas concerning God have been inadequate. Going back to the history of Greece and Rome we find men worshipping the sun, moon and planets, believing in many Gods.

Base ideas concerning gods were commonly the ideas of the ignorant. The more thoughtful had better conceptions. They believed in a mighty power somewhere and a few searched for one God, but they could not reach certainly. This revelation was needed, and God in his love and mercy for the human race gave us the Bible. This is the only true and trustworthy information concerning God. It is from the Bible we learn there is but one God.

God is a Spirit and they that worship him must worship Him in Spirit and in truth. This Jesus told the woman of Samaria at Jacob's well. The name of God is Jehovah. A man's name may signify little or nothing. It is otherwise with respect to the name of God. It proclaims Him as the living God and testifies to something concerning him. By this name Moses was commanded to speak of God to the children of Israel in Egypt, and God said unto Moses "I am that I am," and He said, "Thus shalt thou say unto the children of Israel I am hath sent me unto you". And God said moreover unto Moses. "Thus shalt thou say, Unto the children of Israel, Jehovah the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob, hath sent me unto you, this is my name forever and this is my memorial unto all generations." This great and true God whose substance is spirit, whose intelligence is infinite and whose memorial name is Jehovah, is the Creator of all things. By His will this world and all worlds came into being. By His will all things came into existence. He who made the universe is its Supreme Ruler, the one center about which the universe turns is God.

God is holy. God is holy to himself. He is universally incapable of wickedness, injustice or evil of any kind. This is essential to His being as God. For God to commit an unholy act would be for Him to commit suicide. No one therefore can be treated unjustly by God, or wronged in any way. Whoever in the universe is evil and does evil unto himself puts himself in opposition to God, takes an attitude of defiance to His will, invites peril and disaster from His displeasure.

God is worthy to be worshipped. He is the only Being in the universe who should be worshipped. Men will worship some one or something. When men worship inferior things and especially base things, they become dwarfed in soul and debased. He who makes

a God of self indulgence or any evil passion becomes degraded, but he who worships God, the most exalted and holy being, links his soul to that which shall uplift him.

A Burgess.

West Gore.

THE OLD TESTAMENT AND THE RESTORATION MOVEMENT.

BY R. K. FRANCIS.

As a religious people, we are peculiar. We stand for a distinctive plea. We are set for "first principles." Are those principles true to the Bible, and are we true to them? We believe and therefore speak. We take the Bible as the certain guide and rule of faith and duty. The Book is before us, and the command is, "Search the Scriptures." The Book falls into two—Old Testament and New; God speaks in both instances, only there is a difference in the channel of communication, in the messages, and in the persons addressed.

We realise that these two Testaments are not of the same value to us. But we are not to regard the literature of the Old Covenant as of no value to us because the New has taken its place.

Principles are in the Old which are fundamental and eternal. In fact, the New Testament lies concealed there. Christ is there in the prophecies. Christianity centres in a person, but the Bible is its literary basis. When one confesses that "Jesus is the Christ" (Christianity's creed truth), his very words imply that he accepts the Jewish view of the Old Testament—that it contains a divinely revealed promise and description of a Saviour—the Messiah—and that Jesus of Nazareth is accepted as such. Jesus Himself makes good His claim from the law; the prophets and the Psalms, and endorses the current belief as to the divine origin of these Scriptures. How essential, then, must these Scriptures be to us as Churches.

What a difference it must make, however, if the Scriptures are proved to be on a level with Shakespeare, or some such work.

What, then, as a people with such a distinctive plea, is our relation or attitude toward the Old Testament, in view of modernism?

Connected with the nineteenth century Reformation, the great Restoration Movement—which, like similar movements that preceded it—was one of thought and action; there were some minor changes which exercised a most important influence over the form of our religious expressions. We realised that the force of language varies considerably: no word has exactly the same meaning to any two individuals. So our fathers in the Restoration Movement

spoke of Bible things in Bible terms: they used, in spiritual matters, the language of Canaan, not of Ashdod. To-day this is considered by our scholastics as puerile. But I still maintain that the truths of the Bible can be expressed in words that the Holy Spirit teaches more simply and clearly than by councils of men.

Now I am not overlooking this fact that many of the changes in religious formulæ are connected with the progress of science, by our habit of expressing our religious thought in terms of the popular science and philosophy of our day. In my judgment this must be allowed for in estimating much of the modern attitude towards the Old Testament.

Science, criticism and history, however, are being invoked, some of us think, to destroy the religious significance of the Old Testament, but we are told it is to liberate the religion from its ideas and phraseology. And there is a certain shade of orthodoxy half inclined to accept this position. It has been said how we have all heard of the Russian traveller driving through the forest in winter and finding himself pursued by a pack of hungry wolves, in order to detain them and check their pursuit, detached first one horse and then another from his team, and while the hungry wolves devoured the horses that were left behind, the traveller, with the remainder, was able to reach a place of safety. Some think a similar process might have its advantages in the case of the Bible: they might reconcile themselves to the loss of Job, Daniel, Deuteronomy, Song of Solomon and a few others, as a sort of ransom for the rest of the Bible. Or we may even let our Old Testament go altogether if we are allowed to enjoy the New Testament in peace. But you cannot do that. The process of sacrificing horses to facilitate an escape soon reaches its limit. And to sacrifice your Old Testament to maintain the New, as has been said, is more like taking off one wheel to lighten the cart. Any student acquainted with Westcott and Hort's text of the New Testament, knows how completely saturated it is with the ideas and phrases of the Old. As a matter of fact, the Gospel without the law and prophets, is like a house without a foundation. Pure negative criticism is always misleading.

But now we wish to face facts and seek truth. We know the times are difficult for constructive work. We realise that the scientific discovery grows that the treasure and burden of human knowledge multiply; it is difficult to properly estimate its religious significance. And it is not, of course, possible to avoid the influence of modern ways of thinking. I do not know that it is desirable.

Look at some striking characteristics, however, of your Old Testament, and weigh these.

(1.) These Hebrew Scriptures are not the literature of a uni-

que period, but of a long history; a history of human redemption. A record of God's action in history.

Note the fulness of the Old Testament treatment of life, its manifold interest, the variety of its subjects and heroes. Think hard upon this fact, for the communion of man with God, as *man* and not as religious teacher, we cannot surpass our Old Testament. There the heroes of sacred story are not only prophets and priests, they are patriarchs, shepherds, kings, like Abraham, Job, David, and Saul; queens, like Esther; slaves and statesmen, like Joseph and Nehemiah; simple women, like Ruth and Naomi. And these lives of close, personal relationship with God underlay and inspired the religious life of Israel and its magnificent development of truth.

(II.) We cannot deny the spirit of indomitable hope which breathes through the pages of the Old Testament. The Messianic spirit and hope pervade the whole of the Old Testament. The glories of the past are a guarantee of a yet more glorious future; each fresh experience is made the basis of a new and confident expectation. For the prophets there is still and always a future full of Divine promise. Further, the Old Testament handed on this mighty hope and influence and inspiration, and herein our Christianity found the impetus and momentum that sent it, like an overwhelming tide, through the world. And Christianity was true to this ancient spirit and hope.

(III) This growing Messianic hope found expression in the symbolic institutions of that ancient chosen people. Israel and the Tabernacle, for instance, prefigure systems of things. The Jewish nation always was, is now and will continue to be, a missionary miracle, circulating in all lands, and known and read of all men. There is no other people among the nations of the world like them. None! Can any secular or political reasoning explain this phenomenon? No! The nation belongs to the sacred history of the world, and to the demonstration of Christianity. Moses and Christ are the greatest names and facts in religion. And so throughout what we believe to be, the Mosaic writings we see his strenuous endeavor to teach the children of Israel that Jehovah is both their God and that of all the world, and that His authority is supreme.

(IV.) The Old Testament was authentic history to our Lord. He spoke of the doom of Sodom and Gomorrah, the story of David and the shewbread, the Deluge the story of Jonah, the cleansing of Naaman, the miraculous feeding of the widow of Zarephath, the serpent in the wilderness, and the daily supply of manna. And in each of these cases Christ speaks to them in the manner of one who accepts them as sober history; and here destructive criticism is baffled by the authority of God's Son.

It is evident that the Old Testament can only be interpreted

truly in the light of the New. And the key to explain both is found in the life and death of the Christ. He is the central figure and turning point of the whole revelation. Our distinctive plea centres in the Christ and His Lordship. What, then, is our relation or attitude towards the Old Testament? One thing we must remember, our "position and plea" will *not* allow us to *exclude* the teaching of the New Testament on the truth and authority of the Old. Further, we do not allow that a man is certified to have an accurate knowledge of religion by having studied theology for a few years, or even by being a professor in theology and in possession of the degree of divinity.

Men of the Restoration Movement, get back to your Bibles; to those Scriptures which have enlightened the intellect, raised the conscience, and brought the dead to life.

NEWS AND CORRESPONDENCE

Clearwater, Fla., Nov. 28th, 1923.

Dear Bro:—

Preach the funeral sermon of Sister Emma Vose at Largo yesterday morning, went bathing in the Gulf of Mexico in the afternoon and preached at Clearwater again at night. Will leave next week for other points in the sunny south.

Your Bro.,

O. H. T.

This is a mission point—has been for six years; but it is fast becoming self-supporting. We have already been doing some missionary work in and around the city, helping some of our unfortunate brethren, and purpose to do more in the future.

Bro. E. C. Love, of Danville, Ill., began a meeting with us on the 25th of Nov., and we are having the best kind of preaching and the largest audiences in the history of the work here. Had almost a capacity audience last night with one wanderer restored.

Hope you will excuse me for my negligence toward the C.M.R. Would like to know how I stand with the paper.

Your fellow-worker in the Lord,

Ira C. Moore.

Charleston, W. Va.

Hanna, Alta., Nov. 29th, 1923.

D. McDougall.

Dear Bro.—I believe my subscription must be overdue, if so

please accept my regrets along with the enclosed dollar, with best wishes for success in the good work.

Yours sincerely,

Roland Peters.

L. L. McGill's Report for One year, Nov. 1st, 1922, to Oct. 31st, 1923. Received from:—

Sis. W. R. Brown, Weyburn, Sask	\$ 5.00
Church at Weyburn	4.00
A Sister, Estevan, Sask	7.50
Sis. Nellie Orr, Estevan	1.00
A Brother and Sister, Estevan	10.00
Bro. N. L. Turner, Estevan	5.00
Bro. M. Larsen, Estevan	10.00
Bro. O. A. Hainstock, Harptree	5.00
Bro. O. S. Hodges, Harptree, Sask	10.00
Bro. J. S. and Sister Bradish, Harptree	10.00
Bro. Wm. Start, Harptree	4.00
Church at Harptree	33.80
Church at Hart, Sask	2.45
Church at Regina, Sask	10.00
Church at MacRorie, Sask	52.60
Bro. and Sis. Wm. J. Taylor, MacRorie	11.00
Bro. Harold Johnson, MacRorie	2.00
Bro. A. Smith, MacRorie	2.00
Bro. and Sis. T. H. Banting, MacRorie	5.00
Sis. E. Hill, Tribune, Sask	1.00
Church at Wood End, Sask	9.00
Church at Glenora, Man	10.00
Bro. H. A. Rogers	7.50
A Sister, Carman, Man	1.00
Bro. and Sis. W. W. Husband, Carman	2.00
Church at Clachan, Ont.	10.00
Bro. J. L. Saunders, Vancouver, B. C.	20.00
Sis. S. E. Johnson, Armstrong, B. C.	5.00
Sis. J. A. Frame, Vancouver	10.00
Church at Bismarck, Illinois	10.00
Sis. J. T. Ogden, Danville, Ill	2.50
Bro. E. C. Love, Danville	.50
Church at Covington, Indiana	10.00
Church at Perryville, Indiana	4.00
Bro. Charles T. Cook, Montezuma, Ind.	1.50

Total Receipts

\$294.35

Total Expenses

317.66

Conducted 4 series of meetings, preached 111 times. Assisted

in 24 other meetings, speaking and leading singing. Baptized 5. Conducted 1 funeral. During the winter I attended a Bible Reading for over 2 months, and during the summer I worked at farming, carpentry, etc., for over 6 months. I have been assisted in other ways (than by money) besides what this report shows: without the help in both ways we could not have been able to carry on. All who have assisted please accept my sincere thanks. Phil. 4 : 17; 2 Cor. 9 : 8-11.

Cleveland, Ohio, Nov. 7th, 1923.

Dear Brother McDougall:—I moved from Niagara Falls, Ont., to Cleveland, Ohio, Sept. 8th, 1923. I closed a four weeks meeting at Hubbardsville, N. Y., with 8 baptisms. Bro. Ram writes that April is the time to come to India. So all who intend to have fellowship in that work should write me before the end of this year and let me know what to prepare for in that work. Only \$132.00 have been promised yet. Therefore there is \$600.00. The tent and expenses there for me and a native worker, well educated who can speak the English as well as the native languages will be \$200.00 a month. This makes an outfit in which the work will be begun as soon as I reach there next April, and begin the work in the villages. We will gather the natives under the tent at noon and night and read the New Testament to them and explain it. In this way the entire New Testament can be gone through at each village and the natives have the whole gospel before them, and native teachers be trained to continue the work. It will be an intensive campaign for Christ. Please put in C. M. R., and give my new address.

Sincerely,

J. Madison Wright.

1442 Walnut Ave., Cleveland, Ohio.

Clifton, Tex.

The month of Oct. I spent with the church in Meaford, Ont., Canada, in a series of meetings. This was my first meeting with saints in Canada, and though I found the customs of the Canadian folk a little different from those of the south, yet they love the gospel, and are faithful in following the examples of the apostles and commands of the New Testament. The Meaford Church is one of the very best congregations I have ever visited. I think I have never been with a congregation where such a large per cent of the congregation have part in the public work of the congregation. I trust the time is not far removed when I shall have the opportunity to be with the Meaford congregation again, as well as with other congregations in Canada.

Brother C. H. McPhee who is the minister-evangelist for the Meaford congregation is an untiring worker, and is loved by the congregation, and the citizenship of Meaford for his intrinsic worth as well as for his ability and consecration in the work for the Master.

There are too many outstanding figures in the consecrated workers of the Meaford congregation to make mention of any particular one.

Dr. O. H. Tallman, of Owen Sound, Ont., was with us each Sunday in the meeting. A fine spirit is he.

C. R. Nichol.

MacRorie, Sask., Nov. 14th, 1923.

Dear Bro. McDougall.—My wife and I came here two weeks ago to labor with the church at this place. The brethren are supplying our necessary wants, making up in money what they are not giving in other things. The abundance of our supply bespeaks their liberality, and to them and to God we are very thankful.

The Heavenly Father has abundantly blessed this community with a huge harvest, and we shall strive to make the most of the opportunities and responsibilities which result therefrom.

We are hoping to be able to build up and strengthen this congregation so that they will more faithfully carry on the Lord's work in both spiritual and temporal affairs.

May the prayers of all the brethren go up for this work.

Sincerely your brother,

L. L. McGill.

De Land, Florida, Nov. 20th.

Dear Bro.—Was in Jacksonville Sunday, preached twice to a full house, and addressed one of the schools Monday. Today came 107 miles south to this beautiful town of 7000 people. Found a few brethren and saw my first orange groves well loaded with ripe fruit. Saw many gardens with green peas, beans, cabbage, etc., also saw one wild alligator. We are 20 miles from the Atlantic ocean. Will leave tomorrow for Orlanda. Will visit many points and return about Xmas.

O. H. Tallman.

Eaton, Sask., Nov. 19th, 1923.

Dear Bro. McDougall.—Enclosed please find order for \$1.00 to renew our subscription for the C. M. R.

It is a grand little paper, and very welcome indeed.

Wishing you ever success with the C. M. R., I remain,

Your Bro. in Christ,

Edwin Fisher.

Lex, Box 32, Nov. 26th.

Dear Brother.—I am sending you two poems you have not published in time for Dec. No. The four of us were at the Cambridge meeting on Lord's Day. Bro. Pool reminds me of O. H. Tallman, he is very kind. He did not preach in the sense we use the words still his comments on the 5th chapter of Matthew were very interesting. Will write again.

Sincerely yours,

Albert Burgess.

Kermit, N. D., Dec. 4th, 1923.

Meeting here continues with increased interest and attendance. Practically, the whole community is coming, and it looks as if there would be some visible results ere we close.

I ask for your prayers and co-operation.

H. A. Rogers.

Kermit, N. D., Dec. 12th, 1923.

Long Creek meeting continues with increased interest. These Danes, Scots and Norwegians are hard to move. Had planned that this meeting would close last Sunday night, but there was not one to move, altho I had labored with all my soul to rouse them to obey the Lord.

I just felt that it would be wrong to close until they would obey, as the interest was keen. I announced that we would have meeting two more nights. On Monday night two women came forward.

On Tuesday night as I was urging for obedience one man arose and came from the rear of the house before we arose to sing, and a lady followed him. The ice is broken and we look for more.

H. A. Rogers.

Forest, Dec. 10th, 1923.

Dear Bro. McDougall:—On Lord's Day, Dec. 2nd, Bro. Whitfield of Glencoe, came over to Forest and gave us two good sermons. A number of the brethren from Jura came over too, and we all enjoyed the meeting.

Yours in Christ,

Mrs. James Jamieson.

ACKNOWLEDGMENTS.

Mrs. Wm. Garner	\$ 2.00
Robt Graham	1.00
D. L. Purcell	2.00
Mrs. Wm. Cramer, per S. W.	1.00
S. Whitfield	4.00
Cecil Seed	1.00
Church Regina, Ad.	1.00
W. H. Burgess	1.00
Mrs. Fred Fess, per H. M. E.	1.00
John Cooper per "	1.00
Church Selkirk, Ad "	1.00
H. N. Evans "	1.00
John Nelson, per H. A. R.	3.00
H. A. Rogers	2.00
J. W. Fenner	1.00
Edwin Fisher	1.00
F. A. Summerscales	1.00
Mrs. Wm. Gilchrist	1.00
Robert Bailey	1.00
Mrs. Archie Seabrooks	1.00
Roland Peters	1.00
For A. H. Rogers, by College Hill Church	10.00

AMONG OUR EXCHANGES.

When preachers turn from the gospel to other methods of bettering the condition of mankind, evil only increases, and to that extent handicaps the work of the church and hinders the salvation of souls.

I hear so much said of the fatherhood of God and the universal brotherhood of man, and the different and conflicting theories to bring this about, that I am astonished that they have forgotten there is but one thing—the gospel of Christ—to bring about the universal brotherhood of man. All other theories are but so many failures on the part of man.

The sweetest music is not in the oratorio, but in the human voice when it speaks from its instant life-tones of tenderness, truth and courage.—H. W. Beecher.

Any man who understands women is willing to admit that he doesn't understand them.

CHURCH DIRECTORY—Continued from page 2.

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. Bruggess, 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.

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. C. G. McPhee, Minister and Evangelist.

THORNBURY.—Church at Thornbury 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.

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

McRORIE, SASK.—Church meets in Monmawala School-house, at 3 p. m. each Lord's Day. T. W. Banting, Sec.-Treas.

GLENORA, MAN.—Church meets in the Private House of Bro. C. Johnson, on Lord's Day at 3 p. m. for Worship and Breaking of Bread, Sec., Bro. W. W. Adams.

TORONTO (FERN AVENUE) Lord's Day services.—Bible School 9.45 a. m. Meeting for Worship 11 a. m. Preaching of the Gospel 7 p. m. Wednesday 8 p. m., Meeting for Prayer and Bible study. Visitors welcome. D. H. Jackson, Evangelist, 78 Marion St.

SELKIRK, ONT.—Church meets Lord's Day at 11 a. m. for worship and public teaching. 7.30 p. m. for preaching the gospel. H. M. Evans; Evangelist, W. M. Hoover, Clerk.

ESTEVAN, SASK.—Church meets at 1014 Second St. on Lord's Day at 11 a. m. for Bible Study and Worship. At 7.30 p. m. for preaching. Wednesday at 8 p. m. for Bible Study. H. A. Rogers, Evangelist, Thos. Orr, P. O. Box 422, and J. E. Turner, Elders.

WINNIPEG, MAN.—Church of Christ, N. W. Cor. Sherbrooke and Sargent. Lord's Day Services—Breaking of Bread and Worship 11 a. m. School and Adult Bible Class 3 p. m. Gospel Preaching 7 p. m. Wednesday, Prayer and Bible Study 8 p. m. Secretary, F. Williams, 1 Willow Bank St., Winnipeg.

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