

Christian Monthly Review

WEST GORE, HANTS CO., N. S.

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No. 6.

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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.

Christian Monthly Review

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Vol. X.

West Gore, N. S., June, 1925.

No. 6.

HEROES.

The heroes do not always die

Where death in fearful guise appears;

In countless unmarked graves they lie,

Denied the sweet reward of tears;

In countless nooks they bravely strive,

Without complaint, day after day,

That faith and courage may survive

And hopelessness be kept away.

The heroes do not always fall

Where flags are waved and swords are drawn;

By thousands they obey the call
That duty sends at every dawn ;
Denied applause, their worth unknown,
They lift the weak and cheer the sad,
Forgetting sorrows of their own
While teaching others to be glad.

The heroes do not always give
Their lives where horror's front is raised ;
Denied heroic deaths they live
Without renown and never praised ;
In countless nooks and corners where
They never may be found by fame
They earn the wreaths they may not wear
And tributes they shall never claim.

Chicago Record-Herald.

EDITORIAL

VICTORIA THE GOOD.

It is better to be good than great. Not only will it make life richer, happier and more profitable to ourselves, but a greater blessing to the world, and to crown all, insuring to ourselves the "exceeding great and eternal weight of glory."

But, let us see—the person who is really good is truly great. As the Master on one occasion, evidently somewhat in advance of his disciples, was approaching Capernaum, the disciples were disputing as they journeyed. After entering the house He asked them what they had been disputing about by the way. They were evidently ashamed to tell and held their peace; for they had disputed among themselves "*who should be the greatest.*" "And He sat down and called the twelve and saith unto them: If any man desire to be first, the same shall be last of all, and servant of all." These disciples were ambitious for the highest places in the coming kingdom, and were "reasoning" and disputing about "which of them should

be greatest." But "Jesus perceiving the thought of their heart, took a child and set him by Him, and when He had taken him in His arms, He said unto them, "Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of Heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of Heaven." For he that is least among you all, the same shall be great."

But one lesson, it seems, was not enough for these ambitious aspirants to high positions, especially for those fiery sons of thunder, James and John. These two were bent on securing the very highest niches for themselves, in His kingdom and glory. To make more sure of their desire, they employed their mother to approach the Master on their behalf. So, accompanied by her two aspiring sons, she came, worshipping Him and desiring a certain thing of Him. A psychological moment this—for those two ambitious boys. "And He said unto her, what wilt thou? She saith unto Him, grant that these my two sons may sit, the one on Thy right hand and the other on the left in Thy kingdom." This request could not be granted, and the ten other disciples were naturally indignant against the two. But Jesus kindly called them to Him and explained to them the difference between His kingdom and the kingdoms of the world: "ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them: but it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."

The world's conception of greatness is immeasurably inadequate and grossly erroneous. Our ideas of greatness should conform to the standard set up by Him to whom is given all authority in heaven and in earth.

Victoria was not only "Victoria the Good," but equally "Victoria the Great." Alexander, Napoleon and Wilhelm overran the world with their armies, shed oceans of blood and left ruin behind them. And for this they have been called great. But more truly great than any of these marauders, proved to be that little Saxon girl, who, when informed that she was to be Queen of England, with bursting tears, exclaimed, "O! I will be good, I will be good;" and

whose sixty-three years reign of quiet goodness has been, still is, and will be a benediction to the world.

We herewith extend to our readers a superb paragraph from the Montreal Witness, under the heading.

VICTORIA DAY.

On Monday of this week Canada has once more observed her Spring Festival, Victoria Day. It is the flowerdecked gateway which leads us into the glory of our summer. To the city dwellers it gives the first grand opportunity of the season to renew his youth in fellowship with field or flood. The trees are robed in their most delicate green, the mountains are vocal with streams newly released from iron thralldom, the birds are tuning their merriest note, Nature is at her loveliest and the world is full of promise. Two or three thousand years hence the mythologist will prove to his own satisfaction that "Victoria Day" was given its title because it marked the initial victory of genial summer over the icy blasts of winter. He will say that "Queen Victoria" was a Nature myth, to be identified with Flora and Freya, and that the fire-crackers with which her Day is celebrated are symbols of the bursting buds and glowing flowers. Let us rejoice that we are still near enough to the great Queen to know something of the concrete value of her character and her work. Her sturdy faithfulness to duty, her loyalty to things honest, pure and of good report, her saving "middle class" commonsense, her sympathy with human suffering, gave her while she lived, a peculiar place in the hearts of her people, which, by a noble entail, has descended to her successors, rendering the British throne strong and enduring when other seats of the mighty have been crumbled in the dust. Queen Victoria will always be remembered as one of the greatest of British sovereigns, not because she was in any respect a superlative genius, but because she was simply good, and because in her simple goodness she piloted the realm through a long and eventful voyage. It is the fashion nowadays to sneer, in superior fashion, at the Victorian age, as a period, stodgy, hidebound and ruled by precedent and convention. Was there ever a greater error? The Victorian Age was an age of revolutions. It was an age of giants in thought and achievement. It saw every tenet in religion, morals, literature, art, politics, commerce, and industry, called in question, and having passed through the crucible, it saw the best things emerge,

changed indeed, but changed for the better. Some one has written of "the English genius for pouring new wine into old bottles,—for keeping in honored use the traditions of the past, and not being bound by them,—for growth where all seems fixed." This quality was exemplified in the character of Queen Victoria and in the Victorian period. We have inherited the Victorian traditions; we shall do well if we hand them on, enriched, but unimpaired, to coming generations.

JUSTIFIED, OR UNJUSTIFIED WITHDRAWAL.

That there are cases in which withdrawal of fellowship is justified, is certain, because it is in some cases commanded.

But let us first consider the negative side of the subject: cases of unjustified withdrawal.

At the time of Paul's first letter to the Corinthians, as he states there were "divisions among them." They had separated themselves into groups or cliques, each, no doubt with some show of plausible argument, choosing and declaring for its favorite leader. I am of Paul, the learned and mighty pioneer missionary and Apostle, who planted the Gospel so successfully in this great centre of heathenism. He has first and chief right to our following.

I am of Apollos. Paul's speech is contemptible. The educated, the cultured ears, whose interest we are trying to attract, demand an eloquent and polished rhetorician to entertain and hold the people; and we want no squint-eyed hunchback in our pulpit.

We are of Cephas; and prefer him to any other. The smooth nice talk of Apollos is very nice; but not what is needed in this great city of highhanded wickedness. We like Cephas best, and prefer his powerful, plainspeaking, sin-rebuking truth to any preaching that we have ever heard.

We must not fail to notice that the divisions in the Corinthian church were based on nothing but

PERSONAL PREFERENCES.

And for this division without justifiable cause, they are severely rebuked by the apostle, who asks them the question, "Is Christ divided?" To ask this question is to answer it. Christ is not divid-

ed. The church is his body, of which he is the Head. It is not and cannot be divided. Individuals or groups of individuals may separate themselves from it, but cannot divide the Lord's body, the church, which is and must forever remain a unit, the Bride, the Lamb's Wife. There are divisions among people who profess to be Christians; but Paul says of them, "Ye are yet carnal, and walk as men." "For while one saith, I am of Paul, and others, I am of Apollos, are ye not carnal?" "Now the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Tell me, are these Christians, and members of that "Glorious Church," which is to be presented as a chaste bride to her husband? "To be carnally minded is death; but to be spiritually minded is life and peace." If Paul was crucified for you; if Calvin was crucified for you; or if John Wesley was crucified for you—and rose again the third day—then you might be followers of them. But with nothing more than a little foolish favoritism, a little silly personal preference, to cause division in a hitherto peaceful congregation and start a faction, is not a sign only, but an infallible manifestation of carnality—the mother of faction. It does not appear that those divisions in the congregation at Corinth had proceeded to the point of formal withdrawal of fellowship from each other by the several parties. Paul's letter had the desired effect. It checked these factious preferences, and wrought a marvellous reformation. The lesson for us is, that factions resulting from personal preferences are the offspring of carnality, and not a justifiable ground of withdrawal from fellowship.

INDIVIDUAL CUPS.

This very modern idea and practice is agitating many congregations, giving rise to heated controversies, and even dividing some churches; results so serious as to demand the most careful consideration. The idea is simply, a separate cup for each communicant partaking of the Lord's Supper.

Authoritative precept or example is the end of controversy in all matters of Christian conduct. Where we have one, or the other, or both of these, controversy becomes blasphemy! On the observance of this divinely appointed institution, we have divine and apostolic precept and example; which, *if we are willing to follow*, we will not

err. With a humble and obedient disposition of heart, let us examine.

"And 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 sins (Matt. 26: 27, 28)" "And He took THE cup, and when he had given thanks, He gave it to them, and they all drank of IT" (Mark 14:23). "And He took THE cup, and gave thanks saying, THIS cup is the New Testament in my blood, which is shed for you' (Luke 22:17-20). "THE cup of blessing which we bless, is IT not the communion of the blood of Christ?" (1 Cor., 10:16). "After the same manner also He took THE cup, when He had supped, saying, THIS cup is the New Testament in my blood; THIS do ye, as oft as ye drink it, in remembrance of me; for as oft as ye eat this bread, and drink THIS cup, ye do show the Lord's death till he come. Whosoever shall eat this bread, and drink THIS cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of THAT cup" (1 Cor., 11:25-28). Wilson, following the Vatican manuscript, at the institution of the Supper in the upper room, gives the rendering, A cup, instead of THE cup, but elsewhere giving the same renderings as the authorized version given above.

From the above Scriptures, we learn that the proper observance of the Lord's Supper requires the presence on the Lord's Table, of a cup, containing wine as an emblem of the Lord's shed blood. "A cup, "The Cup," "This cup," "That cup," describes not 50 cups, nor 500 cups, but ONE cup: a cup which is to be the container of the emblem of the Lord's blood, shed for us. As the wine in the cup has an emblematical significance, so just as certainly does the cup itself, the container of the wine the emblem of the shed blood. His body was the container of his blood; and as the content of the cup is emblematic of His blood, the container of His blood.

Now the introduction into the observance of the Lord's Supper, of any practice, or the omission of any, that would destroy, or mar, or obscure in any degree the significant and beautiful symbolism of the divine institution, is obviously inadmissible. The substitution of a tray of 100 "individual cups" for "The cup," would greatly mar the symbolism, and would be, in a high degree sacrilegious. Any substitution for "The cup"—the container of the emblem of the Lord's blood, would be a perversion of the divine appointment and a desecration of the "Table of the Lord."

But comes the question, which seems to be the chief and most

vital concern of some church-goers—the question of the distribution of the contents of the cup to the audience of communicants. In regard to this, precept is very brief: "Take this, and divide it among yourselves." This would give some liberty of choice regarding method; and would justify inference that any decent, orderly and convenient method, not incompatible with the nature of the Institution, might be employed. Authoritative example regarding distribution of the contents of "The cup," is also very meagre. We have only the example of the twelve: "They all drank of it" (Mark 14:23). Or as the Emphatic Diaglott, "They all drank out of it." For a small company this would be practicable; but evidently not for a congregation of 500 to 1000 communicants. What then? Evidently, in undefined incidentals necessary to the performance of that which is commanded, there is liberty—within the bounds of reason, decency and piety. And since the Saviour said, "This is my blood of the covenant, which is **POURED OUT** for many," and since his blood was "poured out" from its container, his body, would the pouring out of the emblem of his blood, from its container, the cup, for distribution to the communicants, that all might conveniently partake of the contents of "The cup"—would this in any way mar the symbolism, or desecrate the institution?

The conclusion is therefore inevitable, that no substitution for the presence of "The cup" on the Lord's Table is admissible; also that the method of distributing, or partaking of its contents, is a matter belonging to the realm of liberty in undefined incidentals "Let all things be done decently and in order;" "That unto Him may be glory in the church, throughout all ages, world without end. Amen."

OUR QUESTION BOX.

Brother Don Carlos Janes' questions.

Without promising to answer all of his 30 questions, we have already tried to answer the first eleven, the last of which was: "To whom should the emblems be passed?" This we answered at some length in our May number. His next three are somewhat like unto it, and are sufficiently covered by the same answer. In brief, the Lord's Table is for His children, the "children of God," who are all "baptized believers." It would be very presumptuous and most abominably wicked to pass the emblems to others.

Question 15, 16 and 17: "Who should pass the emblems and why; is this a deacon's work? Why?"

May young men or boys serve here?

The same answer will serve all three of these questions.

Answer: The passing of the emblems, without doubt, belongs to the proper work of the deacons. The dignity and significance of this divine institution; the solemnity of this act of Worship, teach us that this is not the work of young men and boys, but of persons of mature years, character and specified fitting qualifications, as required of deacons. See 1 Tim., 3:8-13.

The next four questions may likewise be grouped together:

18.—Is it right to serve the supper Sunday night for those not present in the morning?

19.—If a christian is present at two communion services the same Lord's Day, should he partake twice? Why?

20.—May the Supper properly be taken more often than the first day of the week, as on Sunday and through the week?

21.—Would it be a sin to have the Lord's Supper at prayer meeting?

Answer: To the last of these, it would be safe to say, that if the meeting called "prayer meeting" is the meeting on the Lord's Day for the breaking of bread, at which prayer and exercises of worship were also engaged in, it would not be a sin. Otherwise we are without precept or example, as is also the case with the three preceding questions, 18, 19 and 20. If any man speak, let him speak as the oracles of God—or hold his peace.

OUR ASSOCIATE EDITORS

REVERENCE, SACRILEGE, IDLE WORDS.

S. WHITFIELD.

As time goes on, the world gets worse and worse in a lack of reverence towards God, Christ, the Bible and all spiritual things. Even what is called the religious world has not the reverence for God that should be shown, but there is lots of sacrilege, idle words, and even blasphemy practiced.

Reverence as defined by the dictionary means with great respect, to revere or worship.

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." (Heb. 12:28).

Here we have the Holy Spirit through Paul telling us about the importance of reverence as God sees it. I would understand from this that it is impossible to serve God acceptably unless we have reverence toward Him. Children may not see the importance of this as older ones do, but even children should be taught this important lesson. It is harder to teach it to them now than it was years ago, for they see so little of it now in older people; but there is lots of sacrilege and idle words. People who indulge in idle words and sacrilege cannot serve God acceptably. This may be done without realizing that it is wrong in God's sight, for it has become so common in the world that no doubt lots of people see no wrong in it. However, this does not make it right, for it always has been a great sin before God, it is now, and will be as long as time lasts.

"But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." (Is. 66:2.) As long as we tremble at the Word of God, we will be safe along this line, and this will help us much in our whole lives as christians.

Sacrilege as defined by the dictionary means: "a violation of things sacred." A misuse of sacred things is sacrilege, to make light or fun of sacred things is sacrilege.

Here is a little piece that was put in a certain paper as a joke or something supposed to be funny. Please read it and see if you can detect the sacrilege in it: "An old Highland clergyman was lecturing a group of people in a village hall, and he again and again repeated the words: 'there will be weeping, wailing, and gnashing of teeth.' A would-be wit at the back of the hall called out: 'What about those that have nae teeth?' The minister looked down over his glasses and said with great solemnity and complete conviction: 'Teeth will be provided'."

Any sacred thing is, or should be, too serious to joke about it or make light of it in any way. I have inserted the above to try to make plain to all what sacrilege is. Now it is certain that to continually keep such things before the minds of people does not encourage reverence to God and spiritual things, but it certainly encourages the opposite. People who delight to read or hear such, are in great danger of becoming like what they hear or read. The only safe course

to pursue, that I know of, is to hate and denounce such things. Do not court this kind of thing for fear we will see no harm in it after a while. Christians should be great haters and fighters of all kinds of evil. We cannot afford to wink at or tolerate any form of sin. The world is bad enough and is getting worse and worse and does not need any help from the Lord's people.

Idle words may be used in two senses. They may have a modern meaning such as jesting, joking, or having a little innocent amusement for recreation. Of course even this may be carried too far and harm made of it, as is done sometimes, and this is one of the great dangers in it. Jestng or joking about sacred things is sacrilege, as we have learned, and must not be indulged in by the Lord's people. Innocent amusement is all right in its place, but even this should be kept within bounds.

"Young men likewise exhort to be sober minded in all things, showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." (Tit. 2:6-8). This is good advice for all. Maybe young men do not always use sound speech, but possibly it would not hurt some older men to set them a better example along this line. Young people, especially children, are great imitators; so if older ones are always careful to use sound speech, it will set a good example before the young. To hear parents talk about skinning their children or cutting their heads off if they do not do certain things, is certainly not setting a good example before the young. Parents should be ashamed of themselves to use such language before the innocent young. How can we expect sound speech from the young, when older ones use such language?

However, I wish to call special attention to idle words as used in the Bible in a certain passage which reads as follows: "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Spirit shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the

heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12:31-37).

This is all found in one paragraph or in the same connection, so there must be some connection, in this passage, between blasphemy and idle words. One verse helps us to understand others found in the same connection. To just remember the connection in which a statement in God's word is found will help us much to understand that statement. The word of God is often missapplied by parties who do not or will not follow this rule. The word of God will interpret itself if we use it as we should. We must be careful not to put an interpretation on a passage, even though it will admit of it, when said interpretation is out of harmony with the plain and simple teaching of God's truth. Much harm has been done in this way. When I was a boy I often heard people say that the Bible contradicted itself, and still people who would say this understood that it was God's Book. Now since the Bible is God's Word to say that it contradicts itself is saying that God has said that which is not true. I am sure that God cannot lie. When people do not understand the Bible, like Adam and Eve, it is, or seems to be, natural for them to blame something else for the trouble, and not themselves. People err, not knowing the Scriptures nor the power of God.

In this 12th chapter of Matthew, people had charged evil against the Spirit. It was by the Spirit that Jesus cast out devils. "But if I cast out devils by the spirit of God, then the kingdom of God is come unto you." (Matt. 12:28). To thus speak evil of the Spirit was a very serious thing, and there was no forgiveness for it. To speak against Jesus as a man (some of them admitted that he was a good man) could be forgiven, but to say hurtful or pernicious things against the Spirit could not be forgiven. They were evil or a "generation of vipers", and like a bad tree could not bring forth good fruit; but Jesus was not evil, he did not speak evil things, and all that he did by the Spirit was good. Words that people speak and fruit that they bear show the condition of the heart. Idle words as used in this passage mean more than innocent amusement or recreation. It means hurtful, evil, bad, vicious words. This always does harm, but innocent words may bring joy and happiness. Let us remember that God does not think and speak as man does; but the more that we un-

derstand God and the Bible, the more we will think and speak as He does, and see things as He sees them.

Let us not encourage such idle, pernicious words or sacrilege, and then it will be easier for us to worship God with reverence and godly fear.

UNSPOTTED FROM THE WORLD.

According to James 1:27, one of the earmarks of PURE religion is seen in a christian keeping himself UNSPOTTED from the world. The word "world" is here used in contrast with a christian, a child of God, a member of His Church.

The christian then, should so walk that one of the non-christian class cannot spot him for not being what he claims or professes to be.

Paul besought the Ephesians to walk WORTHILY of the calling they had been called with: not to be hypocritical and profess to be what they were not. (Eph. 4.1).

When I am asked: Does the Bible teach that it is wrong to dance, play cards and attend the shows of this age? I find it very easy to answer satisfactorily the question. I first set to work to get my querist to see and agree with me that the first debt an individual owes to the world is a life of unselfishness, to endeavor to lift up fellow-ones and have the world in a better condition for our having lived in it; to live a life worthy of imitation; be an example for others and leaders in life.

It is painful, yet it is true that thousands of our fair young women go into disgrace and shame every year through indulgence in the cards, shows and the dance.

It is true that those who fall, lose will power, become weak and give over to temptation. We have agreed that all should live to bless the world and be as good as the "Good Samaritan," and love our neighbor.

If we do not live to help our race, we are selfish, contracted and truly mean; devoid of the Spirit of God and Christ.

The unfortunate heart-broken victims who did not have enough will power to resist evil temptations with which everyone is surrounded at times in such society, went to such places because somebody else did. WAS THAT SOMEBODY YOU? WAS THAT SOMEBODY YOU?

If no one went to such places, of course, there would be no one there. Because some go, others go. Because you go others go. Are you blessing them?

UNSPOTTED.

Does the non-christian say that the Church member who is seen gadding about to such gatherings, is no more a christian than he is? Does he SPOT him for not being what he claims or professes to be? Is such a member playing the part of the "Good Samaritan?" Is he living to help the weak? What about it, reader?

Guess the best way is to LISTEN to God, and not go to places that the world would SPOT us for going to. This is part of the PURE RELIGION OF GOD.

H. A. ROGERS.

INTRODUCTION TO ANGLO-ISRAEL QUESTION.

Some time ago I asked our much appreciated Editor if he would have appear in the C. M. R., a series of articles on this question, if I would prepare the same. It is by his consent that I am preparing them, and should he at any time consider the same not beneficial to the brotherhood nor in harmony with the Word of God, he is, of course, at liberty to discontinue the series.

I feel truly satisfied that the readers of the C. M. R. who follow closely what shall be written will be caused to rejoice in seeing light hitherto withheld by not being proclaimed by those who have been posing as teachers of the Bible.

I write this series of articles with the consent of our editor, that no criticisms of objectionable nature shall be published till the series is finished. My reason for this is: some things I shall bring out could seemingly be objected to from a scriptural viewpoint till such time as they can be dealt with, showing the congruity of what has been said with the Scripture from every viewpoint.

All readers are kindly asked to be patient and kind, and not, just because they have not been taught or believed such before, get on high horses and turn their faces in another direction.

NEW QUESTION.

I speak as one who has had some opportunity to know, that this question is one which perhaps most of our race is not at all acquaint-

ed, and the majority have never heard of it. It is not new to the writer. I have firmly believed for about twenty-one or more years the things I purpose to give to the brotherhood. Before I leave this thought let me say, that the "Anglo-Israel" question is spreading rapidly at the present time.

WHAT IS IT?

The "Anglo-Israel" question is: that the British people, the United States people and the Scandinavian people, as a people, descended from Abraham through Isaac and Jacob, are of the ten tribes of Israel, and the people whom God said would be as the sands of the sea-shore, and who are yet to be possessors with Judah (the Jews) of the Palestine land.

Watch for Article No. 1 in next issue.

H. A. ROGERS.

PARAGRAPHS.

BY H. M. EVANS.

Being under the necessity of seeing an eye specialist in Toronto, we had the privilege of worshipping with the Strathmore Boulevard congregation, on May 24th, where Bro. H. D. Jackson ministers. This is a splendid young congregation in a new field with very encouraging opportunities for doing excellent work and building up a large congregation. Bro. Jackson very successfully served the Fern Avenue congregation for about seven years, and has now taken up the work at Strathmore Boulevard with a very promising outlook. We fully believe Bro. Jackson to be loyal to the Book, and we look for a very fine future for this congregation under his leadership.

We made our home with Bro. and Sis. D. J. Yake, and also visited Bro. G. C. Yake and wife and Bro. and Sis. Jackson in their homes. Bro. Gordon is a young man and a strong pillar in the church, and his father (D. J.) is one of the elders. Loyal brethren, visiting Toronto, will always be welcomed by this congregation.

* * * * *

Considerable discussion at present is going on over the "Individual cup" question. We draw the attention of our readers to the following facts:

1. It was not the container of the emblem of His blood that the Saviour gave thanks for, else an empty cup would suit the occasion

of the Lord's Supper as well as a full one. If it was not the "fruit of the vine" that was the thing for which He gave thanks then there is no meaning in the institution. It was certainly the "fruit of the vine"—the emblem of His blood that the Saviour "blessed" and gave thanks for.

2. We have seen congregations of twenty or thirty members served with "one cup," a congregation of fifty or more served with two cups, and congregations of still greater numbers served with four, or even six cups, in order that this sacred service may be observed "decently and in order." Imagine one man waiting upon a congregation of five hundred members with a pail-full of the "fruit of the vine" and one cup, or even returning to the table ten or twenty times to have the one cup refilled during the service! "Let all things be done decently and in order."

3. There is neither precedent nor example in the New Testament as to how many cups should be used in this service. The command of the Saviour, "Divide it among your selves" does not prove whether there were one, two, four, or six, or even twelve cups upon the passover table. Why should man legislate as to how many cups were to be used? "Where the Bible is silent" man has no right to legislate in Divine things. Who has a right to divide the "body of Christ" over "untaught questions?" The Lord hates (*yes, hates*), those who sow "discord among brethren" (Prov. 6:16-19). Yes, my brother or sister, the Lord "hates" the one who would try to divide the "body of Christ" over "the cup," or any other "untaught question."

Therefore it is either ignorance, willful rebellion and stubbornness and perhaps both together that tries to stir up trouble over "the cup" or any other "untaught question." The "individual cup" is no more an invention of man than is two, four, or six cups. Don't be a hobbyist.

 OUR CONTRIBUTORS

THE CHURCH.

There is one church, and it is not called by the name of Wesley, nor of any other man, however good that man may have been. But it is called the Church of God. 1 Tim., 3:5—the Church of the first born who are enrolled in heaven. Heb., 12:23. And Paul has written in the Galatians letter, that no man is justified by the law in the sight of God. He further says, the righteous shall live by faith. Christ redeemed us from the curse of the law, having become a curse for us; for it is written, cursed is every one that hangeth on a tree. Gal. 3:10-14. Without comment, I accept the words of the inspired apostle, and my desire is to understand what the words mean; for when we speak of the church we speak of a something that is great and good. Christianity, if we accept the term in its present broad sense—is like the churches which have many shades of color. But New Testament christianity and New Testament Churches would seem to be out of fashion now. And the God who loved us and gave his Son to die for us, is not taken into consideration, as He should be. And therefore men have turned from God's way, to a new way.

The word of a friendly preacher will settle in the minds of some, questions of great moment—whether he be right or not. In Isaiah, 8:20—"To the law and to the testimony, if they speak not according to their word, it is because there is no light in them." Isaiah had a message from God; so also the apostles had a message from God, and that message is the true one. And the christianity they taught was—shall I say, New Testament christianity? The church they talked about was also a New Testament church, and any other institution, whatever they may do or teach, is not and cannot be a church of God, unless that church teach what is written and do only the things that are commanded. What man or kind of men gave their life for their king or their country in the late war—loyal men, true men, enlisted men, under the banner of their country or their king. Alas! there were traitors, spies and rebels, but they were all under the law of their country in relations to the Martial Law of their army and their General.

The armies of Emanuel are under one law, and that is God's law. One is their head, even Christ, and their warfare is against the world, the flesh and the devil. Their arms and weapons of warfare must be those supplied by the King. Carnal weapons will not defeat the enemy. Only those God supplies are safe to take into the field of battle. Paul enumerates them. "Wherefore take unto you the whole armour of God, that ye may be able to stand in the evil day, and having done all, to stand. Stand therefore, having your loins gird about with truth. And having on the breast plate of righteousness. And your feet shod with the preparation of the Gospel of Peace. Above all, taking the shield of faith wherewith ye shall quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the spirit which is the word of God; praying always with all prayer and supplication in the spirit, watching thereunto with all perseverance and supplication for all saints." Eph. 6:13-18.

Oh that men would take their orders from God's word and not from men, made creeds and doctrines. How soon would there be only one true and living church like unto that of apostolic times. There would be no organs, brass bands, nor surplice choirs. No unscriptural societies, no card-parties in the basement, no Pope, No Archbishop, no committees to work the wills of men and raise money for the support of men-made doctrines and creeds. But there would be the bread and the wine symbolic of the flesh and the blood of the Christ. There would be an altar there corresponding to the heart made clean. And the word of God, and whoever the preacher, that word—the authority, and incense the Prayers of the Saints. There the confession of sins to God, not to men. There the will of God would be read or spoken, how to become saved, what to believe, what to do, how to live, and all would be in accord with the written word of God, and the Spirit would go from heart to heart, as oil from vessel to vessel. But best of all, Jesus would be in the midst of his people. God hasten the day when the wheat and the chaff will be separated; and songs of joy and glory to the Lamb will be sung with fervor, with true hearts washed in the blood of the Lamb.

V. LIGHTHEART.

I WONDER.

The Christian Herald (so-called) of New York City, has started a Christian Conscience Crusade for the purpose of restoring obe-

dience to the law of the land. This in itself is fine, but the motive that really prompts this move is clearly seen in the following statements.

"Bring the people back to God and the Bible," says Billy Sunday. Yet he continues to endorse churches man-made and man-made creeds.

Hear Mr. Sunday again: "America needs a spiritual and a moral regeneration." We believe you Billy—do you believe yourself? If you do why do you not teach John 3:5? I wonder?

Billy continues: "Call America to her knees, back to the old-fashioned gospel of Jesus Christ. Why doesn't he do it? He who made his boast that he never preached on baptism or never would. Will he start now and make Christians instead of sects? I wonder?

Another Rev. (so-called) says the remedy can be affected by placing the emphasis where Christ placed them and not to quarrel over things of minor importance. Of course it is understood that you must leave to their standard what is important. Man's classification of essentials and non-essentials has left the religious world a heap of debris. They have left us nothing but a ruined heap of debris.

Brethren in the Lord, ours is a Christian Crusade. Back to Jerusalem is our plea. Let us tell the message while it is day, for the night cometh when no man worketh.

Jesus said, "Go." He left us without excuse. We have a wonderful story to tell. Teach people the word of God and you will have law-abiding citizens.

Thousands of dollars will be spent in the so-called Christian Crusade. Result—Sectarianism rooted a little deeper.

Brethren, let us take the truth to the world, or shall we go on in indifference? I wonder?

J. C. BAILEY.

HOME OR THE NEXT WORLD.

BY ALBERT BURGESS.

There is no word in the English language more dear to us than the word home. How many associations cling to us of that old home where we were born. We can see each room—here is the old arm-chair where father sat and read, and the rocking chair where mother sat and sewed. 'Twas here we first learned to pray before getting into our little bed—"now I lay me down to sleep"—how often we

think of these days and the changes in the years that have passed away, for this old world is a world of changes. The Gospel speaks of two worlds. He who would think correctly must think of the present world in which we are, and another world towards which we are journeying. No one can do his full duty to himself and others unless he has the consciousness of the world to come, as well as of the world that now is. And yet if we are wholly absorbed in thought of the world to come, to the neglect of this world, we shall equally fail in our duty. In this world we have constant and great responsibilities. These we must discharge in the fear of God. And we must not forget that this world will one day come to an end.

This is not a matter of fancy but of revelation. Jesus Christ taught during all His ministry with this great fact in his thought, and so did His apostles. We speak of it as the end of the world. It shall be a day of Christ's power and glory. He shall be seen of all men as King of Kings and Lord of Lords, for every eye shall see Him and they also that pierced Him. It shall be a day of His power and glory as well as of revelation. In His earthly ministry He saw of the travail of His soul, but He was satisfied. He was satisfied because He saw beyond the suffering and the appearance of defeat; He saw through the darkness of the crucifixion what man did not see. He heard, even while the mob shouted mockery and derision about the cross, what no other heard. He knew that the way of agony was the way of victory and that after the shedding of blood there should come the triumph of his power. And this is the hope that has sustained the followers of Christ through the centuries. The conflict is still on. The mob still cries "Crucify Him." The soldiers of the armies of the world still part His garments among them and cast lots upon His vesture. Thieves deride Him. The passing multitudes look on with curiosity and go to their business or their play indifferently. But it shall not be at the end of the world. He shall come in power and great glory.

His power shall appear in connection with the dead. He who proved his power over death and the grave when He arose from the dead shall manifest that power at the end of the age. The death of the body is not a final state. By his resurrection Christ set this forth to the ages. The difficulties which stagger our thoughts shall not stagger his power.

Our conception of what that raising from the dead shall mean may be very confused or faltering, with methods or conditions we need not perplex ourselves. Already things that seemed impossible,

incredible, have come to pass. They have been multiplied in these last days, as if to rebuke our doubts and silence our questioning. They bid us remember that Jesus rose from the dead and that the wonders of the last day are announced by one who has revealed his power in the centuries as well as in the garden of Joseph of Arimathea.

The wicked shall go into permanent exile from God. The wicked do not think God's thoughts, do not live his ways, do not share his purpose. In a word, they exile themselves from God.

The righteous shall go into full fellowship with God. By striking and beautiful pictures the book of revelation seeks to give us a conception of the beauty, glory, greatness and joy of heaven. We would need to be able to realize what God can do, and the complete measure of His love, before we could think or tell what heaven shall be for those who are saved by Jesus Christ.

West Gore, N. S.

NEWS AND CORRESPONDENCE

Elmdale, Mont., May 14, 1925.

DEAR BRO. MACDOUGALL:

Since last report I helped in a meeting at Lambert. Visited some brethren who lived west of here and spent the last four days in a meeting at the Longview Schoolhouse. Good attention, and some were almost persuaded (I believe) to accept God.

Will be at Fairview Saturday night, and at Dore Sunday morning if it is the will of the Lord. I am leaving for Canada the 20th of this month, to labor for sometime. My address will be Thessalon, Ontario, R. 2.

In His Service,

J. C. BAILEY,

P. S.—Please change paper address to

J. C. BAILEY,

Thessalon, Ont., R. 2.

Meaford, Ontario, May 20th, 1925.

Christian Monthly Review,
West Gore, N. S.

DEAR BRO. MACDOUGALL:

Enclosed I send you Express Money Order for Two Dollars to pay subscriptions for the following: Miss Hattie Laycock, Meaford, Ont.; Mrs. J. B. Raven, Meaford, Ont.

Bro. E. Gaston Collins and family have arrived from Bridgeport, Alabama, to labor with the church here. Bro. Collins is known to many brethren in Canada, having spent some years in Nova Scotia, and some months in Western Canada. Bro. Collins stressed his desire to do real evangelistic work for the Church and to avoid any tendency to fall into the work of pastor. His opening address was well received, stressing as it did the importance of developing the individual members, a work which Meaford church has been doing remarkably well of late. We bespeak some very effective service for Bro. Collins.

Yours fraternally,

JOHN E. HAMMOND.

* * * * *

LOUISVILLE, Ky., May 21.—Since the preachers' meeting at Morrilton, Ark., I have spoken at Conway, Ark.; Camp Taylor, Portland Ave., Burnett Ave., (colored), Wheeler Ave., and Parksville. One confession at Portland. Am now in meeting at Camp Taylor, one of our new churches. Go to Crestwood Sunday afternoon, where Bro. Lafollette has started a mission. Bro. Johnson is building a congregation at Hazelwood, another new point.—DON CARLOS JANES.

* * * * *

CONDENSED REPORT OF MISSION FUNDS.

Received in the last half of 1924: For Sarah Andrews, \$10.00; for O. D. Bixler, \$85.50; for H. R. Fox, \$837.94; for Ray Lawyer, \$10.00; for Max Langpaap, \$61.33; for Janes Free Literature, \$60.65; for Mission Homes Building Fund, \$768.33; for miscellaneous ends, \$65.95; for Bro. McCaleb, \$46.49; for Rhodes, \$5.00; for W. N. Short, \$50.00; Bixler's house account, \$162.00; for printing "Real New Testament Missionary Work," \$40.10; Herman Fox's house account, \$211.69; Harry Fox's house, \$213.95; Rhodes' house, \$190.00; Sister Kennedy's typewriter, \$23.36; her personal account, \$11.20; Total, \$3,644.54; for whole year, \$7,644.35.

All funds fully applied except a balance of \$242.92 in the building fund. Deficits existed in the "Real N. T. Missionary Work," track account (\$13.61); Sister Kennedy's typewriter fund (\$20.50); her personal account (\$5.00); and my free literature fund (\$40.08). Report verified by O. S. Boyer, S. H. Carr, and S. E. Worley, Camp Taylor Church, Louisville. Some new givers for Bro. Bixler and Max Langpaap are desired. Urgent need for the new China Travel Fund for sending out two or three families this fall. Passage needs to be reserved at once.

DON CARLOS JANES,

2229 Dearing Court, Louisville, Ky.

* * * * *

610 Sherbrook St., Winnipeg, May 18, 1925.

We rejoice to record another baptism (5 recently). Also that arrangements are being made for Mr. Richardson, of the Carman Bible School to commence two months work altogether, with us this summer, on June 13th. An invitation is given to all brethren in surrounding district to come to the City for that week-end for conference and mutual helpfulness.

Bro. George M. Johnson and Sis. Ethel Preston were united in marriage here on May 15th. They both are connected with the Glenora Church. A few faithful brethren stand fast in circumstances of great difficulty.—W. E.

* * * * *

Carman, May 29th, 1925.

DEAR BRO. MACDOUGALL:

Enclosed find P. O. Order for twenty dollars. We enjoy reading articles in Christian Monthly Review. It is a wonderful little paper. Wishing you the best of success, we remain

Yours truly,

SOME BRETHREN IN CARMAN.

OBITUARY

Last Wednesday, May 27th, the entire community was shocked to hear of the drowning of Helen Whitfield. She with several others, went to the lake that afternoon, and while wading, some three of them got in water which was too deep. Another girl of the company succeeded in rescuing two of them, but lost track of Helen.

The funeral which was conducted the next day at the Church of

Christ Meeting House, was attended by practically everyone in the community. The seating room was filled to capacity. Many standing and some on the outside.

Never was there a greater sympathy shown at a funeral. Many were the tears which flowed as the audience took a last look at the one who had been called home so suddenly.

We do not know why she should have been taken away in the flower of her youth, but God will use this to his glory.

Brother and Sister Whitfield are leading church members here. Glenora Church. A few faithful brethren stand fast in circumstances sisters to mourn their loss.

The funeral services were conducted by Father and the writer.
J. C. BAILEY.

Thessalon, Ont.

 OUR EXCHANGES.

NINE REASONS FOR GOING TO CHURCH.

1.—In this actual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down-grade.

2.—Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.

3.—There are enough holidays for most of us. Sundays differ from other holidays in the fact that there are fifty-two of them every year—therefore on Sundays go to church.

4.—Yes, I know all the excuses. I know that one can worship the creator in a grove of trees, or by a running brook, or a man's own house, just as well as in church. But I also know, as a matter of cold fact, the average man does not thus worship.

5.—He may not hear a good sermon at church. He will hear a sermon by a good man who, with his good wife, is engaged all the week in making hard lives a little easier.

6.—He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

7.—He will take part in singing some good hymns.

8.—He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitable toward all the world, even toward those excessively foolish young men who regard church-going as a soft performance.

9.—I advocate a man's joining in church work for the sake of showing his faith by his works.

—THEODORE ROOSEVELT.

* * * * *

Christianity brings man up to the highest point of excellence in all the relations of life. It makes him a better father, husband, or brother; it makes him a better financier, farmer, or mechanic; it improves him spiritually, morally, and physically, and makes him more successful in every line and sphere of human endeavor.—J. A. ALLEN.

* * * * *

"Stand with me, closer yet,
Low in the midst of the vale,
Here where I might forget,
Here where my hope might fail.

'Neath the sun of love by day,
And the stars of peace by night,
High where the hillside sings,
Low where the vale is trod,
Out to the verge of things,
Up to the feet of God."

* * * * *

A Michigan choir leader's notice ran: "Linden congregational church morning worship at 10 o'clock. Rev. Silver will preach and the choir will sing 'The Lord have mercy on us.'"

Rev. Silver read the notice but said nothing. In his sermon, however, he spoke of the wonderful inventions of our age. "It will not be long," he said, "before airships will be in common use. I can imagine many of this congregation getting into a big airplane on Sunday morning and going to some church many miles away to hear some good singing."

The choir leader is going to be more careful about his notices next time, he says.

* * * * *

Most of our troubles like most of our happiness come from with-

in. Outside circumstances of course affect us, but within lies the centre of all our experiences. It is Samuel Johnson who sums this up thus:

How small of all that human hearts endure,
That part which laws or kings can cause or cure!
Still to ourselves in every place consigned,
Our own felicity we make or find.

* * * * *

There is no real defeat in life except what one brings upon himself. If he mistakes license for liberty, if he lives for the passing gain, or with only the goal of riches in his mind, or if he allows pessimism to eat away his faith in himself or his fellows—then and then only will he taste the bitterness of real defeat—the defeat of the soul. Sometimes the man who is most cruelly defeated, may appear to the world to be supremely successful, because he has acquired wealth, but if in gaining it he has had to ignore or violate the Golden Rule, if he has learned to look upon his fellows as separate beings, and to feel distrust and suspicion towards them, he has paid the price of a shrivelled soul for the sort of success he has attained. It is but dust and ashes, crumbling at a touch.—*Halifax Daily Echo*.

ACKNOWLEDGMENTS.

For Christian Monthly Review:

John Mallory	\$2.00
Celia Buckingham, per H. A. R.	1.00
F. A. Roach	4.00
Albert Campbell	1.00
J. R. Cox	1.00
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Carman Brethren	20.00
Mrs. Garnet H. Long	2.00

For H. A. Rogers' work in West:

By College Hill Church, West Gore,	10.00
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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.

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

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