

H. M. Evans

Christian Monthly Review

WEST GORE, HANTS CO., N. S.

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OUR 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., F. E. Lucas, 2637 Patterson Ave., Burnaby, B. C.

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. CATHARINES, 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., Sec.-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.)

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.

(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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Vol. IX.

West Gore, N. S., May, 1924.

No. 5.

"Oh love that will not let me go,
I rest my weary soul on thee;
I give thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

"Oh joy that seekest me thro' pain,
I cannot close my heart to thee,
I trace the rainbow thro' the rain,
And feel the promise is not vain
That morn shall tearless be."

"O cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

EDITORIAL

GIOVANNI PAPINI.

In his "Story of Christ," Giovanni Papini gives valuable testimony regarding the action of baptism as performed by John the Baptist and Jesus in the River Jordan:

"Last of the prophets, John the Baptist, called the Jews to repent, announced the approach of the Kingdom of Heaven, predicted the coming of the Messiah, reproved the sinners who came to him, and plunged them into the water of the river, that this outer washing might be the beginning of an inner purification."

Surely this great scholar and writer never saw any of the pictures that show John standing in the water and pouring water thru a Ram's Horn upon the head of Jesus; for hear him further:

Jesus came among the sinners, but He was no sinner. He came to bathe in the water running before John, but He had no inner stain. The soul of Jesus was that of a child, so childlike as to outdo sages in wisdom and saints in sanctity.

And yet Jesus came in the midst of a crowd of sinners to immerse Himself in the Jordan. The problem is not mysterious for him who sees something beyond the most familiar meaning in the rite reinstituted by John. The case of Jesus is unique. The baptism of Jesus is like others superficially, but is justified in other ways. Baptism is not only a washing of the flesh as a symbol of the will to clear the soul, a remnant of the primitive analogy of water which washed away material stains and can wash away spiritual stains. This physical metaphor is useful to the symbolism of the crowd, is a necessary ceremony for the carnal eye of the many who need a material help to believe in the immaterial. But it was not made for Jesus.

Jesus, about to begin a new epoch of His life. His true life bore witness by His immersion in water to his willingness to die, but at the same time to His certainty that He would rise again.

RADIO RELIGION.

Tomorrow evening from Christ Church the services will be broadcasted by radio. The rector, Rev. Noel Wilcox, will preach, his subject will be "The Duty of Being Happy." Recent tests in connection with broadcasting have proved that the services broadcasted from the church have been heard in Vermont. Mr. Landry, of Station 10 A.R., is confident that tomorrow night's service will be perfect.

* * * * *

By means of extremely sensitive instruments, scientists can magnify the human voice 12,000 times.

* * * * *

That the knowledge of the Lord is to and will eventually "cover the earth as the waters cover the sea," is as sure as the Word of God that endureth forever. No one who believes God doubts this. But a large portion of the earth is not yet covered with the knowledge of God, although His Word has for a long time been proclaimed. We have often wondered whether any new means or methods would ever be discovered or provided to accelerate the spread of this knowledge and hasten the time when all will know the Lord from the least to the greatest. May it not be that the GOSPEL BY RADIO may solve this problem?

When the King's speech at the opening of the Empire Exhibition at Wembley was heard by millions, practically around the globe, what may not happen when another John the Baptist or Martin Luther appears, and radios the Glorious Gospel of the Grace of God around the world? Might we not expect that a "nation shall be born in a day?"

A Brother, on another page, asks if it is right to use the radio for this purpose. It certainly is. The radio is only an aid to the voice, by which the truth is spoken and the Gospel preached. It simply carries the voice further—to more people—a legitimate aid to the spread of the truth.

THE BIBLE.

Some wonderful facts and figures, by the Dearborn Independent, about the Bible, are being widely and deservedly quoted by contemporaries.

"Every day of the year twenty thousand copies of the Bible are bought and paid for and sixty thousand distributed gratuitously, and all this without noise or clamor or shouting from the housetop.

The tremendous sale and circulation of the Bible, even in these days when we have become accustomed to think in gigantic figures, almost staggers the imagination. Careful estimates, furnished by the New York Bible Society, state that more than thirty million copies of the Scriptures are circulated every year, and of that number more than six million copies are sold by commercial houses for profit.

Not many books have reached the circulation of two hundred thousand in any one year; and if they have, it is usually during the first year of publication, when the book is being advertised and commented upon by the literary critics.

Of one novel, nearly a million copies have been reported as sold during its initial year, and the circulation of the Bible last year—not in its first year, but its nineteen hundredth—was thirty million copies.

The circulation of the Bible is not confined to the English-speaking world. Comparatively few books have been translated into many foreign languages. The latest report of the New York Bible Society, in speaking of the myriad tongues in which the Bible may now be read, says:

"The Bible, too, sells in more languages than any other book. Some of us are familiar with two or three languages, but the Bible has been translated into almost seven hundred languages; nearly two hundred African languages, as many more in Asia, a hundred Australian and Oceanic languages, fifty European languages, and two-score American languages.

"'Uncle Tom's Cabin' was translated into twenty-three languages; the 'Pilgrim Progress' into more than forty. How small the number compared to seven hundred! All of this means that the most popular book, the Bible, has been circulated more widely than any other book. Yet widespread as the distribution of the Holy Scriptures is, there are millions of persons who have never seen a copy. At the present rate of circulating the Bible—thirty million copies a year—it will require fifty years to give every inhabitant of the globe a copy of the Book of Life."

One reason the Bible is the best seller is that it meets the wants of humanity in a manner more satisfying than any other known book. Among its forty contributors are to be found men from all walks of life, from the humblest to the highest, from the ordinary citizen to a king."

No other book ever written compares with the Bible in the richness and value of its contents; in the love, hope and righteousness which it inspires; in the esteem with which it is cherished; in the light, knowledge and truth which it radiates; in the joy, peace, blessedness and salvation which it gives.

OUR ASSOCIATE EDITORS

THE WAY.

BY S. WHITFIELD.

The way that God wants man to go to be saved is what I mean. It would seem as though the great masses of people in this world ought to be very familiar with God's way for man to travel from earth to Heaven. People know how to make money; how to be popular in the world; how to have worldly pleasure; and how to have, what they call, a good time; but these matters are nothing in comparison with the great question of salvation. People are wise relative to things of this life, but very few are wise concerning spiritual things. This always has been true of man, and it will be until the last. Regardless of all the warning that God has given in the Bible along this line, men still go in the same old way of the world.

The first lesson that God ever tried to teach man was the importance of going in God's way instead of going in man's way; but, right at the very beginning, man took his own way, and rejected God's way, and this has been the way of men, in general, every since. It matters not how much trouble has come to man in the past from going his own way, succeeding generations adopt the same way to their own destruction. Of course, a few, here and there, have taken warning from all this, and have walked in the way that God has marked out, which course has always led to man's eternal good, here and for all eternity.

The way means that there is one way that God wants man to go, and one way he must go, if he is going to reach eternal bliss at last; but this has always seemed to be too narrow for man. It seems to restrict man too much. Man seems to desire too much liberty

regarding this matter or to have the privilege of going his own way, wherever he thinks it is wise to do so. He will go in God's way as long as that way seems right to him; but just as soon as God's way does not look reasonable to him, he leaves it, and takes, what he thinks, a better way.

In all ages of the world, God has mapped out the one way that he wants man to go, and this is God's way—the old paths, the right way, and the only good way for man to go. It matters not how much the wisdom of this world sets this way aside, it is still God's way, and the only right way; but man cannot seem to come to the conclusion that there is only one way. The trouble is that he is thinking as man thinks, and not as God thinks.

There are just two ways for man to go—one is God's way, and the other is man's way. God's way is the good and narrow way; but man's way is the bad way or the way that the devil wants man to go, or the broad way, where man has all the liberty he desires to have; but such liberty as this is sure to bring him into bondage and make him a slave of the evil one. True liberty is only found in Christ Jesus or in going the way that Jesus has marked out. Now, the reason that man cannot see that there is just one way for him to go, is because he is determined to have his own way, and go in that way regardless of all the Bible says.

Another reason why man does not see that there is just one right way for him to go is because he is satisfied in his own heart that his way is just as good as God's way. He sees no particular difference between his way and the way of Jehovah. He could not always tell whether he is going in God's good way or in the way of the world.

The only safe course for man to pursue is to fear Jehovah; tremble at His word; respect His authority; and do just what He says without addition, subtraction or change in any way. Such a course on the part of man has always led to blessing, happiness, and peace on earth, and a full assurance of an everlasting home in the world to come. Going in any other way has always led to trouble in this life, and weeping, wailing, and gnashing of teeth in the world to come.

Jesus said that he was the way to the Father. So if people are not in the fold of God the way to get in is to listen to what Jesus says; believe it with all the heart; and obey every word of it. Jesus has taught that such are to believe on him; repent of all past sins; confess with the mouth that they believe in the heart that Christ is the Son of God, and then be buried with the Christ in Baptism. When this is done from the heart, all past sins are blotted out, the

Holy Spirit is received to assist those to live as God directs; and all such have the promise of everlasting life by continuing in God's way to the end of life.

God does not want His children to join some denomination, but he adds them to His Church, or to the Church of Christ. The same conditions or system that makes a person a christian also makes him a member of the Church of Christ. He should then meet with the Lord's people, and try to do the Lord's will through life.

In all our worship and work as children of God we must submit to the Lord's way. He has given us directions all along the line, and all we have to do is to follow them. We are told that those who do His commandments will be blessed and will have the right to the tree of life, and will enter in through the gates into the City of God.

THE DEVICES OF SATAN.

BY H. M. EVANS.

The plan of Salvation, or system of regeneration, as planned by Jehovah, executed by His Son and revealed by the Holy Spirit, is the only plan, or system by which the rebellious sons and daughters of Adam can possibly escape from the final and inevitable wreck of matter and crush of worlds and enter the eternal abode of the saints in the Paradise of God.

That the final end of all things physical, is approaching, will not, and cannot be denied by the careful and prayerful student of prophecy who is thoughtful and observant of the present world conditions of unrest as seen reported in the public press concerning national, social, commercial and religious problems.

The capture of Jerusalem and the Holy Land by the British government under General Allenby; the flocking of the Jews to their native soil; the improvements of that country by the authority of Britain, and the rebuilding of the ancient Jewish Capital, are very significant indications that "the times of the Gentiles" are about fulfilled and that the end of all things is drawing nigh. "The signs of the times" concerning the approaching end of all material things is to be as plainly seen in the present world conditions of unrest today as the signs of the seasons and weather referred to by the Saviour (Matt. 16:1-3). But whether we live to see the coming of the Lord and the final windup of all things, or not, it is the duty of everyone

to prepare himself and those around him to meet his God—prepare for the final and inevitable.

The “devices” of Satan are numerous, but the division of the religious world into denominations with their party names and party creeds is probably the most plausible “device” that he has ever given to the poor deluded sons and daughters of Adam to draw their attention from the “All Authority” of Him who lived and spake, died and rose to inaugurate and establish the only system that can possibly save the human family from the awful and inevitable catastrophe referred to in the foregoing. This plausible “device” of Satan hinders the spread of this soul-saving message; the answer of the Saviour’s prayer for unity and the labors of the missionary in the foreign fields.

The numerous “lodges” spread over the world is another of Satan’s “devices” that claims to save the man who “lives up to the rules of the society.” This claim of “lodge” members is a barefaced falsehood, originating with the “father of lies,” who is also the father of the “lodge” and throws a flat-footed lie in the face of the risen and exalted Redeemer who has “All Authority in heaven and earth,” and is Master of the only ship that will eventually sail into and anchor in the harbour of eternal rest in that awful and eventful “day of the Lord.”

OUR CONTRIBUTORS

JESUS CHRIST, OUR LORD, AND JESUS CHRIST, OUR SAVIOUR.

By J. C. BAILEY.

We all (saint and sinner) like to think of Jesus Christ as our personal Saviour as so He is in Rom. 5:9, the Apostle says: “Much more then being justified by His blood shall we be SAVED from the wrath of God through him,” and again, “Behold the Lamb of God that taketh away the sin of the world...” (John 1:29.)

These and many a similar passage we are most willing to accept, which points to Christ as a Saviour, but when we think of Him as

Lord, the one to whom All Authority hath been granted (Matt. 28:18) our carnal hearts rebel. Why? Because of the warfare between flesh and Spirit (Rom. 7:22,23) and in further proof of the subjection which cannality must undergo, the Apostle Paul it shall be crucified (Gal. 5:24).

Christ can only be our Saviour by being our Lord. He promises to save THE BODY and this is the body of which He is absolute head or ruler (Eph. 1:22; Coll. 1:18.) This is the Church of which He is Saviour (he does not promise to save any other) and it further states that they are enrolled in heaven (Heb. 12:24).

Jesus makes it plain in these words: “He that believeth on the Son hath eternal life, but he that obeyeth not the Son shall not see life, but the wrath of God abideth upon him” (John 3:36).

The picture of the judgment which John saw (as portrayed in Rev. 20:12-15) of all humans facing one judge (Jesus Christ.) They shall there acknowledge Him as Lord (Phil. 2:11) and they were all judged from one book (the book of life).

We have reached the conclusion that it would pay to confess His Lordship here, for if we wait until the books are open it shall not avail us anything.

So, if we wish Christ to save us from the wrath to come, we should follow His plan of salvation so clearly laid out in the N. T.

A man that set at naught Moses’ law, suffered death, but how much sorer shall be the punishment of the one who sets Christ aside, or in other words, will not acknowledge his LORDSHIP? (Heb. 10:28,29.)

Vera P. O., Sask., March 15th, 1924.

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

My Dear Bro. in Christ:

It is a long time since I wrote to you but there seemed to be no news to write to you about and as there are always so many good and kind brethren writing such good and interesting teaching, together with your good Editorials, I did not feel justified in taking up room in the dear little C. M. R. for anything I might have to say, but as I have moved away from my former address to a new place and a new province, I must write now to ask you to kindly change my address to my new home. My former address was Belmont, Manitoba; my present address is Vera P. O., Sask—so please forward

my dear C. M. R. to me as I should not like to miss even one copy, and I hope and pray our kind Heavenly Father to long spare you as Editor of the C. M. R.

I was quite pleased to see in the February number, your short Editorial on cutting short lengthy and controversial articles, for as a rule they gender strife amongst brethren and tend to do more harm than good; besides, as we, as a people, plead for unity and oneness of mind and teaching in all that the word of God teaches, not going beyond and not falling behind; in other words, neither add to or take from the teaching of God's word. It always makes it look bad to a non-christian, when they get the paper to read, and I, as a rule, can always find some one who will read the C. M. R., and I must confess I have more than once been pleased that there was only good and all good teaching in the C. M. R., so that I could always with full confidence give it to my friends to read, feeling sure that they would find no unscriptural arguments therein, and when they did find anything that did not agree with their views I could always cite them to the unfailing Word of God's Book, and though I might not convince them of their error, I always had the great satisfaction of knowing I had God on my side and the controversy was not over some man's opinion, but pleased as I was with the Editorial, just as sorry was I to read about dear Bro. Watterworth. Surely it can't be correct that the good brother has gone astray and gone with the Digressives. I can't believe that. I know that good brother as well as I know anyone, as well as I know Bro. Petch, of whom, sometime ago there was some doubt expressed. Surely these good men, so able and so versed in the Word of God, cannot yield to the innovations. I sincerely hope not.

Well, dear Brother, I left Belmont in Manitoba and Glenora, just because of a continual crop failure, though very sorry indeed to leave not only the Church of God and the sweet fellowship of kindred minds, but also my well-beloved children, of whom there are my daughter, Mrs. V. W. Adams, Secretary of the Church; my son Christie and his dear family, together with the other dear brothers and sisters, but I had to because I could not see my way clear to continue there, but I hope and pray that it might please the good Lord to make good use of me here to bring others to a better knowledge of the Truth as it is in Jesus. Though a foreigner by birth, I thank my God, not only for being a Naturalised citizen of Canada, but for being a citizen of the Kingdom of Jesus Christ, and I pray God to watch over my dear children whom I have left behind, and all the

rest of the loved brothers and sisters in Christ, and I hope they all will grow both in number and in the Grace of God. There are only left there now (In Glenora) eight dear brothers and sisters, as one other family had to leave because of hard times and short crops; but I feel quite confident that they will get along and prove true and faithful. They have lots of good talent there in the person of esteemed Bro. Macklin, my two sons Chris and George, whom I forgot to mention above, all are good speakers and true to the core, thanks be to God. So I feel quite confident that not only will they continue in the Faith, but also that in the course of time they will also grow in numbers.

My dear Bro. McDougall, I must thank you in conclusion, for the able manner you have handled that deceiver, A. E. Payne, and his teaching, in trying to bring into the Church of God's dear Son, an innovation for which there is not the slightest authority in all the New Testament, neither by command nor by example. I should have liked to have added my little bit to all the strong and convincing proof you have given in the past of the incorrect way Payne has tried to forge the interpretatons of God's word in other languages not speaking the English tongue, but I fear that I shall not be able to make it as intelligible as I should, as I have never had the great privilege of an English education, hence I am often guilty of spelling my words wrong. I might say I tried once before, but you did not seem to be able to make it out. However, I shall now try to make it as plain as I can, not for public press but for your personal help to counteract this hellish teaching.

The word in our English New Testament in Eph. 5:19 and in Coll. 3:16, as reads, "singing and making melody in or with your hearts" in the Danish New Testament, put into English, would read thus, "and speak to one another in, or with Psalms and Love Songs and Spiritual Songs, sing and play before the Lord in your hearts." Now the word play in the Danish language does not mean in that language to play on an instrument, but means in that language to play a game such as children playing Ball or other games, but never to play on an instrument, never; for playing upon an instrument has quite another word, a word absolutely by itself, never used for the word we use, play, but would be expressed in the Danish by this (Spille) which is used in that tongue when you want anyone to play on an instrument, but nowhere else. These two words in the Danish (Spille and Leger) are two separate expressions, (Spille) play on an instrument, (Leger) play same kind of a game, never to play on an

instrument. Whereas our English word play can have reference either to play on an instrument or to play some game; but the two separate words in the Danish only means one expression for one thing at a time—(Spilla) play an instrument—(Leger) play a game,

Hoping dear Brother that you will be able to understand this, I will now close, praying God and Heavenly Father to bless you abundantly and keep you safe to the end of your journey and to give you a place among all the redeemed.

With much love from your Brother in Christ,

WILLIAM JOHNSON,

Vera, Sask., formerly of Belmont, Man.

REDEEMED BY THE BLOOD

OF

"THE LAMB SLAIN FROM THE FOUNDATION OF THE WORLD.—*Rev. 13:8.*

N. L. SHIER.

A review of the old, yet ever new theme, may be refreshing to the older believers, and at the same time edifying to the younger members in the faith. The text, found in the last book in the Bible, by reason of its contents, unites it with the first book in the Bible, and with the foundation of the world. From cover to cover, from beginning to end, we find the blood of the Lamb. First, in the prototype, from the garden of Eden to the days of Moses. Second, in the type, from the Passover in Egypt until the Crucifixion. Third, in the antitype, from the crucifixion to the consummation at the end of the church age. These periods will be considered in their order.

IN THE PROTOTYPE or FIRST PERIOD. In the Garden of Eden, the blood of the lamb was first shed for coats of skins for a covering for Adam and for Eve Gen. 3:21. Not having previously seen the death of man or beast, they could scarcely be expected to understand the terrible sentence of death pronounced upon them. But seeing the lamb (or lambs, if we take "skins" in the plural to mean one each for Adam and Eve) in its death throes, as its life blood ebbed away, and then in the burnt offering to see its flesh revert to ashes, and then to earth; was to see in the most uncompromising manner their own death, and their own return to earth, according to the word of the Lord. The innocent lamb having to give

up its life, along with the curse that the earth would bring forth thorns and thistles, and in sorrow they should eat of it all the days of their life, and that life to end in death, and a return to earth from whence they came, even as they had just seen it enacted in the lamb, would be conducive in a large measure to lead them to sincere repentance. And then by faith their sin of this life and flesh, would be consumed in the earth consuming the blood of the lamb, and the fire consuming its flesh.

In the next recorded instance in the prototype, we have Abel bringing "of the firstlings of his flock, and of the fat thereof," and offering it unto the Lord. "Unto the Lord" could be none other place than where He placed the Cherubins, and the flaming sword or pillar of fire. This pillar of fire would raise from the altar and consume the flesh and the fat, while the shed blood which allowed them to get the fat, would be poured at the foot of the altar. The Cherubins were "to keep the way of the tree of life," and that way was by the shed blood of the lamb. They became the first ministers of the blood of the covenant. This easily accounts for the rejection of Cain and his offering of the fruits of the ground, an offering with no blood to shed, and no fat or flesh to consume.

In the absence of any further statement in the Scriptures it is safe to assume that Enoch, Methuselah, Noah, and all others previous to the flood, who were saved by faith, brought their offerings to this same place. The Cherubins naturally would return to heaven with the Lord when He closed the door of the Ark.

As Noah left the Ark he "built an altar unto the Lord" and offered burnt offerings of every clean beast, and of every clean fowl. This would include the lamb. And God blessed Noah and established His covenant with him, and gave him the rainbow in the cloud as a token. Noah and his descendants as elders, or heads of families, became the successors of the Cherubins, as ministers of the blood of the lamb to keep the way of life.

This period is divided in two parts by the blood, corresponding to the typical period which is divided into two parts by the seventy years captivity. In the former or anteliluvian days there was the Cherubins and the pillar of fire; in the latter or postdiluvian days (corresponding to the postcaptivity days) the patriarchs offered the sacrifices with those things absent, upon the family altar in places and times most always chosen by themselves, until the first passover on the fourteenth day, of the first month, of the first year, when they

came out of the land of Egypt as a nation by the shedding of the blood of the lamb.

This Passover is the line of demarcation between the prototypical and the typical periods. The ministry of the blood of the lamb passed from the patriarchs to the Levitical priesthood.

IN THE TYPE or SECOND PERIOD. With Israel in the wilderness, and in the promised land, we have a magnificent and elaborate system of worship ordained of God. Each item signifying some eternal truth, and all patterned after things in heaven. But the scope of this article allows only for considering, in a very concise manner, the blood of the lamb as it is seen from the foundation of the world, to its consummation in heaven.

In this period there is a fixed time and a given place for the shedding of the blood of the lamb, and for the consuming of its flesh by fire. The time for the Passover lamb was between the evening of the fourteenth day, of the first month. The time for the lamb for burnt offering was in the morning and in the evening of each day throughout the year. The person who ministered was an ordained priest of the tribe of Levi, who in priestly garments, shed the blood and put it upon the horns of the altar, and poured it at the bottom of the altar; and in the case of the burnt offering, offered it on the same altar, "at the door of the tabernacle of the congregation, before the Lord."

"Before the Lord" in this instance, meaning the altar which stood to the east of the Shechinah or glory cloud of fire, which rested over the cherubins in the tabernacles, and in a large measure are a replica of the altar before the Lord, and of the cherubins, and of the flaming sword or divine fire, east of the garden of Eden.

The significance of the blood of the lamb in this the Mosaic dispensation, is quite the same as in the patriarchal period, and if offered in faith through the Holy Spirit of God, was accepted for the eternal remission of sin committed in the flesh. They too would have the joy of witnessing the death of their sin, in the death of the lamb as the earth consumed its blood, and the fire consumed its flesh. Their sin forever buried in the earth in the blood of the lamb.

Like the prototypical dispensation this period ended with no cherubins, no Shechinah, and no divine fire upon the altar to consume the sacrifice. The Shechinah or glory cloud, left the temple, in the sixth year of the captivity, and the cherubins which were a likeness of those to the east of the Garden of Eden, were historically lost sight of, at the destruction of the temple five years later. The Jews

when they came out of the captivity, like Noah when he came out of the Ark, set up the altar unto the Lord, in their rebuilt temple, and offered the sacrifices with these things forever absent, until Christ our passover was sacrificed for us (I Cor. 5:7), on the fourteenth day, of the first month, of the first year of the christian dispensation.

This passover is the line of demarcation between the typical and the antitypical periods. The ministry of the blood of the lamb passed from the Levitical priesthood to the messengers (Rev. 2 & 3; angels) of His churches who proclaim the gospel of redemption in the broken body and shed blood of Christ, and in His absence ministered and symbolized in the broken bread and poured wine.

(To be Continued.)

THE TOUCH OF FAITH.

During that little journey to Jairus' house there were many who touched Jesus, but only the widow was healed. Their touch was only incidental, a careless and possibly a rude touch; but hers was for a purpose. She alone was blessed. They were following from curiosity. They wanted to see what would happen. Some no doubt were simply going because the crowd was going. They had no aim, but as so often happens, were simply idlers afloat with the multitude. Some of them touched him it may be, but nothing happened in their case, for they were not seeking a blessing.

There are many thousands today who also have come in touch with Jesus, but it has had but little or no effect on their lives. It was only incidental. They made no effort. They had no aim or desire. To them the outward touch with our Lord has meant nothing, for it sought nothing. An incidental Christian will amount to nothing in the end. He may endure for a time and seem to be blessed, but not so. There must be a hungering and thirsting after righteousness and a determination to have the desire satisfied. The seeking must be persistent. For a sick woman in that immense throng the opportunity was not at all favorable. She ran the risk of being trampled under foot by the crowd. This did not deter her. She was willing to face the danger and take all risks. This was the daring of faith. She succeeded and obtained the blessing of sins forgiven and a body

healed. The same faith she manifested is essential for us. God takes no second place in our lives; he must be first or not at all.

J. M. McCALEB,
Tokyo, Japan.

NEWS AND CORRESPONDENCE

UNITED STATES.

HEBREW MISSION.

Stephen D. Eckstein, a Jewish Christian preacher, is having goodly success in his newly started Jewish Mission in Dallas, Texas. Although the task of converting Jews is extremely difficult, seven have already been baptized. Blindness in part is happiness unto Israel; but some will see and come to the light—if we let our light shine. Bro. Eckstein is believed to be the only Jewish Christian preacher standing uncompromisingly for the "old paths" in all the world today. Bro. George Hardison, 710 North Hill St., Dallas, Texas, is treasurer of the Hebrew Mission Fund; or contributions may be sent direct to the missionary doing the work: Stephens D. Eckstein, 111 South Harwood St., Dallas, Texas.

* * * * *

HOUSTON, TEXAS.

There are five congregations of the Church of Christ in Houston. The Central Church are building an eleven thousand dollar meeting house. There seems to be manifest zeal for expansion commensurate with the rapidly growing city.

* * * * *

Buffalo, Mont., April 7th, 1924.

DEAR BRO. McDOUGALL:

Yesterday was a big day with us. Our work here in town is drawing fine crowds. Last night we had to borrow more seats, and then there was not room for some.

In the afternoon two fine young ladies were buried with their Lord in baptism. The first visible results of our work in town.

This is a hard field, but with the help of others, and above all, the help of God, we are moving onward.

Brotherly, J. C. BAILEY.

Selkirk, Ont., March 31st, 1924.

DEAR BRO. McDOUGALL:

Since January 16th, Bro. Otoshige Fujimori, reports to me by private post card, that he has baptised six at Sawara and two at Okitso besides holding several other meetings, two of which were at Kozaki and Zoshigoya. Bro. Oto and his Mission is the best investment that our brotherhood has made in foreign missions. His support is not more than half of what it should be. Why cannot the churches send him a regular contribution once every month at least.

Yours for Christ and Brother Oto,

H. M. EVANS.

P. S.—Does Oto get the "Christian Monthly Review?" If not, can you not try and reach him with a copy, monthly. Contributions can best be sent through Bro. Rowe, Cincinnati.—H. M. E.

* * * * *

Wishing you every success,

Sincerely, A. WESTON.

* * * * *

Lexington, Mass., April 5th, 1924.

DEAR EDITOR:

Will send you an article this month.

I do not know of any improvement you can make in your paper—all the articles are good; and all your writers talented and well posted in God's word.

Wishing you every success, I remain

Sincerely yours,

ALBERT BURGESS.

* * * * *

Byng, March 8th, 1924.

To the Christian Monthly Review.

I ask the question, is it right for Christians to use tanks and rubber gowns to put on in order to save a person from getting wet—I mean the one to be baptized. Should they go through the water without touching it? Is not this a fraud, a cheat to get into the Kingdom of God in that way? Are they to get into the Sheepfold in that way? Please answer through the C. M. R.

Is it lawful to broadcast the truth with the Radio through the streets? What kind of a time are we living in anyway? Is Baal mixed in with it, or not. Please answer through the Review.

I live in a kind of an isolated place and trying to keep the Com-

mandments as best I can. Haven't talked to a preacher of Christ since my wife's funeral was preached about 8 years ago; am surrounded with all kinds of Human Creeds, even Russellites. I think the time is near when Babylon will be consumed.

Now I don't want to be troublesome, but would like to hear.
Striving for the Faith.

WHITTAKER SWARTZ

* * * * *

Moose Jaw, Sask., April 7th, 1924.

Am here on way home. Held a week's meetings in Calgary.
Some good brethren there. Yours in Christ,

H. A. ROGERS.

* * * * *

Buffalo, Mont., April 16th, 1924.

To the Christian Monthly Review:

One more baptism since last report and now we have secured the Oddfellows' Hall for meetings on Sunday mornings.

The devil's servants are putting up an awful fight and so are we, and we have God on our side, so we shall be successful.

In the work, J. C. BAILEY.

* * * * *

Bridgeport, Ala., March 11th, 1924.

DEAR BRO. McDOUGALL:

You might say through the C. M. R., that I am now planning to visit, with Mrs. Collins, and our daughter, her people in Nova Scotia, this summer. I also have a sister in Ontario. It might be that I could arrange a meeting or two with our brethren, either preaching or singing or a song drill, in July or August. If you can use me, write. Brotherly,

E. GASTON COLLINS.

* * * * *

D. McDOUGALL:

Please find enclosed \$2.00 for the C. M. R. It is a bright little magazine, we all enjoy reading it.

I remain yours fraternally,

JOHN ARCHIBALD,

(And. Archibald)

April 7th, 1924.

Ice Lake, Manitoulin Isl., Ont.

* * * * *

Wishing you health and prosperity,

I am yours fraternally, A. E. FIRTH.

Toronto, Ont., April 4th, 1924.

OUR EXCHANGES.

THE POWER OF THE GOSPEL.

The land of Judea is smitten with the sword of the Spirit. Jerusalem falls and Samaria is taken. The coasts of Asia, maritime cities, islands, and provinces vow allegiance to a crucified King. Mighty Rome is aroused, shaken, and affrighted. Sacrifices are unbought, altars moulder, and temples decay. Her pontiffs, her senate, and her emperor stand aghast. Persecution, the adjunct of a weak and wicked cause, unsheathes her sword and kindles her fires. A Nero and Caligula prepare the fagots and illuminate Rome with burning Christians. But the scheme soon defeats itself; for anon 'tis found that the blood and ashes of martyrs are but the seed of the Church. So the battle is fought until every town of note from the Tiber to the Thames, from the Euphrates to the Ganges, bows to the Cross. On the one side superstition and the sword, the mitred head and sceptred arm combine; on the other, Almighty truth alone pushes on the combat. Under these fearful odds the truth triumphs, and shall the advocates of such a cause fear the conflict now?—Alexander Campbell, in the debate with Robert Owen.

SIGNIFICANT SWAPPING OF PULPITS.

The Rev. J. W. Nixon has been called as minister of the Brick Church, Rochester, one of the best known Presbyterian pulpits in the United States. The significant feature of the case is this, Dr. Nixon is a Baptist and has been for some years a professor in the Baptist Theological Seminary.

Another case is seen in the filling of the pulpit of First Presbyterian Church, New York, by Dr. H. E. Fosdick. But Dr. Fosdick remains a Baptist, however, and simply supplies the pulpit.

Dr. Nixon, on the other hand, is to join the Presbytery of Rochester and will be inducted, in Presbyterian fashion, as regular minister. The Presbyterian Witness in noting this interesting case, cites the comment of THE CONTINENT,—“of course in theology it

never has been hard for Baptists and Presbyterians to agree. And in Dr. Nixon's case at least the higher and stiffer barriers of Church custom had long since fallen flat. Even in a Baptist seminary he has already escaped from the un-Christian superstition of 'Close Communion,' and has realized that the immersionist form is not requisite to Christian baptism.

And if he still felt that he could not wholeheartedly officiate at the baptism of infants, he could at least without compunction of conscience give respectful countenance to the ceremony performed by a brother minister. More than all, he knew he could preach the Gospel in a Presbyterian pulpit as earnestly as in a Baptist, and he craved above all to be a preacher of good tidings to this appealing generation. Thus it was that both preacher and church found 'the way clear' for this interesting alliance. May it prove as happy as its auspices now promise.

About the only difference between Baptists and Presbyterians is in regard to the form or action of a "nonessential" rite called Baptism. For people professing godliness to divide into rival sects over nonessential matters is certainly wicked. Baptists are consistent with their own doctrine in fellowshiping Presbyterians.

Dr. Fosdick, will, doubtless, after a little while, feel that he can wholeheartedly officiate at the baptism (sprinkling) of infants.—Ed.

MORE RETURNING DIGRESSIVES.

By J. S. DAUGHERTY.

Cowden has lost another follower!

I am in receipt of two good letters from Brother C. N. Calmes, of Saratoga, Texas, the former "pastor" for the "digressives" in Bryan and Sourlake, Texas, also one from Brother G. A. Jackson, elder of the Church of Christ in Saratoga, stating that Brother Calmes had publicly confessed his wrongs in holding membership with and preaching for the "digressives," and humbly asking the brethren worshipping at Saratoga to receive him and his young wife into their fellowship, which they did.

Brother Calmes writes me several reasons for his quitting the "digressives," out of which I copy the following: (1) "Instrumental music caused division among the brethren." (2) He "could not preach a full gospel." (3) "'Christian Church' not the right name."

(4) "Too much society, not enough conviction." (5) "Could not endure, further, their union-meeting fad."

Now, brethren, are not these given causes sufficient to prove to even the most *critical* among us that, as Brother Calmes writes me, his *change* was from the heart?

I know Brother Calmes personally, he having visited my meeting at Benchley last July, he then being "pastor" of the "Christian Church" in Bryan. I urged him at that time to give up digressivism, and he said he was contemplating doing so. He is a young man with a wife and baby, well educated, of fine personal appearance, and has a good delivery in public address.

Brethren, the church needs this good and able man in its field of labor. Let us forget his past (Eph. 2:10-13; James 5:19,20) and call him into the work. His address is: C. N. Calmes, Saratoga, Texas.

The course pursued by Brother Calmes is to be very highly commended. It requires a good deal of courage to pursue such a course. It takes a real man to step out from the crowd for the sake of right and to sacrifice place and popularity in order to be true to God's word. We hope that the brethren will encourage Brother Calmes and all others pursuing such a course. The church at Edenwold, Tenn., for which our good brother, C. L. Sheldon, preaches, recently took out the organ and is now practicing the simplicity of the primitive age. We know other churches that should do likewise.—J. A., in Gospel Advocate.

NO NEUTRALITY.

By JAMES A. ALLEN.

(Gospel Advocate.)

It seems that the conflict between truth and error is approaching a crisis in the world. Many times during the tremendous conflicts of the past has the situation become so acute as to precipitate just such a crisis as seems now to be impending. On all such occasions Christianity has come out of the fire with a new lustre and enthroned with increasing influence upon the minds of men. It will do so again; and it will continue to do so until the last battle is fought and until the banner of the great King floats in triumph over all the nations of the world.

Every disciple of the Lord Jesus must take his place in the

ranks and put on the whole armor of God. There are no neutral grounds where the faint-hearted may sit upon the fence. The Captain has issued the order: "He that is not with me is against me; and he that gathereth not with me scattereth." Every man must take his side and be numbered either with the friends of the Lord or with his enemies.

* * * * *

A little Southern boy, "bawn and bred in the brier patch" of Presbyterian orthodoxy, returned from Sunday School one day and began, in turn, to catechise his mother.

"Mamma," he solemnly inquired, "was Jesus a Jew?"

"Yes, certainly," in mild surprise.

"Are you sure," he persisted, wrinkling his brow.

"Of course," emphatically.

The child was unconvinced, and ready for an argument.

"But, Mamma," he reminded her, "God is a Presbyterian. How could his son be a Jew?"

* * * * *

The vicar of a parish in the west of England fell ill one Saturday afternoon and a certain famous canon who happened to be staying in the neighborhood consented to conduct the services on the Sunday.

At the close of the evening service the church wardens assembled in the vestry to thank him.

"It's very kind of you, we're sure sir," said one of them. "A much worsen man than you would have done for we but we couldn't find one."

* * * * *

A clergyman with a large nose was invited to tea with a woman who had a talkative child, whom his mother warned severely not to pass any rude remarks during the meal.

The boy's eyes were fixed on the clergyman so long that the mother frowned upon the child, whereon he shouted:

"It's all right, mother, I'm not going to say anything, I'm only looking at it!"

PROBLEMS OF CITY CHURCHES.

BY R. K. FRANCIS.

(In *Christian Advocate, Eng.*)

What is needed here is not organization, but spirituality. The spirit of evangelism must possess *the Church* in her rank and file, not merely the evangelist and the Elders. Members should realize their responsibility and influence. Never let us forget how much beyond what we call work is included in the sphere of influence. Religion to the outsider is very much what he sees it in us. Let us "think to sobriety." The cinema, or the mania for dancing which has laid hold of so many modern Church members, young and old, is no excuse for absence from the mid-week meetings of the Church. The weakness of the Church is in her untrained membership, and is largely accentuated in city Churches by the causes just referred to. The army of the Lord wants not only recruits, but discipline.

Another problem arises in connection with the many organizations of some city Churches. Without questioning for one moment the sincerity and desire of those who adopt these various organizations, I am compelled to say, that in my judgment, some of these are questionable auxiliaries to Church life and work, and doubtful helps to evangelization. I know that some of my brethren think otherwise. But the problem is, that while each of these various organizations or societies exists to do some phase of regular work, and each of them may result in winning the allegiance and loyalty of the young people to the organization itself, they do not in many instances win them to the Church. The means too often becomes the end, and we do not reach the ideal. These labours largely result in converting the spiritual into the material.



Surely here is a Gospel worth being captured by, and therefore worth proclaiming! The efforts of evangelization ought to need no urging, nor the means for their support no coaxing as from an unwilling people. Our message must go out unfettered by any unworthy shackles. It is the story of a freed race we have to speak. The proclamation must, in its nature, correspond with the charter it announces; that the Word of the Lord "may run, have free course, and be glorified.—A. J. ELWES.

ENGLISH.

Waiter, say, this steak is rather tough;
 Don't pass me any more such stough.
 They say the bridge is going through;
 But George says that is nothing nough.
 Bill, hitch the horses to the plough,
 And drive the pasture to the cough.
 Fill up the water with the trough;
 Roll up and take your jacket ough.
 Your bread is only soggy dough;
 Gentlemen should not be treated sough.
 The Golden Rule is good enough,
 Don't feed them in an empty trough.

* * * * *

Logic either proves or disproves all things, but it doesn't accomplish any of them.

* * * * *

I wish to commend most heartily an article written by Brother D. Lipscomb in 1892 and reproduced in the Gospel Advocate of February 14, 1924, on page 160. I wish that Christians everywhere would earnestly and honestly study that article and profit by it. I wish to quote the following from that article: "When I hear of a church setting out to build a fine house, I give that church up. Its usefulness as a church of Christ is at an end." In the same connection he says: "Build a number of modest houses instead of ONE fine one."—*L. S. Sandford.*

* * * * *

TO BRING THE PEOPLE to the Bible as the only and all-sufficient rule of faith and practice is to bring them to obey God. Anything to the contrary leads to disobedience, and disobedience leads to perdition and ruin. What the Bible requires and authorizes is what may be practiced as coming from God. What it does not require and does not authorize stands only in the wisdom of men. When the earth has passed away and the firmament has been rolled up as a scroll, God's word shall stand; while such as follow the wisdom of men shall sink with their idols into oblivion and ruin.—*JAS. A. ALLEN.*

GONE TO THE OTHER SHORE.

With fearful eyes we record the departure of our darling little grandson, Franklin Nelson Evans, son of Mr. and Mrs. H. N. Evans, from the scenes of earthly toil, trouble and care for the Paradise of God in the "Beautiful Valley of Eden." He was taken with scarlet fever on March 25th, 1924, and died fifteen days later at the Isolation Hospital, Montreal. All that was mortal of our beloved baby was laid in the cemetery at Sutton, Que. While the sweet little Spirit took its flight to God who gave it. The father and mother now have, at least, one little treasure in the Bank of Heaven. His sweet baby form is now upon the other shore and a sweet little finger beckoning to "daddy and mummie" to meet him there. God grant that the pleasures of this life and the god of this world may never keep us from the loving embrace of our loved ones gone before. Flowers in profusion simply smothered the little casket. Parents, relatives, friends and playmates now mourn the loss of our sweet little Franklin, whose little life of only five years, six months and nineteen days had filled the lives of all who knew him with nothing but love, sunshine and happiness. We sorrow not as those who have no hope.

GRANDPA and GRANDMA EVANS.

ACKNOWLEDGMENTS.

John E. Hammond	\$2.00
Philip White, per J. E. H.	2.00
Abram Watson, per J. E. H.	1.00
Mrs. N. B. Jay, per J. E. H.	1.00
W. H. Burgess	5.00
A. F. Summercales	1.00
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Jas. A. Emery, per J. E. H.	2.00
V. Lighthouse	1.00

CHURCH DIRECTORY--Continued from Page 2.

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.

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.

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 442, and J. E. Turner, Elders.

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