

H. M. Evans

Christian Monthly Review

WEST GORE, HANTS CO., N. S.

Vol. IX.

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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. L. J. Keffer, Evangelist.

BLACKWELL, ONT.—Church meets in private house on Lord's Day, at 11 a. m. for Bible Study and 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 at home of P. L. Pratley, 469 Clarke Ave., Westmount, Que. Phone 6200.

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.

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.

(Continued on Page 27.)

Christian Monthly Review

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Vol. IX.

West Gore, N. S., August, 1924.

No. 8.

EDITORIAL

PRICE OF TRACTS REDUCED.

The price of our Tracts, "Reason and Revelation" and "The Gospel in a Nutshell," has been reduced to 20 cents per dozen or \$1.50 per hundred, for the balance of editions on hand. Keep them moving.

BACKSLIDING SASKATCHEWAN.

One of the dark pages of Canadian history will record the relapse of Saskatchewan from Prohibition to Government control. Many of the States now prospering under permanent prohibition, long vacillated and oscillated between Prohibition and Free Rum. But all of them are now enjoying the beneficent fruits of temperance, secured by constitutional prohibition, the beneficence of which has been so overwhelmingly demonstrated by years of prosperous experience, that no excuse any longer exists for any Province of Canada going back again to the former degrading conditions. Shame on Saskatchewan!

We subjoin "The Answer" of a local Daily to those who oppose prohibition and advocate government control; also "The Remedy" by our contemporary, the Bible Advocate of England.

THE ANSWER.

For the benefit of those who advocate government control of liquor as an agent to prevent bootlegging, the following facts may prove worthy of study. According to the experience of other centres where such control obtains, it would appear that government control and bootlegging are "Siamese twins." Quebec has government control, yet one clean-up in Hull netted 55 persons engaged in bootlegging. Bordeaux jail was sometimes half filled with bootleggers, dope-vendors and addicts. Indeed the accommodation was so taxed last winter that many prisoners had to be sent to Quebec City.

H. H. Stevens, M. P., of British Columbia, where government control prevails says:

"Never in the history of this province was bootlegging comparable in magnitude and murderous results, to what it is today."

South Carolina had government control for 23 years (abolished it in favor of state-wide prohibition in 1916) and that state was called "The Bootlegger's Paradise."

Dr. Haywood, of Montreal's General Hospital in an address before the Canadian Club last January, said: "Montreal is now the only city in America with a recognized 'Red Light District.' Every other large city in America is under prohibition."

An ex-mistress of a Montreal brothel said to a prominent Montreal Social Worker: "You are anxious to clean out the 'Red Light District.' That is easy—CUT OUT THE DRINK.—We can do nothing with a sober man, but we can do anything with a man under the influence of liquor."

The brothel and the bottle are inseparable."

That would appear to be an indictment of government control which brushes away the charm and mystery that seemed to surround it. If these charges can be substantiated, and there is no ground for doubting it, then a prohibitory law is preferable to any scheme of government control. The main objection to the latter in the minds of many who are not ardent prohibitionists but recognize the evils of drink, is that government control savors too much of making the government a "keeper of a bar." Among certain classes "the bar-keep" may be quite popular, but very few parents have any marked ambition to train their sons for bartenders. Why then, ask the representatives of all the people to undertake what no wise father wants his own son to do? Is not the good name of the people as important as that of one individual? That is a question for advocates of Government control to consider. Those who oppose that plan, already know their answer to it.

THE REMEDY.

Men who advocated Temperance Reform nearly one hundred years ago were opposed by the church because drink was thought to be 'a good creature of God.' Thinking so did not make it so, neither does thinking tobacco 'a good creature' make it so, it is alas! a slave driver. To oppose gambling, by sweepstake, raffle or draws, is to invite contempt and ridicule; to oppose cards and dances, to be called a kill-joy; to discourage theatres and cinemas, to be 'narrow,' and so on. However much opposed to the evils of the world we may be and are, we do not propose to organize societies against these evils. Our sympathies are with those who seek to prohibit these things and our vote will be given in this direction when required, but we are already in the divine organization that will, if members of this organization are but true to their vows, sweep the evils complained of out of the world. The gospel of Jesus Christ is God's power unto salvation to whoever believes it. The divine imprima-

tur is set to the truth of the gospel, the blood of Jesus Christ, God's Son, sealed the New Covenant, and we do not propose any other gospel than that of the gospel of Christ, the power and wisdom of God as a remedy for the ills of mankind.

The gospel of Christ is the divine message for the salvation of mankind, whenever tried it has succeeded and cannot fail. The thief becomes honest, the impure clean and pure, the liar truthful, the swearer ceases to swear and our streets and public places are the sweeter in consequence, the profligate turns from his evil ways and becomes moral, the drunkard and the drinker become sober, the lover of the world's pleasure becomes the lover of God and His people, the slave of habit becomes the freeman of God, the man addicted to things doubtful ceases to indulge, and if meat or any other thing is an offence, or cause of stumbling or weakness of another he at once renounces it, and whatsoever things are of good report, lovely and true, the man or woman in Christ seeks after.

So great is our faith in the power of God and in the church of Christ that we will not organize any other society to further any cause or seek to extend the kingdom of Christ than by His own method as laid down in the New Testament and practiced by His Apostles and recorded in His word.

The God of our Lord Jesus Christ establish our faith and hearts in Him.—Bible Advocate, Colne, Lancashire, England.

PRECIOUS PROMISES.

At a very early period in the history of our race God began to make promises. Sin and death had no sooner entered than a gleam of hope was given in the promise of God, that the seed of the woman should bruise the serpent's head. Promises, strengthening this hope, were later made from time to time throughout the former dispensations. The promises made to those early dispensations, however, only dimly foreshadowed the "Better things to come." He has reserved some "better things for us," a "Better Covenant," based on "Better promises," "Bringing in a better hope," purchased by "Better sacrifices," training to a "Better and more perfect tabernacle," and administered by "Better priesthood."

Peter calls them "Exceeding great and precious promises," and

that "by these we become partakers of the divine nature." What are these promises? Let us notice a few.

"He that believeth and is baptized shall be saved."

"Their sins and their iniquities will I remember no more."

"Come unto me all ye that labor and are heavy laden, and I will give you rest."

"Be thou faithful unto death, and I will give thee a crown of life."

"This is His promise that He hath promised us, even eternal life."

"It doth not yet appear what we shall be, but we know that when He appears we shall be like Him, for we shall see Him as He is."

"He that overcometh shall inherit all things, and shall sit down with Me in My Throne, even as I overcame and am sat down with My Father in His Throne."

"The nations of them that are saved shall walk in the light of it," the Celestial City, the Paradise of God, where there is fulness of joy and pleasures forevermore at God's right hand.

But now let us not fail to notice that these "Better Promises" of the New and Better Covenant, are connected with preceding commands, that they are conditional upon the doing of the adjoined commands. "Why call ye Me Lord, Lord, and *do not* the things that I say?" And why do we claim promises made to His servants while we have not yielded ourselves servants to obey Him? The promises of the Gospel, these exceeding great and precious promises, are all "yea and amen *in Christ*." None of them to aliens, those out of Christ. Our hope is based on the promises of God, made to those who obey His Son. He has become the "Author of eternal salvation to all them that obey Him." O do not let us delude ourselves by appropriating promises to which we have no right, "Blessed are they that *do His commandments*, that they may have right to the Tree of Life and enter in through the gates into the City."

The French infidel Voltaire, who died in 1778, predicted that in less than a century Christianity would be banished from the earth; but, according to history, in less than twenty-five years from the time of his death his printing press (which he had used to print his infidel

literature) was being used to print Bibles, and the house in which he had lived was stacked with Bibles.

BROTHER BAILEY'S PROBLEM.

"Why is it that some of the churches of Ontario send away to England or the U. S. A. for preachers, when we have as good right at home?" Perhaps it is because "distance lends enchantment to the view." Or because prophets have not due honor in their own country, and because the imported article is generally regarded more highly than the home made. There may sometimes be a good reason, in that there is in reality a dearth of preachers at home and more are needed. In such case an effort to get them from somewhere and somehow is commendable.

But another obtuse problem confronts us: Why do some of the churches of Ontario never seem to develop and bring out any preachers? We have churches in Ontario which ought to produce one or two preachers per year. What are they doing? And why are they not raising up preachers?

Perhaps the truth is, in some cases, that they are aping the ways of the apostasy, hiring "Pastors" to function their "Pastorate," and to do for them the work that they themselves should be doing. This indolence of churches, hiring some one to edify—or entertain the church, while they do nothing themselves, is responsible for the dearth of preachers and the deadness of churches.

Brother Bailey's little home church at Thessalon is not in this class, evidence of which we have in J. C. Bailey and his good work in the mission field of the West. But what are the larger churches doing? What do we hear of the score or more young men that they at this moment ought to be bringing out for evangelistic work? We do not need to send to Paris for dresses for our women. And if we would do our duty in the development and training of our membership, we would not need to send abroad for evangelists. *Nothing wears better than the home-spun.*

Little changes made big differences. In last issue the printer's demon made us say: "We spurn the commendation of compromises." We wrote "compromisers," but the omission of one letter made non-

sense. Diotrophes is the name of a notorious man and familiar to Bible readers, but we have, in the same issue, a new and strange sounding name (Dotrophes) introduced into the history of Paul's missionary work in Asia. Man's laughter is quite innocent, but omit that little comma—you little demon—and you might hang an innocent man.

TREE-FROG PREACHERS.

Brother W. H. Book, who preaches for a digressive church at Columbus, Ind., says: "Some preachers, like tree frogs, take on the color of their surroundings. Some are very loyal when with loyal churches, and very broad when with broad churches. Salary often disturbs the mercury of the minister's conviction. Some men would sacrifice Acts 2:37, 38, rather than a good pulpit." Brother Ira C. Moore quotes this in the Christian Leader and adds: "And he might have added as truthfully that some would sacrifice Col. 3:16, 17, and Eph. 5:19, rather than miss a good pulpit and the popular applause." It seems that the editor of the Leader feels that while Brother Book has not sacrificed Acts 2:38 for "a good pulpit," that he has imitated the tree frog on something else and has taken "on the color of his surroundings" by transgressing other scriptures that command God's people to sing.

It is worse to add to God's command for his people to sing than it is to change baptism for sprinkling. The people who change baptism are outside, worldly people, while those who change God's order of service and worship are in the church. It is a greater sin for Christian people to change God's laws than it is for worldly people on the outside.

But the world is cursed with a prolific race of tree-frog preachers. It seems easy for such preachers to convince themselves that the truth lies on the side of their personal advantage. Brother Book says: "Salary often disturbs the mercury of the minister's conviction." Preachers who are "very loyal" only when "the color of their surroundings" makes it to their personal advantage so to be are not worth anything to the cause of Jesus. Such temptations to preachers, however, do good. They weed out the untrue and false-hearted ones and show who is really on the Lord's side.

The above, except the heading, is clipped from the Gospel Ad-

vocate. The tree-frog is not by any means a contemptible creature. It is constant and true to the laws under which its Creator has placed it. It always "shows its colors." As a means of protection from creatures of prey, nature has taught it to vary its color in agreement with its surroundings. The contemptible creature is the man, especially the preacher, whose colors should not vary, but who imitates the tree-frog by taking on the ever changing hues of his environments. It is well that churches, and those to whom have been committed the watch-care of churches, should be warned against these most detestable creatures, who without showing their colors, creep into men's houses, and into church pulpits.

Talmage, at home, was a Presbyterian, and of course a sprinkler. But when he got over to the Jordan, and wanted the notoriety of baptizing someone in the Jordan, he quickly *changed color*. Of course, nothing but immersion would do *there*; so he became at once an immersionist. But why did he change color again when he returned to Brooklyn? O! he had to change color again to suit his environments! Of how much respect is such a man worthy?

Bishops, to whom is committed the watch-care of churches, should *know the colors* of all comers before admitting them to their pulpits—or even to their houses. Neglect of this duty by the guardians of the congregations, is responsible for a vast proportion of the mischief wrought in the vineyard of the Lord. Brethren, show your colors.

OUR QUESTION BOX.

Question: Where is Heaven?

Answer: God's Throne is the most permanent landmark, the most stable fixture in all the universe. And Heaven is right there. It is not in Palestine nor in the State of Ohio. When we are in Heaven we will see this Great White Throne, and behold the face of Him who sits thereon. Heaven is located by the most solid and indestructible landmark in existence.

Question: Who said, "Man is born to sin as the sparks fly upward."

Answer: This is evidently a quotation from the tradition of those who believe in the doctrine of "total depravity." It is not in the Bible.

Question: Why do people dedicate churches, and where do they find Scripture for such performances?

Answer: They do not find any scripture in the Bible for such performances. They do it for the same reasons that they still cling to and copy many other of the follies of popery. We have scripture for Christians or individuals dedicating *themselves* to the Lord and His work, but none for the dedication of houses in which they meet to worship.

OUR ASSOCIATE EDITORS

NOTES FROM WESTERN ONTARIO.

On a recent Lord's Day morning, at Woodgreen, at our regular meeting, our youngest boy and oldest girl made the good confession, and were baptized the same afternoon by Bro. Gordon Watterworth. There is the same number in our family now who are members of the church as there was in the Ark.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw night, when thou shalt say, I have no pleasure in them." (Eccles. 12:1).

The days of youth is the best time to accept Christ and obey the Gospel. Jesus was interested in his Father's business when he was twelve years old. Starting right and early, and then spending the rest of our days in God's service will count much in the end. People need to become christians to make life a success, and then gain eternal life at last.

The evil days of this wicked world will not encourage people to obey God, but will rather drag men down to destruction. The pleasure of this world leads away from God.

"But seek ye first the Kingdom of God, and His righteousness; and all things shall be added unto you." (Matt. 6:33.)

Duty to God should come first. Just keeping this one important thought before our minds all through life will help us much in directing our lives in the proper channel. No life can be as it should

before God where this great truth is neglected. All good and necessary things will be added to us when we do God's will and keep His commandments.

On the last Lord's Day in July, a load of us went to Blackwell, where we had two splendid meetings. There are lots of children at this place, and there is a great opportunity to teach them the truth, and get them started in the right way. This is a great work that we cannot afford to neglect.

There is a wave of degressionism sweeping over certain parts of Ontario. Brethren will be fortunate if they know it when they see it coming. It will not always come in clothes that will readily reveal its real object. Let us remember what Jesus said about a wolf coming in a sheeps clothing. Let us remember that an enemy coming as a pretended friend is the worst kind of an enemy. The great work of the evil one is to deceive, and the more he can deceive the more successful he is in his work.

But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving to 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. 24:37-39.)

This is a scripture that we need to have before us in these days of thoughtlessness, carelessness and indifference. We need to remember that Jesus compared the days of Noah to the days of His second coming.

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination to the Lord." (Deut. 22:5.)

Here is another passage that we need to remember just now. It seems that God knew what to guard against when he gave us the Bible. God said that a woman was not to dress as a man does, neither was a man to dress as a woman does. When women and girls dress as men do they are very likely to become coarse, rough, and immodest. A hint to the wise should be sufficient. We still need girls and women who have a meek and quiet spirit.

S. WHITFIELD.

P. S.—The sister that confessed Christ at Forest this spring, was baptized at Blackwell the Lord's Day we were there.—S. W.

NEWS AND CORRESPONDENCE

UNITED STATES.

A meeting conducted by H. W. Wrye in one of the forty loyal churches in Nashville, Tennessee, closed with sixty-one additions. The seed of the Kingdom is working like leaven in Nashville, and leavening the whole lump.

* * * * *

DEAR BRO. EDITOR C. M. R.—Please permit me to thank Bro. S. Whitfield for his reply to my question, re "The Throne of David." In our brother's concluding remarks he says, "If Christ takes the throne of David some time yet future, as some teach," etc. Now for that very reason I was prompted to ask my question. And "some teach" that very teaching in Churches of Christ, and hence their difficulty in understanding "The Revelation" and other parts of the Bible.

I am much pleased with our brother's remarks, and I wish him God-speed in his work and labor of love.

Yours in Christ Jesus,

JOHN T. CARTWRIGHT,
132 Park Row, Hamilton, E. Ont.

July 9th, 1924.

* * * * *

NOTES FROM WESTERN ONTARIO.

S. WHITFIELD.

I spent one Lord's day this spring with the Church at Forest. We had a good attendance, and had two good meetings. One made the good confession, but not being properly instructed on the question of baptism, decided to be baptized later. If I had been as anxious to get people under the water, as some say disciples are, it would have taken place that day. People must be instructed in the right way of the Lord, before they can obey Him in a way that is

acceptable. I gave her the passages on baptism, and she decided to study them before she was baptized.

On the first of July five of our family motored to Meaford, our old home, and found Bro. E. A. Elam in a meeting with the Church there. I heard him speak three times while there. Bro. Elam still preaches the simple and pure Word of God. I spoke at the Griersville congregation Lord's day morning and night. This Church has enough children to keep up the work in days to come, if they can be led in the right way.

* * * * *

SISTER WILLIAM CULLEY.

About seven weeks after Bro. Wm. Culley, of the Jura Congregation, died, his wife also followed him. This makes three of the leading members of this congregation who have passed away since last winter. Sister Culley was a faithful wife and mother. She did her part well in all the home duties that rested on her. She was also faithful in attending the meetings of the Lord's people, and led the singing for some time. Sister Culley was a worker in the Church, not in a public way, but working as the New Testament teaches. She was doing Church work when she was raising her children, feeding and clothing them; looking after the needs of her husband; and keeping house well. She did not eat the bread of idleness. She possessed a meek and quiet spirit. Sisters in the Church would do well to copy after her in her work as a home-builder, and also in building up the Church. Attending to the simple and practical duties of life, according to the word of God, is what makes great men and women. I was pleased to emphasize these great truths at the funeral.

S. WHITFIELD.

* * * * *

KERMIT, N. Dakota, July 15, 1924.

The Kermit meetings continue with good interest. One confession Sunday night and two last night. The latter were a man and wife of nearly sixty years. They formerly were members of the Congregational Church.

H. A. ROGERS.

Estevan, July 30th, 1924.

The Kermit, N. Dakota meeting of three weeks duration, closed July 17th, with three baptized. There was deep conviction in the hearts of others, but they did not yield.

The Kermit or Long Creek members are worthy of praise for their faithfulness in attending the entire meeting—this gives much encouragement to the preacher.

Held another weeks meeting with Estevan church, closing the 27th. One man was baptized. Two of those baptized at Kermit are parents of grown children, and from the Congregational church.

The Long Creek and Estevan congregations met for a picnic on the 23rd. Dinner and supper were served on the grounds.

While the people stood and sat in the shade of a beautiful grove, several songs were sung and short speeches were made. After this, all proceeded to the open field where plays were engaged in which caused laughter till all were satisfied.

The two congregations came to know each other better and went home tired and glad.

H. A. ROGERS.

* * * * *

Thessalon, R. R. No. 2, July 29th, 1924.

DEAR BROTHER McDougall:

We just closed a two weeks meeting here at North Livingston (Kirkwood). Bro. Petch did the preaching and he did it well. I never heard him do better. Why is it, Bro. McDougall, that some of the churches of Ont. send away to England or to the U. S. A. for preachers when we have as good right at home? This is not a riddle—I would like to know.

We had four baptisms during the meetings. May the Lord help us all to be faithful.

Your Brother,

T. W. BAILEY.

* * * * *

A TRIP UP NORTH.

I left home on June 12th, called at Thornbury and Meaford, and preached at Cape Rich on the 13th; took the boat at Owen Sound and reached Little Current on Saturday; and went out to Bro. Wm.

Willis' home. I spent two weeks teaching the Word of the Lord publicly in No. 3 School house, and from house to house as opportunity afforded. I gave 17 addresses and visited most of the families within reach. I enjoyed the fellowship and association with Bro. Willis, and his earnestness and zeal for the cause of our Master was a source of encouragement to me. I also met our aged Bro. Morden, who has been helping Bro. Willis to keep the light of God's truth shining in that community. The meetings were fairly well attended, considering the small population. There are 27 vacant lots in this school section, which once were occupied. The poor crops of the past few years have driven the people to seek a livelihood elsewhere. There were no additions, but seed was sown that "will not return void." The Church at Thornbury contributed for the expenses of this meeting, as the few brethren (seven) in the district were unable to help any, except to give me bed and board.

I next went to Ice Lake and was entertained in the home of Bro. Andrew Robertson. I preached there over three Lord's Days, was rained out two nights. I baptized three and encouraged others to renew their efforts in the christian race. I found crop conditions on the Island much better than last year, and prospects looked good for a bountiful harvest, which is much needed. I enjoyed again the companionship of Bro. Thos. Robertson in the house to house visiting.

From Ice Lake I proceeded by boat and rail to Thessalon, and was royally entertained in the home of Bro. Isaac Leach, whose influence in that community is a good help to the church. I preached 17 times during the two weeks I was there; and while it was a busy time, the attendance was as good as we could expect. Four were baptized into the name of the Lord Jesus. A mother and her daughter, a widow, and a lady school teacher, whose life, we trust, will count much for the cause in this district. Bro. J. W. Bailey is doing good work in keeping the church together and teaching others who occasionally attend the regular meetings. The church there is steadily growing, and its influence is spreading in the community.

Brethren at Wardsville and Woodgreen, and some at East Toronto assisted me with the expenses of this last meeting. The brethren near Thessalon have just finished paying for their new house, and also wish to build a shed this summer, and so were not able to give much money. I wish to thank all who have had fellowship in this work.

Churches in Ontario should give Bro. Bailey more encourage-

ment, and call him out for some meetings. He would do the churches good, and it would renew his interest in the work. While advocating "home trade," and "made in Canada goods", let us apply this more to our preaching brethren and they will not be leaving us for other fields as has been the case in the past.

Yours in His Service,

CHAS. W. PETCH,

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

* * * * *

DOWN EAST.

BY ALBERT BURGESS.

'Twas just at the dawn, an October day
A gentle breeze came out of the west,
As we stepped in the wagon and drove away,
All nature seemed having a rest.

I watched my home till out of sight,
And over and over again I'd pray
That God would take me safe across,
And bring me home again some day.

Sad was I as we drove along,
Dear old bonny a pretty bay,
The moon went down and the sun came up,
On that bright October day.

We stopped at West Gore to bid good-bye,
A woman stood by a cottage gate,
I lingered to hear the low, sweet call
Like a little bird singing home to his mate.

OUR EXCHANGES.

Warm hearts will succeed where hot heads fail.

If a Christian will do his duty simply as a member of God's church, it will take all his energies of mind and body, all his time and money, and he will have nothing whatever left for any man-made organizations.—James A. Allen.

* * * * *

HAPPINESS.

There is no happiness in all this world if there is none in the heart.

* * * * *

There is scarcely a day in all our lives in which we might not be happier than we are if we would but use the material at our hand. We let some little cloud darken all our sky, one disappointment obscure all our blessings. In the years to come we look back, and wonder how we could have so magnified a trifle, and why we did not more highly prize the treasures that were ours.

* * * * *

Happiness—genuine, deep-based, enduring—is a possibility in every life; indeed it is a duty and binding obligation as well. It is not because of some wicked perversity that men seek it, for the instinct after it is of divine implanting. We try to find it in wrong ways, and foolishly think it may be come at in wrong places, but we make no mistakes in believing in its possibility, and in its infinite value. Of course our fundamental mistake lies in believing that it can be found in things.

That may seem a trite statement, but it shows us the root of nearly all the unhappiness of life, and reveals to us the one great fact that many of us absolutely refuse to see. Happiness comes because

of what is within a man and never because of what is outside of him, no matter how large or favoring that outside world may be. If a man's heart have such things in it as hope and kindness and faith it will also have happiness, for happiness always comes where it may have congenial companionship. So you do not need to search for happiness at all; if you just give it room and good company it will come of itself. And if you do not give it room and company you may seek it everywhere but it will never come to you.

Dodging duty never brings success.

When a woman takes the conceit out of a man she adds to her own.

What an absurd thing it is to pass over all the valuable parts of a man, and fix our attention on his infirmities.—Addison.

"The uniting of the forces of the Christian men on earth may be a long way off. I think it is, but we must continuously and prayerfully strive toward it."—Archbishop of Canterbury.

LIFE.

God metes not out our life in one long length;

But in a tenderer way.

Have faith: and take thy bread, thy cross, thy strength,
Just day by day.

We must not only be good, but strong; we must not only be high-minded, but brave-hearted. We must think loftily—and we must work hard.—Theodore Roosevelt.

E. A. ELAM.

God never intended for minister, evangelist, elder, or any other word to be used by his children as a title. These words express work. One is a minister because he serves—a minister of Satan when he serves Satan; a minister of God when he serves God.

BAD THOUGHTS.

Everyone must see and feel that bad thoughts quickly ripen into bad actions; and that if the latter only are forbidden, and the former left free, all morality will soon be at an end.—Porteus.

SELF-APPORTIONMENT.

No individual, nor set of individuals, congregation, conference, or synod can bind me where and to what God has not bound me. Jesus Christ is the Head of the church and it is for Him to have the preeminence in all things. We, His disciples, are each only stewards and must give an account to Him and Him alone. Just so it is in the matter of giving. Let each one give as he has been taught by Him. Here is His command: "Let each one of you lay by him in store as he may prosper."

Paul, in speaking of the faithfulness of the Macedonia Churches, says: "For according to their power, they gave of their own accord."

Whatever the amount is of our income that we give, it must not be done regretfully, "not grudgingly, or of necessity; for God loveth a cheerful giver." I must choose. I must "purpose in my heart" what my response shall be unto Him who gave His all for me. My response will most likely be measured to the amount of appreciation I have in my heart for His love for such as I am. The only divine standard I have for giving is: "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sake He became poor, that ye through His poverty might become rich."

C. C. M.

If I understand the New Testament teaching, God does not now under Christ demand any certain per cent. of our increase as he did the tithe of the Israelites. But it seems like that would be little enough under the much better covenant that we have. But here are some directions given to the church in Corinth that might help us as to the amount. "The abundance of their joy and their deep poverty abounded unto the riches of their liberality. For according to their power, yea and beyond their power, they gave of their own accord." "See that ye abound in this grace also." "For if the readiness is there, it is acceptable according as a man hath." "He that soweth

sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." 1 Cor. 8: 2, 3, 7, 12; 9: 6. "Upon the first day of the week let each one lay by him in store as he may prosper." 1 Cor. 16: 2.

The privilege of giving is upon each one, not upon one member of the household for the others. If all follow the above simple directions there will always be plenty of money in the church treasury for all the needs; God will be pleased and multiply the seed for sowing and increase the fruits of our righteousness (1 Cor. 9: 10) and shall supply every need of ours according to his riches in glory in Christ Jesus. Phil. 4: 19.—W. J. Campbell.

ACCURACY OF THE BIBLE PROVEN.

REV. DR. GRIFFITH THOMAS ADDRESSED LARGE CONGREGATIONS YESTERDAY.

Accuracy of the Bible proven by discoveries of the nineteenth and twentieth centuries was the theme of a discourse by Dr. Griffith Thomas before a large congregation of students, Sunday School teachers and ministers and people of every class at four o'clock in St. Paul's Church yesterday. This address was one of the series of addresses, sermons and Bible Readings which are being given by this eminent American clergyman in connection with the Laurie Memorial Trust of King's College. Dr. Thomas spoke in St. Paul's Church at eleven o'clock on the subject of "The Gospel according to St. Paul." In the afternoon his subject was "The Bible and the Spade," and the evening discourse at St. Matthias' was "Three Fundamental Mistakes."

In the afternoon Dr. Thomas told of the many discoveries of tablets and stones and other evidences of the historical accuracies of many important phases of the Old Testament. He said that within the last few months a discovery had been made in Jerusalem which was of supreme importance. Under the auspices of the Palestine Exploration Fund and the London Daily Telegraph, Professor MacAllister had unveiled the City of David, and by so doing had solved one of the most outstanding of Biblical problems. The professor spoke of the "Uncanny accuracy of the Bible in the light of this discovery." Not a single statement of fact in the Bible had been dis-

credited by archaeological information of over a century in discovery. He told of these discoveries in Egypt, Assyria, Babylonia and Palestine.

Leading archaeologists who were formerly of the critical school have become so impressed with the accuracy of the Bible, that they now reject the critical hypotheses. Sixty years ago it was argued that as writing was unknown in the time of Moses the Pentateuch could not have been by him. But it has long been proved that the age of Moses was a highly literary one including libraries. The old view that the early life of the world was barbaric and ignorant, is now exploded by archaeological research. And advanced civilization is known, too, long before the time of Abraham.

All this goes to support the statement of the Psalmist "Thy Word is true from the beginning." And the utterance of the prophet "The grass withereth, the flower fadeth, but the word of our God shall stand forever."

In the morning service, Dr. Thomas discussing "The Gospel according to St. Paul" said "the Apostle's magnificent inspiration is seen in his words: 'I am not ashamed.' And he had good reason for this courage as he realized his own experience of conversion, and had seen the triumphs of the Gospel during twenty years. At the present day Christians have still stronger reasons for courage, as they realize the impregnable rock of the person of Christ, the wonderful results of the Gospel through the centuries and the great themes of Christianity as embodied in the New Testament.

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SOME FACTS FOR ALL TO CONSIDER:—The beginning time of the Church was A. D. 30. The place was Jerusalem. (Luke 24:46, 47.) From that time until 325 A. D. there was but one Church or One

Body. (Matt. 16:18; Eph. 1:22, 23; Col. 1:18, 24; Acts 20:17, 28; Eph. 5:23-27, and 1 Cor. 3:9 and 12:20.) Beginning with the Council at Nicea in 325 there was an apostasy from the Truth and from the primitive order, which apostasy has continued to the present. The Gospel was perverted, Creeds and Disciplines were created and men and women subjected themselves to these doctrines and traditions of men. Jesus pronounces this a vain religion. (Matt. 15:8, 9.) The Law of Induction into the Church of Christ was altered, the laws of men substituted, and the worship Romanized and Paganized.

OUR PLEA is that all should return in Faith and Practice to the New Testament order, and give to sinners the same instructions to be saved that the Apostles gave; obey the same things (and them only) which were commanded by Christ and His Apostles; be just what they were in Faith, Organization, Name and Practice, and in Work and Worship, taking the Scriptures as our only Rule of Faith and Practice. In other words, "Seek the Old Paths and walk therein." If this appeals to you (and why should it not?), we cordially invite your hearty co-operation. Come anyhow.

CHARACTERISTICS OF THE CHURCH WHICH CHRIST BUILT AND OF WHICH HE IS HEAD AND LAWGIVER.

ITS BEGINNING was at Jerusalem in A. D. 30, and the people entered it on condition that they (1) Believe on Jesus! (2) Repent of all sins; (3) Confess faith in Christ; and (4) Be Baptized unto Remission of Sins. (Matt. 28:19, 20; Mark 16:15, 16; Luke 24:46, 47; Acts 2:37-38, 8:12-24, 8:35-36, 9:1-19, 22:1-16, 10:34-48, 16:13-15, 16:29-34; Jno. 3:5; Rom. 6:3, 4; Gal. 3:27; Col. 2:12, 13; I Peter, 3:22, 23.)

SALVATION was placed in it. (Isa. 46:13.) It can be entered now as well as any that have started up in the Sixth, Sixteenth or Eighteenth Century. (Matt. 7:21.)

It was not made up of any denominations, but was "One Body." (Matt. 16:18; Jno. 10:16; Rom. 12:4, 5; 1 Cor. 12:13; Eph. 4:4; Col. 1:18; 1 Cor. 1:10.) Jesus prayed that "all might be one" (Jno. 17:20, 21); and Paul exhorts that "all be of the same mind and judgment" with the Apostles (1 Cor. 1:10-17). If religious people are not now divided, how can they be divided?

Its members met upon the First day of the week "to break bread" or attend to the Communion. (Acts 20:7; 1 Cor. 16:1, 2; Acts 2:42) So testifies historians and commentators. Each week has a first day.

They made music by singing, not by playing. (Eph. 5:19; Col. 3:16, 17.) They raised money according to 1 Cor. 16:1, 2, not by festivals, ice cream and box supper, fairs, Tom Thumb weddings and other means of amusing and entertaining.

They had no human creeds and disciplines by which to be governed; but were governed by the word of Christ, their Savior and Lawgiver, and His word only. When did it become right to do otherwise? When did it become right to divide up into numerous denominations? When did it become right to give sinners a different answer than that given by the Apostles? See Matt. 28:19, 20; Mark 16:15, 66; Acts 2:37, 38; Acts 8:12-24, 35-39, 22:16.

You will find a church of this model worshipping each Lord's day at No. 618 Virginia Street, West Side, Charleston, at 10.30 a. m. Preaching Sundays at 10.30. You are cordially invited to attend.

IRA C. MOORE,

No. 1420 Fourth Avenue, City.

HISTORICAL.

NOT SO BAD AFTER ALL.

Ever since the Rebellion of the British North American Colonies in 1776, the belief has clung to their descendants, that King George III was a dissolute, Godless and tyrannical monster. Any one who will look into the London Gazette for October 1776, may read:

BY THE KING,

A PROCLAMATION,

FOR A GENERAL FAST.

George R.

We, taking into our most serious Consideration the just and necessary Measures of Force which We are obliged to use against Our rebellious Subjects in Our Colonies and Provinces in North America, and Putting Our Trust in Almighty God, that He will vouchsafe a special Blessing on Our Arms both by Sea and Land, have resolved and do, by and with the Advice of Our Privy Council, hereby command, That a Publick Fast and Humiliation be observed throughout that Part of Our Kingdom of Great Britain called England, Our Dominion of Wales, and Town of Berwick upon Tweed, upon Friday the 13th Day of December next; and so both We and Our People may humble Ourselves before Almighty God, in order to obtain Pardon of Our Sins; and may, in the most devout and solemn Manner, send up our Prayers and Supplications to the Divine Majesty, for averting those heavy Judgments which Our manifold Sins and Provocations have most justly deserved, and for imploring His Intervention and Blessing speedily to deliver Our loyal Subjects within Our Colonies and Provinces in North America from the Violence, Injustice and Tyranny, of those daring Rebels who have assumed to themselves the Exercise of Arbitrary Power; to open the Eyes of those who have been deluded with specious Falsehoods into Acts of treason and Rebellion; to turn the Hearts of the Authors of these Calamities, and finally to restore Our People in those distracted Provinces and Colonies to the happy Condition of being free Subjects of a free State; under which heretofore they flourished so long and prospered so much.

And We do strictly charge and command, That the said Publick

Fast be reverently and devoutly observed by all Our loving Subjects in England, Our Dominion of Wales, and Town of Berwick upon Tweed, as they tender the Favour of Almighty God, and would avoid His Wrath and Indignation; and upon Pain of such Punishment as We may justly inflict upon all such as contemn and neglect the Performance of so religious a Duty. And, for the better and more orderly solemnizing the same, We have given Directions to the Most Reverend the Archbishops, and the Right Reverend the Bishops of England, to compose a Form of Prayer, suitable to this Occasion, to be used in all Churches, Chapels and Places of Publick Worship, and to take Care the same be timely dispersed throughout their respective Dioceses. Given at Our Court at St. James, the Thirtieth Day of October, One Thousand seven hundred and seventy-six, in the Seventeenth Year of Our Reign.

God Save the King.

ACKNOWLEDGMENTS.

O. E. Tallman	\$2.00
Mrs. C. E. Wardell, per O. E. T.	3.00
Mrs. W. R. Brown	2.00
Jas. Bell	2.25
J. C. Bailey	1.00
Joseph Akitt, per V. Lightheart	.50
Wm. Hills, per V. Lightheart	.50
Mrs. J. Sterling	2.00
Mrs. F. Burmister, per Mrs. T. B.	2.50
Robt. Beecroft, per Mrs. T. Beecroft	1.00
College Hill Church of Christ, West Gore, for H. A. Rogers work	10.00

CHURCH DIRECTORY--Continued from Page 2.

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.

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.

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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