

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, A. L. Wadlow, 517-15th Ave. W.

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 604-12 Ave. E. Lord's Day for Breaking of Bread at 11 a. m.; Lord's Day for Gospel Service at 7.30 p. m.; Wednesday at 8 p. m. for Prayer and Bible Study, School at close of Lord's Day morning meeting. Secty.-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 Retallick St., near Dewdney Ave., each Lord's Day at 11 a. m. for worship, and at 7 p. m. for preaching. Cecil Seed, 1555 Garnet St., Sec.-Treas.; H. E. Forman, 1231 Pasquaw St., 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 29.)

Christian Monthly Review

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Vol. X.

West Gore, N. S., April, 1925.

No. 4.

MY COUNTRY'S PLEASANT STREAMS.

(By ALBERT BURGESS.)

How oft I've found that sweet content,

As I walked beside some native stream,

When many a summer came and went,

And vanished many a worldly scheme.

Along each bank the wild flowers grow,

And here and there the sunshine gleams;

Cloud shadows oft that come and go,

And trees that shade those pleasant streams.

How oft I've watched thy waters flow—
While winds were whispering of rest;
And dusky grew the evening sky,
While crimson clouds lay in the West.

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

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

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

West Gore, N. S.

EDITORIAL

SHINING.

LORD'S DAY MORNING SERMON.— 2 COR., 4; ISA., 60.

Make thy face to shine upon thy servant; save me for thy mercy's sake (Ps. 31:16). We may so live that God will hide his face from us, or that we will enjoy the radiance of his approving smile. This does not depend on God's notion or whim, but on our own attitude and conduct. After proclaiming His law and making His covenant with the children of Israel, the Lord gave to Moses a form of Blessing, wherewith his obedient people should be blessed, saying, On this wise ye shall bless the children of Israel, saying unto them, "The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace." To this he added a command

and a promise: "And they shall put my name upon the children of Israel; and I will bless them." (Num., 6:23-26.) How should we rejoice that this most transcendent of all blessings is attainable and ready for us; and how happy is that person or that people who can justly claim it.

A man's wisdom maketh his face to shine (Eccl. 8:1). Behold the fear of the Lord that is wisdom, and to depart from evil is understanding (Job 28:28). For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ (2 Cor., 4:6.) So the light which shines in the wise man's face, comes from within. It is radiated from the heart into which God has shined with the light of the glorious Gospel of His Son. A reflection of this light shines in the wise man's face. The light of this man's radiant heart, shining through his face, sheds a benediction of light amidst surrounding shadows.

Seven hundred and forty-one years before the beginning of the christian era, was recorded this prophecy: "The land of Zebulun and the land of Naphtale—by way of the sea, beyond Jordan, in Galilee of the nations; the people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death upon them hath the light shined." (Isa., 9:1, 2.) Here is the record of the fulfilment of this prophecy: "Now when Jesus had heard that John was cast into prison, he departed into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim; that it might be fulfilled which was spoken by Esaias the prophet, saying: the land of Zabulon, and the land of Nephthlim, by way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." (Matt., 4:12-16.)

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isa., 60:13). And so, the one of whom these things were written himself has said, "I am come a light into the world, that whosoever believeth in me should not abide in darkness" (John, 12:46.) And again, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12). Now to his disciples,

having received from him the light, he says, in turn, "Ye are the light of the World." Let your light so shine before men that they, seeing your good works may glorify your Father which is in heaven." "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." "But if our gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

How about OUR candle? Have we got it covered with a bushel? Are WE keeping our gospel hid? And are we keeping our talents safe where we have digged in the earth and buried them?

"The path of the just shall be as the shining light, that shineth more and more unto the perfect day." "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever."

SOMETHING WRONG.

Well, what about it? If we discover something wrong and begin to "find fault", we will be called "fault finders," a class of creatures with whom everybody "finds fault." Would it not be more politic to always maintain an artful and innocent silence—keep still, say nothing, and make sure of the good-will, the smile and the smirk of all classes. Be as faithfully as we can without jeopardizing our popularity, but at all costs, be popular—and have said of us all around, that "everybody likes him." The faultfinder is generally regarded as an objectionable person, and universally unpopular. Nevertheless, faultfinders have sometimes rendered good service,, and should have due credit. It is not always the one who keeps quiet that deserves most credit. It costs nothing and involves no risk to keep still. To find fault, to speak out when wrong is discovered, is sometimes, yea often a duty, requiring courage and involving risk. The one who, in such case, keeps still, is a coward, while he who speaks out is a hero. The faultfinder is not in all cases the most despicable of persons, but sometimes the truest of heroes. John the Baptist was a faultfinder of this class. What business had he to interfere with the family affairs of Herod? Why could he not have preserved a discreet silence, and have retained his popularity at the royal court

with all its attendant advantages. Was it a love of fault-finding, a chronic habit with John, that prompted him thus to interfere—to his own hurt? Or was it a true, genuine and heroic SENSE OF DUTY, that bade him thus to correct a most harmful influence and example in high places, a duty still binding on all proclaimers of truth and righteousness.

The man who never finds any fault, who never sees anything wrong, with whom everything and everybody is sweet and lovely, this is the popular man. "Why, he hasn't an enemy in the world." "Everybody likes him." If there is something wrong in the church or community, the persons who discovers it renders a useful service. Something wrong left undiscovered, and unrighted, leads on to disaster. Some fault, without a finder, and the train is wrecked. There was some unfound fault, at one time, in the movement of vessels in Halifax harbor. Had some one found this fault in time to have righted it, hundreds of lives and millions worth of property would have been saved.

The discovery of that which is wrong, is no part of the devil's policy. He prefers to have kept covered up and concealed that which is wrong, and let it eat away—till the explosion comes. And we have known this to be the policy of some who profess to be servants of a better master. Paul was a notorious faultfinder, hated persecuted, imprisoned, scourged and stoned, but still uncured. He found that there was something wrong, several things wrong in the church at Corinth. Did he cogitate an instant between popularity and duty? Instead of covering them up, he dug them out—and corrected them, so that the church was reformed and saved from utter ruin.

There is a class of faultfinders who ply their occupation for the very love of faultfinding, whose is a most reprehensible business. Let these never be mentioned as being in the same class with those honorable and heroic faultfinders and faultrighters, whose example in this as in all else, is their Master and Lord

We call special attention to the timely and most valuable paper by that staunch defender of the Faith, R. K. Francis, former editor of the Bible Advocate, but now writing in the Christian Advocate against the tide of infidelity now rising in some of the Old Country churches.

OUR QUESTION BOX.

Question: Who were the sons of thunder?

Answer: James and John, the Sons of Zebedee, were called by their Master, Boanerges, as a surname meaning Sons of thunder. Although no reason was assigned for the selection of a surname with this peculiar meaning, it was probably in some way fitting, as in the case of Simon, whom he at the same time surnamed Peter, meaning a stone. We get a little inkling of the disposition of these sons of Zebedee from the story of their journey with their Master through Samaria toward Jerusalem. When they approached a certain Samaritan village and sought hospitality for the night, they were refused it, because their faces were as though they would go to Jerusalem. This produced in those two sons of Zebedee a furious thunder-storm insomuch that they wanted to call down fire from heaven and consume those Samaritans even as Elias did. Although the general impression seems to be to the contrary, they were evidently more like a thunderstorm than the impulsive Peter was.

* * * * *

Question: Why does the devil roar like a lion when he goes about?

Answer: I really do not know. In fact, I never saw it stated in the Bible that he does so; and I am not altogether sure that I ever heard him; although I am pretty sure that he has been going about in some places where I have been. As a roaring lion goes about seeking his prey, so does the devil.

* * * * *

Brother Don Carlos Janes has submitted to us a list of thirty questions. I have heard it said that one child can ask more questions than ten wise men can answer; and, while I do not pretend to be one of the ten wise men, yet I will try to answer at least some of these questions. It would require a great many years and a great many books to answer them all fully.

Question 1.—Is the Lord's Supper the main thing in the Sunday Worship?

Answer: It is, as is evidenced by the fact that the disciples in apostolic times assembled on the first day of the week for this purpose (Acts, 20:7). This fact is abundantly corroborated in early history.

The fitness of the primacy of this observance over all others should be easily understood, without elaboration, by any Bible reader.

This question (pardon us) would be more reverently stated thus: Is the Lord's Supper the main observance in the worship of God in the assembly of the church on the Lord's Day? We have seen a man standing over the Lord's table and speaking of the Lord's Supper as "this THING." To speak of worshipping God, is speaking as the oracles of God. To speak of "the Sunday worship," is not speaking as the oracles of God.

* * * * *

Question 2.—Must we express thanks for each emblem? Why?

Answer: We have no precept nor precedent for expressing thanks for each, or for either of the emblems: that is, we have no certain knowledge that either Christ or his apostles ever expressed thanks for the emblems of His broken body and shed blood. He took bread, and gave thanks, and gave it to them saying, take, eat; this is my body which is broken for you. After the same manner he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sin. The matter for thankfulness resides, not in the emblems, but in that of which they are emblems; the body given in sacrifice and the blood shed in expiation for our sins. He who loved us and gave himself for us, was evidently returning thanks, not for emblems, but for means of redemption found for a lost world. He gave thanks when he took bread, and again when he took the cup. We are safe in following his example.

* * * * *

Question 3.—Should this be done for each separately, Why?

Question 4.—Should the thanksgiving be after or before the "breaking" and the pouring? Why?

Answer: The answer to these questions is found only in the Lord's example, as recorded in Matt. 26, and 1 Cor., 11. He gave thanks separately. He took bread; and when he had given thanks, he brake it. And he took the cup, and gave thanks, and gave it to them." If any "pouring" was done on this occasion, it was done before the giving of thanks. There is no mention of the manner of filling the cup. It could have been filled by dipping.

* * * * *

Question 5.—What posture should we take during the thanksgiving? Why?

Answer: If the example of Christ and his apostles cannot be

ascertained, we may assume any posture not incompatible with due reverence.

* * * * *

Question 6.—Are individual communion cups permissible? Why?

Answer: We may be sure that we please the Lord, and that we are safe when we follow his example, and that of his apostles. They left us no such example. Individual communion cups is a new invention, wholly unknown to apostolic teaching and practice, and how can they be introduced now "in the name of the Lord Jesus Christ?" Better be careful. There is a principle right here that cannot with impunity be violated. The divine example forbids any new or different way.

OUR ASSOCIATE EDITORS

SETTLING DIFFICULTIES.

(By S. WHITFIELD.)

Difficulties have arisen among brethren in all ages of the world, and they will arise as long as time lasts. This is true because the best of people are human, and are sure to make mistakes. We all think things that are wrong; say things that are not pleasing before God; and do things that we ought not to do. Of course, this is not the business of Children of God, but when we try to do the best we can we will make some mistakes. So if we had to be lost because we do wrong, we would all be lost.

The great question that decides the matter for us is our willingness or unwillingness to make our mistakes right before God. Abundant provision has been made for all of us, and it is our privilege and duty to take advantage of it.

"And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. . . . And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me; if thou wilt

take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." (Gen. 13:7-9.)

Notice that Abram said, "Let there be no strife, I pray thee between me and thee. . . . for we be brethren." There should be no strife between brethren, but if it does arise the right thing to do is to settle it at once. "The beginning of strife is as when one letteth out water. Therefore leave off contention, before it be meddled with." (Prov. 17:14.) If this strife that arose between Abram and Lot had continued, just think of the trouble it would have caused.

I would like us to notice how willing and anxious Abram was to have this trouble settled, and all he was willing to do to have it righted at once. This proved him to be a great and good man. We should all be just as anxious and willing to get troubles settled as he was, and when we are as a rule, the way will soon open up. Abram did not talk about his rights in this matter, but was willing to do all he could to get it settled. We cannot sacrifice truth or principle, but we should be willing to do all we can to settle difficulties—we should be willing to go more than half way.

A trouble arose between Paul and Barnabus concerning John Mark as a helper, and Paul took Silas while Barnabus took Mark, and they separated, for the present, as to a field of labor. Notice that this was simply and only a separation concerning the choice of a brother as a helper. It was much better to do this than to keep up the trouble, and worse than waste God-given time over the question, and run the risk of losing their influence as christians and preachers of the Gospel. I wish to emphasize the fact that in this matter they got it settled at once, and this was right.

"Only Luke is with me. Take Mark, and bring him with thee; for he is profitable to me for the ministry." (2 Tim. 4:11.)

It was Paul who would not agree to take John Mark as a helper, but later he wanted him. So we see it turned out all right.

"For even Christ pleased not himself, but as it is written, the reproaches of them that reproached thee fell on me." (Rom. 15:3.)

If we wish to be Christians, and do the Lord's will, we cannot always have our own way and please ourselves. We must consider the good of others and do what is best for the cause of Christ. Christ did not please himself, and if he had, salvation would not be in our reach. Jesus wished God's will to be done in all things. We need to get away from self, and let the spirit of Christ rule in us. When we manifest the spirit of the Master, it will be easy to settle trouble

when it comes up. If we do not have this kind of spirit, we are not the children of God.

"Recompense to no man evil for evil. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." (Rom. 12:17-21.)

If someone does us harm, then let us try to do him good, and overcome evil with good, and heap coals of fire on his head. Doing him good will usually get him in a good condition to settle all trouble. If others must receive punishment, leave that for God to inflict. If we have an enemy or one who has hurt us, do him all the good we can, like David did towards Saul. Let us remember that God said that David was a man after His own heart. Now the flesh does not suggest this course, but God does, and if we will pursue it, we will not have much trouble in living peaceably with most people, and we will certainly not have much trouble in settling the troubles that come up.

"Blessed are the peacemakers: for they shall be called the children of God." (Matt. 5:9.)

We must not sacrifice truth for peace; but we are to do all we can to keep peace and make peace. If we are children of God and are doing our duty, we will be peacemakers in congregations. We should realize what a terrible thing it is in God's sight to cause trouble among brethren or to divide the Lord's people. It seems that when trouble arises, instead of getting it settled in harmony with God's law, a separation takes place, as though that would settle the matter, but this is only getting deeper in trouble and also greater violators of God's law. He cannot divide the body of Christ through sin or trouble and be innocent.

When trouble or difficulties among brethren arise, the thing to do is to get together, and get it settled at once. If one pulls one way and the other the opposite way they get further apart, and as time goes on they get further and further apart. Get together in the right way and in the right spirit, learn what God wants done, and settle it by God's law, and then be sure to forgive one another; then bury the matter so deep that it will not come up again, and the blessing of God will rest on his people and on his work.

"Brethren, if a man be overtaken in a fault, ye which are spirit-

ual, restore such a one in the spirit of meekness; considering theyself, lest thou also be tempted." (Gal. 6:1.)

When a child of God does wrong, the common thing is to go and circulate it, but this is wrong. Let the spiritual ones restore him. Go in love for the erring one, go in humility, go and remember that we are all subject to temptation; don't scold, but go to encourage and lift up the fallen one.

"Because the people come unto me to enquire of God; when they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws." (Ex. 18:15, 16.)

This is what Moses told Jethro. So we see that Moses helped to settle the troubles that arose in fleshly Israel; and these troubles were to be settled by the law of God. They were to learn what God required, hear it and obey it. Notice that these difficulties were brought before Moses, and before God and His law, and they were to be settled and not left to get worse and worse and destroy the work and good influence of God's people.

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." (Matt. 18:15-17.)

JER. 31: 34—THE OLD AND THE NEW.

And they shall no more teach every man his neighbor, and every man his brother, saying, "Know Jehovah," for they shall all know me, from the least of them unto the greatest of them, saith Jehovah.

Many able writers and teachers have interpreted this scripture to mean that the time is coming when all the human race will know God. In conjunction with this verse of scripture another one in Hab. 2:14 is used to teach the same.

In Jer. 31, God is speaking of the "New Covenant" He would make with the "House of Israel" and "House of Judah" and that THEY, the NEW COVENANTORS would no more teach, or need to teach their brethren to know God.

In the "New Covenant" or new testament age, people must hear the Gospel, believe and obey the Gospel in order to become Covenantors (Christians). Jesus said, no man (genius, human being) can come to me without being taught, etc. (John 6:44 & 45. So all "Covenantors of the New Covenant must know God before they can become "Covenantors," or enter into covenant relationship with him.

In the old Covenant it was not so. When a child of eight days was circumcised he was then a covenantor. See Gen. 17:10-13. After this little fellow became a "Covenantor" he MUST be TAUGHT by his OLDER brethren. So a brother must teach a brother to know God.

The "New Covenantors" are not made by a fleshly operation, but by spiritual teaching and a spiritual birth. See John 3.

H. A. ROGERS.

THE BIBLE AND SCIENCE.

BY O. H. TALLMAN.

Should we carefully read a standard work on agriculture, we would not only find much practical knowledge on this one important theme, but many references to other subjects such as chemistry, physics and geology. Even so the Bible does not profess to teach natural science, yet it is intensely interesting to note the many times these branches are referred to, and always in perfect accord with the latest scientific discoveries.

He who studies carefully the science of the Bible and sees how the writers of this Sacred Volume understood these subjects hundreds of years before they were discovered by the wisdom of man, he must confess that the writer's hand was guided by Him who knows the end from the beginning.

CREATION: Man after hundreds of years of scientific research has learned that Moses was correct when, in the first chapter of Genesis, he stated the order of sequence in creation. (1) Matter (2) light, (3) earth and atmosphere separated, (4) water and dry land separated, (5) vegetation, (6) marine animals, reptiles and birds, (7) beasts of the field, (8) man.

ROUND EARTH: Man is slow to learn. Only recently have we discovered the rotundity of the earth, and yet Isaiah, nearly three

thousand years ago taught that "It is He that sitteth about the circle of the earth, and the inhabitants hereof are as grasshoppers." (Isaiah, 40:22). Just as we look at the moon and see its rotundity, and the hills and valleys look small, even so God looking down from His throne on high sees the "circle of the earth," and the objects on the earth look small. Solomon also tells us that in the creation God made the earth round: "Set a circle upon the face of the deep." (Prov., 8:27). Since man has not been able to discover, until recently, that which the Bible taught three thousand years ago, it is certain that the Bible is not the work of man.

GRAVITY: This is another subject that man knew nothing of until Newton made known his discovery, yet Job told us centuries ago that God "Stretcheth out the north over empty space, and hangeth the earth upon nothing." (Job, 26:7).

SURGERY: When we to-day witness a successful surgical operation in a modern, well equipped hospital are we not reminded of the surgical operation in Eden when "Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs, and closed up the flesh instead thereof." (Gen., 2:21).

PLASTERS: Dr. Isaiah prescribed one of figs nearly three centuries ago to draw out inflammation, and his patient, Hezekiah, recovered. Can we improve upon it today?

CHEMISTRY: Let the chemist of to-day read Isaiah, 40:12, and he will find it in perfect harmony with all true knowledge of chemistry obtained by hundreds of years of experiments made by man.

MORAL SCIENCE: Under this heading let us consider "vicarious sacrifice." Is this principal of Christianity contrary to the highest ideals of the moral intuitions of the human race? Do you see that father rising early each morning, going to the wood, working hard all day, then returning to his home his horny hands cracked and bleeding, his feet sore and back aching while his faithful wife has been toiling equally hard at home? Why do they thus sacrifice for each other and their children? Ask them if this is not a hard life? "True," they say, "but by these hardships we enjoy a home where peace and love reign." Where is the mother or father who will not sacrifice anything in their power to save the life of their dying child? Money is no object. "Yes, farm and home can go," they say, "if you can only save our child."

We honor Tigranes, the Armenian Prince, who gave his life

to save his young wife. We love to tell our children the story of Pythias, who was ready to die to save his friend, Damon. We love to talk about fathers and mothers who have died for their children. Why then should we find fault with God who "So loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," or why find fault with the Bible for saying "While we were yet sinners Christ died for us?" Yes, this willingness to die for others—vicarious sacrifice—is in perfect harmony with our moral natures. It is the chief attribute of heroes. It enabled Jesus Christ to become the world's Redeemer and by His influence He helps us to trust and obey until we reach our heavenly home.

 OUR CONTRIBUTORS

A COVENANT.

In Genesis we have a record of the Covenant God made with Abraham. And when Abraham was returned from his recovery to Lot and his goods, also the goods of the King of Sodom, the King of Sodom came out to meet him. And Malchisedec, King of Sodom, brought forth bread and wine. He being a priest of the Most High God, and he blessed Abraham, to whom Abraham gave tithes of all. And the King of Sodom said, give me the persons but take the goods to thyself. But Abraham refused to do this, saying, I have lifted up my hand to the Lord, the Most High God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take anything that is thine, lest thou should'st say, I have made Abraham rich, save only what the young men have eaten, and the portion of the men that went with me. This brief narrative shows the kind of man that Abraham was. He was not a grasping man of this world, but a man of God. Now after these things, the word of the Lord came unto Abraham in a vision saying, fear not Abraham, I am thy shield and thy exceeding great reward. See Gen. 14:5-24; also Ch. 15:1.

It appears that one thing was on the mind of Abraham, and he

tells it to God. I have no children; and lo one born in my house is mine heir. And God said, this shall not be thine heir, but he that shall come forth out of thine own bowels, shall be thine heir. Look now to the heavens and tell the stars, if thou are able to number them. So shall thy seed be. And Abraham believed God, and it was counted to him for righteousness. God said, take thee an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon. And he took all these and divided them in the midst, and laid the pieces one against another; but the birds divided he not, and when the fowls came down upon the carcasses, Abraham drove them away; and when the sun was going down, a deep sleep fell upon him, and an horror of great darkness fell upon him. And He (God). said unto Abraham, thy seed shall be strangers in a land that is not theirs, and shall serve them, and they shall afflict them, four hundred years. And I will judge that nation that they serve; and they shall come out with great substance. Thou shalt go to thy fathers, and be buried in a good old age. And in the fourth generation they shall come forth again; for the iniquities of the Amorites is not yet full. (Gen. 15:1-16.) Now these things came to pass, and Israel served Egypt four hundred years. See Ex. 12:40. Here four hundred and thirty years are given; but if we consider how another King arose in Egypt who made them servants and slaves, we will have no thought of discrepancy in the narrative. I only want to show that in God's arrangement, all things, even the first Covenant was made with the shedding of blood. And when we consider that blood contains the life, that the Covenant means blood for blood, and life for life. The first Covenant was dedicated with the blood of animals; but the new Covenant with the blood of God's Son. It was a life for a life, blood for blood. This is God's law of Covenants, and it remains unchangeable. Jesus gave his blood for our redemption. All that went before was only in types and symbols of that which was to come after, for the blood of bulls, nor goats, nor the ashes of an heifer could not take away the sin, but the blood of him who was God as well as man, could take away sin, and cleanse the believing repenting sinner whiter than snow. See Heb. 10:10-18; Isa. 1:18. Thus we see in the all atoning blood of Christ a complete redemption from sin and its consequence, which is death; and under this Covenant you offer not your blood, nor any other blood; but you are commanded to give your heart and your will, and your life, into His kingdom, to renounce sin and turn to God, and obey His will, His law, His word and not the will and

the word of any man. Jesus is our Lord, our Master, our Life, our all in all. And in Baptism we die with him, are buried with him, (Rom. 6:4-5) raised with him; and the apostle who was buried with him, risen with him, (Acts 22:16) had seen him face to face, on his way to Damascus, said, "If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things of earth; for ye are dead and your life is hid with Christ in God. Col. 3:1-4.

V. LIGHTHEART.

DEFENDING THE FAITH.

BY R. K. FRANCIS.

"Defend the faith which has once for all been committed to the saints" (Jude 3). (Moffatt's translation.)

"Contend earnestly for the faith which was once for all delivered unto the saints." (Revised Version.)

The Epistle of Jude has good attestation, brief though it is. True, objections have been raised to it, but they rest on theoretical assumptions of what a canonical work ought to be; no historical evidence lies behind them. And genuine criticism so far as dates and authorities are concerned, must be based on historic evidence. The precise date of this Epistle is uncertain, but it must be frankly recognised that the Epistle is quite conceivable as the work of Jude, the Lord's brother. Whatever the false teachings were which Jude denounced so vehemently, the urgency of the crisis completely absorbed him, and he has no room for academic discussion. Thus it was that in the circumstances in which the disciples were when Jude wrote, an exhortation such as we have quoted above was exceedingly necessary. "Contending for the faith" was in past years a phrase often heard among "Churches of Christ promoting the Restoration of New Testament Christianity." We really loved this apostolic injunction in bye-gone days, because we believed there was a real deposit of historic truth and faith, and that every man put himself in the wrong who tried to modify it in any way. Then the New Testament, our most high court of appeal, was ever open, where, to simple yet strong faith, difficulties would be found solvent as dew by the sunlight of truth. To-day, "contending for the faith" is a phrase getting out of date with us, and largely, so we fear, (1) because the

fact of such contention is getting lost, and (2) because of the prevailing spirit of accommodation by compromise. Our fathers in the Restoration Movement believed, and therefore spake; they believed the gospel as the revelation of God in Christ to save men from their sins; believed it as attested by miracles; by its internal evidences, and by its own moral effects; believed as a system of truth accordant with the character of God; believed that the only safety of Churches, or of individuals, is to cling closely to the rigid interpretations of Scripture precepts and examples. Do we, their successors in the Restoration, so believe?

It is not a thing unknown among us to-day, to be told "the faith will take care of itself." To us this sounds unreal and dangerous. We are quite sure that the noble men and women who pioneered this Movement never thought or talked in that strain. With them the wisdom of Nehemiah called to a firm adherence to the guiding principle of the Restoration and a stern resistance to all compromises. It is also strange that Jude did not, apparently, think or say that "the faith will take care of itself," when he was sharply and sternly denouncing the practical doctrinal evils of his day. He does not seem to have had any question as to whether "the faith" was a revelation or an evolution? "*The faith*" is equivalent to the Gospel, and it is a revelation by Jesus Christ. Further, the New Testament writers regarded the Gospel, the faith, as a finality. The teachings of to-day concerning perpetual inspiration and revelation were unknown to them. "*The faith*" was delivered *once for all*. The same word (*hapax*) is used here as is used in Hebrews ix. 20, to describe the death of Jesus for the sins of mankind—"Christ was *once* offered to bear the sins of many"; certainly that means *once for all*. This faith, therefore, is not something dependent upon progressive revelation since the days of Jude and Paul. Nor is the Bible a primer for children, to be dispensed with by full-grown men.

Now it is well that Jude urged the faithful to defend "*the faith*," and such defence was never more needed than it is to-day. Modern religious literature, some of which is recommended to us by our leaders, shows the urgent need for the apostle's injunction. At a recent Welsh Summer School a professor is reported, in the Press, to have said, "Jesus did not walk on the sea, but that story was a good description of what He would do if His followers were in peril. There were other stories in the New Testament, such as the sending of evil spirits into the pigs, and the cursing of the fig

tree, which were not true, and had no business to be in the New Testament. Jesus could never do such things. (vide press, August 4, 1924). We respectfully ask by what powers of discernment does this professor sift the reported sayings and doings of our Lord, and cast aside the accretions? Is it a fact that our New Testament has now been proved unreliable? Then we are of all professedly Christian communities the most pitiable. To what lengths "Higher Criticism" will go. But the fact of the matter is, the miraculous is woven into the very fibre of Christ's story. The biggest miracle of all is the entrance into human life, into human form, of the Son of God; and that makes all other New Testament miracles possible. The theory that the real discovery of what the Christ is, and what He is seeking to do, is the business of scholars and professors, is a false theory. The common man has a direct and profound interest in this business. Some of these questions raised by modernists cut to the very quick of our spiritual life, and we cannot but be concerned. We need to remember that he who stands for the old faith, or the old practice, has rights which the innovator is bound to respect. He has the right to defend his views and to propagate them, even where the innovator has no rights. To stand for the old and established, as against the new and unknown, is not to make one justly liable to the charge of bigotry or narrowness; and to refuse to put the old and the new side by side on the same platform, is not to persecute the newcomer. The new always comes with the disadvantage that the burden of proof rests upon it, and it must *prove* its worthiness before it can claim recognition or adoption. So to-day we cannot accept the unproven assumption of critics.

Jude's inspired injunction is, defend the faith, strenuously contend for it. There was evidently in that day a deposit of truth to be defended. There is now. Beware, then, of the error of unbelieving criticism, which sees only the outside surface of religion, and is blind to the spiritual forces working from within, or refuses to acknowledge them as Divine. Contend, then, for the faith once for all delivered to the saints, not savagely, nor with fire and sword, but by arguments and proofs drawn from the Scriptures of Truth, both Old and New Testaments. There is, beyond controversy, a New Testament attitude to the Old Testament Scriptures. Let us have, therefore, an evangelical criticism, and arguments derived from the authority of God's Word. Defend "*the faith*", that faith which is contained in the writings of the evangelists, apostles, and ancient Jew-

ish Scriptures. The New Testament witnesses could neither teach nor work without revealing their estimate and appreciation of the Old Testament. One of the outstanding facts is that the books in which God's revelation to Israel reached its climax; the Pentateuch, Psalms, Isaiah, and the Prophets occupy a position of unique authority for the writers of the New Testament. While as for our Lord Himself, He gives prominence to both sides of Old Testament precepts, their inner harmony with the will of God, and their preparatory and educational form calculated for the people of that time. And certain it is no man can understand the New Testament who has not some intelligent knowledge of the Old. It only remains, therefore, for us, not to alter what God has fixed in His Providence and grace, but to search out its fulness, to grasp its purposes and apply its principles. Perplexity often comes from lack of discernment and discrimination, and we are led to doubt the standards when we ought to question our own application of them, or the conditions to which we apply them. With those who put their trust in Christ by a clearly defined and deeply-grounded faith of their own, no leadership is possible save that of the Lord Himself, for they will follow none but Jesus. Here, then, is the stronghold of faith and the safeguard against heresy and heretics. The solution of the whole problem is to be found in well defined individual convictions and unwavering personal trust in Christ through the words of those who spake as the Spirit gave them utterance. With such convictions—

"We firmly anchor all our hopes
On Thine unerring word."

NEWS AND CORRESPONDENCE

Montgomery, Ala., Feb. 28, 1925.

DEAR BRO. MACDOUGALL:

Am leaving Alabama next week for Tenn., where I expect to locate. When we get settled I will let you know our new address. Last Lord's Day we preached the opening sermon in the new church-house at Chisholm, a suburb of Montgomery. We have a congregation there of forty members, chiefly the result of a tent meeting

we held there last summer. I will enclose a newspaper report of last Sunday's meeting.

O. H. TALLMAN.

* * * * *

2637 Patterson Ave., Burnaby, B. C., March 9, 1925.

DEAR BRO. MACDOUGALL:

Following is for publication, as a bit of News from Vancouver:

VANCOUVER, B. C.—"I do" was the hearty response of Leslie to the question: "Do you believe that Jesus is the Christ the Son of the Living God?" "I do!" Why wonder at the "joy among the Angels," at the knowledge that another has been "born again," when we experience such a thrill at the great confession, and see another "arise to walk in newness of life." Leslie is the only son of Bro. and Sis. Hughes, although members of the Vancouver Church, are compelled by circumstances to live fifty miles distant from the Church at a place called Mission, on the banks of the mighty Fraser River. But distance was not sufficient to defer them from bringing their son that he might "obey from the heart that form of doctrine" "that he might become the servant of Righteousness."

"Proclaim," said Christ, "my wondrous grace

To all the sons of men:

He that believes and is baptized,

Salvation shall obtain.

F. E. L.

* * * * *

I am as well as I can expect to be, considering everything. I trust you and yours are well. Success to you and to the good work you are doing, and may the Lord spare you for years yet, to continue in it.

Yours in the work of the Master,

S. WHITFIELD.

Glencoe, March 21, 1925.

* * * * *

We like the paper fine, and may God bless you in your effort to spread the Gospel through this little paper.

Sincerely yours,

MRS. MARTIN LARSEN,

Box 292.

* * * * *

Estevan, Sask., March 2, 1925.

Came here and began meeting the 22nd ult., and continue this week. We have had good attendance and interest. There is a real

spirit of unity and love here. The brethren rejoice in listening to the Jerusalem story.

I have negotiations under way for debate with the President of the "Seventh Day Adventist Church" of Canada. He appears quite brave so far, and I wish him to so continue.

H. A. ROGERS.

* * * * *

J. H. Hines, Montgomery, Ala., February 23:—"Dr. O. H. Tallman, a chiropractor of nine years' experience and a preacher of ability, has been with us for more than a year. During his stay he has been a great help. Besides preaching time and again for the three congregations in the city, he held a great meeting at Chisholm, a suburb of Montgomery, and has preached for different congregations in the country. He has done much good. But owing to the fact that the State of Alabama does not grant license to chiropractors, he is compelled to leave the State. He has secured license in Tennessee, to which State he is going to move in the near future. It gives me pleasure to recommend Dr. Tallman. He is a man of sterling qualities, a Christian in every sense of the word, a preacher of great ability, and is true to the Word."

* * * * *

NEW CHURCH HOUSE AT CHISHOLM.

(By J. L. HINES.)

Nearly a year ago the three congregations of Montgomery, Ala., conducted tent meetings in three of her suburbs. These meetings proved to be a great success. Many heard the pure gospel for the first time, several were added to the "one body," and one congregation was established.

Dr. O. H. Tallman, a chiropractor of nine years' experience and a preacher of ability, moved to our city just in time to assist us in the great work. The tent was first pitched at Chisholm, and Dr. Tallman began to sound out the word. During this meeting many heard, seven were added, and a congregation of forty members was set to work. But this little congregation had no church house. What did it do? They met from house to house, laid by in store as the Lord prospered them, made sacrifices, purchased a lot, and built a neat little church house.

Yesterday morning the little congregation moved into the house. Brother L. L. Jones, who has been guiding the little band, preached

the first sermon. When the invitation was extended, one came forward to take his stand with the people of God.

In the afternoon another service was held, which was attended by members of the three congregations in the city—Liberty, Wetumpka, and Coal Spring. All turned out to demonstrate their interest and love. Dr. O. H. Tallman, who is loved for his work's sake, preached a great sermon on "The Church." Brethren Little, Boles, Moores, Jones, Renfro, and the writer spoke words of encouragement and offered their assistance. During the meeting several hundred dollars was raised to help the congregation. At the close of the service it was learned that the congregation needed only three hundred and eighty-one dollars to clear its debt. This amount will be raised in the near future.

We predict a great growth at Chisholm. May God be glorified and sinners be brought to the knowledge of the truth.—*Gospel Advocate*.

It gives us great joy to hear of the continued usefulness of our Associate, Bro. O. H. Tallman, now in the "sweet, sunny south." We feared that the diversion of his time and energies to other work would seriously curtail his usefulness in the most important of all work, the preaching of the Gospel. But we trust that he will henceforth subordinate everything else to this glorious work for which he is so well fitted. We heartily endorse the statement of Bro. Hines, that "he is a man of sterling qualities, a christian in every sense of the word, a preacher of great ability, and true to the Word." If he had not been all this, he would not have been for nearly nine years, and still be, Associate Editor of the Christian Monthly Review.—Ed.

* * * * *

Bengough, Sask., March 18, 1925.

Meetings going with good attendance and interest. The weather was against the meeting at the start, but is fine now. Bro. W. Orr is helping.

* * * * *

Dore, N. Dakota, March 18, 1925.

To the Christian Monthly Review.

Last Lord's Day I preached at Dore in the morning; Fairview at 3 p. m. and 7.30 p. m. One confession at night; baptism today.

We thank God for this soul and may he be the means of saving more.

Next Lord's Day, if it is the Lord's will, I shall preach at Dore

and Fairview as above. We will continue all week in Fairview.
In His Service,

J. C. BAILEY.

* * * * *

Estevan, Sask., March 5, 1925.

Dear Bro. McDougall:

Yours of the 24th ult. with M. O. for \$10.00 reached me this morning. I thank you very kindly, and enclose receipt for the amount.

Estevan meeting of about 13 days closed last night with a good attendance and interest. I leave for Weyburn tonight, and go to Harptree district tomorrow.

Expect to begin a series of meetings in Hexagon Schoolhouse Sunday night. Hexagon is some eight miles east of Harptree School.

Yours in Christ,

H. A. ROGERS.

* * * * *

Enclosed please find \$2.00 Postal Note to pay for my sub. to C. M. R. as per your bill. I like paper very much.

Yours truly,

HIRAM MacDONALD.

Elmsdale, R. R. No. 1,

Hants Co., N. S.

OUR EXCHANGES.

ALL RIGHT GIRLS!

(From the Kincardine Review.)

"Will Girls With Bobbed Hair Go To Heaven?" was the subject of Pastor Holliday's sermon on Sunday night. It was a splendidly delivered sermon and drew the crowd. Every available seat was occupied, and a great many girls with bobbed hair were there to learn their fate. They came away relieved, for, although St. Paul was not partial to short-haired women, the pastor's verdict was that if the heart was right the hair did not count. Some of the girls breathed a sigh of relief—it was a hair-breadth escape. The barbers

were interested, too, in the verdict. It means a great deal to them.

* * * * *

"You waste too much paper," said the editor.

"But I don't see how I can economize," returned the author.

"Why, you can write on both sides," explained the other.

"But you won't accept stories written on both sides of the sheet."

"I know," said the other man with a gesture of weariness, "but you'd save paper just the same."

* * * * *

A firm faith in the gracious purposes of God and a strong belief in His guidance make worry disappear and slink away like the thief of happiness that it is. Worry is not consistent with a loyal faith. Many of us have formed the habit of frowning and worrying over every petty difficulty, until we scarcely realise our condition. If that is the case, it is high time to realise what slavery such living is, and to break the bondage of worry by practising the faith that we preach.

* * * * *

TORONTO, Ontario, Canada, Feb. 14.—The annual business meeting of the Bathurst Street Church of Christ was held on February 11. The report showed that there were 6 baptisms; that there are about 100 active members; 27 heads of families; 16 "shut-ins;" several who have moved away; some who have not attended for years; from 75 to 95 "break bread" on Lord's days; the membership is very much scattered; the church house is located in a Jewish neighborhood; about 100 now enrolled in Bible Classes; good interest in the Wednesday-night prayer meetings. This congregation is trying its best to be true to the great plea of the New Testament. The worship is delightfully simple, impressive, and edifying. Only the great spiritual hymns are used in the song service. On account of peculiar conditions, this church has not had a protracted meeting for several years. During the year just past the evangelist was released for four meetings elsewhere, in which there were forty-six confessions and baptisms. The financial report is the best in the history of the church. The offerings for the regular local work amounted to \$3,760.49; for work among the poor, \$950.11; for home and foreign missions, \$901.05. Total, \$5,611.65. The missionary offerings were nearly twice as much as those of last year. This report does not include the good work being done by Brother Alex. Stewart, who finds time in the midst of a strenuous business career to preach somewhere every Lord's Day. He led nine precious souls to Christ dur-

ing the year. Brethren, let us be encouraged by the good reports that appear in our papers every week. The need for pure New Testament Christianity grows more imperative every day.—*George A. Klingman.*

REMARK: The above clipping from one of our foreign exchanges, is very interesting to the entire Canadian Brotherhood; that is, we mean it would have been so if it had been furnished to them—through the medium of their brotherhood paper. We wonder why it was withheld.—Ed.

* * * * *

The Methodist Advocate, Nashville, Tenn., says:

The Bible goes on distancing all other books as a "best seller." It is being read by more people on this earth than ever before in the history of the whole world. It is being printed in more languages and dialects than ever before, and will continue growing and going.

The general increase of Bible reading is working a mighty revolution in the public mind. Denominational dogmas, long held to be holy truth, are losing their grasp upon the minds and hearts of the people. The power of the Pope has been broken, his power over the millions in his domain crumbling under the increase of intelligence—"whom the Lord Jesus shall slay with the breath of his mouth," or by his word, "and bring to naught by the manifestation of his coming."

This increase of public intelligence, which comes from an increase of Bible reading, is playing havoc with some of the most venerable and long-cherished practices of the religious world. The people are awakening to the fact that there are no Methodist, Presbyterian, Baptist, or other sectarian churches in the Bible, and are rapidly coming to see that anything that cannot be found in the Bible ought not to be found anywhere. They are learning that Jesus Christ established his church upon the Rock on the memorable Pentecost in the city of Jerusalem, and that all churches established by others at a later day, at other places, are necessarily built upon the sand. Methodist editors are kept busy trying to explain how a man can be a Methodist and a Christian, too, at the same time, and are forced to make the fatal admission that, as one can be a Christian without being a Methodist he can also be a member of the church that Jesus built with being a member of the Methodist Church. Little intelligence is necessary to see that any church out of which a man can live the Christian life here on earth and go to heaven when he dies is unnecessary and

unscriptural. No such church can be the church purchased by the blood of Christ, out of which no man can live the Christian life or have a promise of heaven when he dies.—*J. A. Allen.*

* * * * *

This punctuation once appeared in an edition of the Bible:—"The wicked flee, when no man pursueth the righteous, is as bold as a lion." And once in the Book of Common Prayer the omission of a letter made this startling sentence—"We shall all be hanged in the twinkling of an eye."

* * * * *

A NEW DISEASE: "FLAPPERALGIA."

BOSTON, Mass., March 31.—(*United News*)—The harsh spring winds which frolic about the necks of short-haired persons have caused Dr. Andreas F. Christian, prominent Back Bay physician, to issue a warning concerning a new female ill, which he names "flapperalgia." Wear scarfs or something around your neck if you don't want your head to feel twice as big as a balloon tire, he advises. Chilling of the nerve cells on the nape of the neck through lack of protection afforded by long hair, is blamed for the brain racking flapperalgia.

ACKNOWLEDGMENTS.

For Christian Monthly Review:

Hiram McDonald	\$ 2.00
O. H. Tallman, D. C.	1.00
Ernest Ellis	2.00
George Anderson	5.00
Mrs. Martin Larsen	2.00
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For H. A. Rogers, Mission:

College Hill Church, West Gore	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.

LIVINGSTONE NORTH, ALGOMA, near Thessalon.—Bible Class Lord's Day at 1.30 p. m. Preaching and Breaking of Bread at 2.30 p. m. Wednesday, 8 p. m., Bible Class. 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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