

WEST GORE, HANTS CO., N. S.

No. 8.

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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. Wallow, 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 27.)

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Vol. X.

West Gore, N. S., August, 1925.

No. 8.

EDITORIAL

THE ANVIL OF GOD'S WORD.

Last eve I stood beside a blacksmith's door
And heard the anvil ring the vesper chime;
Then, looking in, I saw upon the floor
Old hammers worn with beating years of time.
"How many anvils have you had," said I,
"To wear and batter all these hammers so?"

"Just one," he said, and then, with twinkling eye.
 "The anvil wears the hammers out, you know!"
 And so, thought I, the anvil of God's Word
 For ages sceptic blows have beat upon;
 Yet though the noise of familiar blows is heard,
 The Anvil is unharmed—the hammers gone.

* * * * *

GOD'S ANVIL STANDS.

The lines quoted above, from the pen of the late Rev. John Clifford, England, were doubtless inspired by the Crest of one of the chiefs of the Scottish Covenant. On the crest there was engraved an anvil; and scattered around it the fragments of numerous hammers were lying. These words were inscribed beneath the engravings.

"Hammer away, ye hostile bands!

Your hammers break; God's anvil stands."

If the Bellman may presume, in line with a legion of pencil-pushers, to point a moral on the recent trial in Tennessee, he may express the hope that good may come out of that continent-resounding comedy—or should I say tragedy?

Perhaps it was inevitable that such a foolish statute should lead up to such a foolish trial. It was an intolerable irony that the Bible and Christianity should seem to be on trial in a Court of Justice, with the case for and against so hopelessly confused with bad theology and deficient science.

As for the personnel of the contending Counsel, with all his obvious limitations, I cast my vote for Bryan rather than Darrow. For Bryan was at least on the side of the angels, rather than the apes. But in common with many I find myself entertaining a certain admiration for the brilliant forensic gifts of Darrow, even as I had for Ingersoll, the golden-mouthed orator of Atheism, in his day. I found Darrow is one of the last lingering echoes of Ingersoll. I found myself wistfully wishing that the renowned author of the "Impregnable rock of the Holy Scripture," the late W. E. Gladstone, could have been matched against this flippant and eloquent agnostic, Darrow.

There is no need, however, for such a puerile hand as Bryan's to steady the Ark of God's word, much as one may sympathize with the impulse of his heart.

Ingersoll's glittering rhetoric and writings are almost forgotten;

while of the Book he so eloquently ridiculed 6,582,000 copies were sold in 1924. And it will continue in spite of foolish attacks or defences, because its roots are in the eternal power and love of God, "The hammers break; God's anvil stands."

* * * * *

REMARKS.

Regarding the recent Monkey Trial in Tennessee, the "Bellman" well says some good things; though, we think, in some points, a little wide of the mark. He misses the mark by a margin wide as the poles, when he speaks of such a foolish statute leading up to such a foolish trial." The statute prohibiting the teaching in the public schools of a doctrine blasphemously contradictory of the Bible, the Word of God, is eminently wise, and just and righteous. It is not foolish to try and to punish all violators of so just and righteous a law. This is a law which should certainly be universal in all countries throughout Christendom. There can be no reason given, nor even excuse framed for the absence of this law in any but pagan lands.

Our writer is evidently the Master Theologian, as well as the Master Scientist, of the ages, as the bad theology," and "deficient science displayed there, were so readily diagnosed and classified by him. But what kind of stuff is "deficient science?" We have, no doubt, deficient MEN; men deficient in their knowledge of science; men with empty heads which clatter of science of which they know little. We admit that a deficiency of this kind was noticeable at that trial. There is no such thing as deficient science.

But what about the "bad theology?" Is this the Bible, the Word of God? The Truth? Was any other theology than this exhibited there? And is this "bad theology?" If so, we ask for a specimen of GOOD theology. If the Word of God, which was used against this "deficient science," is "bad theology," why not hand us out a sample of BETTER theology.

Our critic, notwithstanding all Mr. Bryan's "obvious limitations," casts his vote for him rather than for Darrow; Bryan was at least on the side of the angels, rather than the apes.

A KISS and a STAB for Bryan, who was indeed, where everyone should be, on the side of the angels, on God's side; the devil and his apes on the other. But what about this poor man Bryan, "with all his obvious LIMITATIONS," why did not this superman ex-

plain these "limitations." For while they may be "obvious" to one like him—in the last and highest stages of evolution, they are not discernible by others in lower degrees of evolution. But our critic will not make a fool of himself by pretending that these "limitations" refer to natural endowments or intellectual powers. His "limitations" in these spheres is transcended by few if any of his contemporaries. What then? There remains only the realm of this "bad theology," in which to find these sneeringly styled "limitations." His limitations are those imposed by his "theology," the Word of God. This theology imposes "limitations" on the carnal man, against which he chafes and fights. His desire to burst these limitations explains his zeal in propagating a theory that makes God a liar.

That "this flippant and eloquent agnostic Darrow" is "one of the last lingering echoes of Ingersoll," we agree; but that there is no need for such a puerile hand as Bryan's to steady the Ark of God's Word," we do not admit. Of course, God's Word will stand. It has no need—but we have need—the world has need—that blasphemers be rebuked and chastised with the sharp two-edged sword of God's Truth; and by no means should they be permitted to escape the stroke of that keen blade, wielded by the faithful soldiers of the cross.

It is true, however, that Ingersoll's glittering rhetoric and writings are almost forgotten; while of the Book he so eloquently ridiculed six million five hundred and eighty-two thousand copies were sold in 1924. "The hammers break, God's anvil stands."

* * * * *

GOOD COMPANIONSHIP.

"I am a companion of all them that fear Thee, and of them that keep thy precepts." "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in his law doth he meditate day and night."

"But now have I written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such a one no not to eat."

"If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed; yet count him not as an enemy, but admonish him as a brother."

"I am a companion to all them that fear Thee."

"He that walketh with wise men shall be wise; but a companion of fools shall be destroyed."

OUR ASSOCIATE EDITORS**TYPES AND ANTI-TYPES OF SHADOWS OF THE
CROSS, NO. 1.**

(By H. M. EVANS.)

In contemplating the wonderful scheme of redemption as revealed in the acret Text, the industrious and devout student stands on the summit of Calvary and takes a retrospective view of Jehovah's plans as far as the smoking altar of Abel. It has been said by a certain writer "that the Jews were all their lives engaged in setting up types and printing documents that they themselves could neither read nor understand." This is undoubtedly true, but with the brilliant light of the New Testament shining upon the sacred page of the Old, it would be an exceedingly dull mind indeed that could not see the plan of Salvation unfolding itself in the types and shadows of the patriarchal and Jewish economies.

Sin was introduced into the world by Satan, the father of lies, and our first parents became the victims of his cunning artifice and malice, by violating the positive law of Jehovah, thereby forfeiting their lives and thus bequeathed to their unfortunate offspring the awful consequences of their rebellion. Stern justice on the part of the Creator demanded their expulsion from the garden of delights and the forfeiture of their lives, while, on the other hand, His infinite love and mercy prompted Him to prepare a system whereby the sons and daughters of earth could be reinstated in the favor of their Maker.

"The soul that sins shall die" is the principle upon which the Almighty developed the remedial system. The seed of the woman "shall bruise thy head, and thou shalt bruise his heel," is the prophetic voice of Jehovah, while the bleeding lamb on the altar of Abel is the first faint shadow of the cross, and the first almost undiscernible picture of the Lamb of God that taketh away the sins of the world.

EVE—THE CHURCH.

Eve, Adam's bride, was from his side—part of his own body—to be loved, cared for and protected by him (Gen., 2:21-24). Christ's

side was pierced, for the sake of His Church, His blood was shed that He might sanctify and cleanse it with the washing of water by the Word and present it to Himself a glorious church (Jno. 19:34; Eph., 5:23-27).

THE ARK.

Then generations further down the stream of time a picture of the church of Christ presents itself in the form of the ark built by Noah. This huge structure had lower, second and third stories, emblematic of three states of man—nature, grace and glory. It had but *one door and one window*, so has the Church of Christ (John, 1:1-4; 10:7). The clean and unclean animals are significant of the facts that both Jew and Gentile—clean and unclean—were admitted into the church of Christ (Acts, 10: 1-48; 11:1-19). The bleeding sacrifice upon Noah's altar is another finger board pointing us to the Lamb that was slain from the foundation of the world, and the purified earth which Noah and his family enjoyed was typical of the new earth wherein righteousness shall dwell (II Peter, 3:13). The waters of the flood by which Noah and his family were saved prefigured the ordinance of baptism by which man is introduced into the state of grace, or righteousness (1 Peter, 3:20, 21).

THE ABRAHAMIC COVENANT.

The conditions of membership in the Abrahamic covenant was birth and price (Gen., 17:12-14). The conditions of membership in the new covenant are the same (John, 3:1-5; 1 Cor. 6:19, 20). Circumcision was a sign of membership in Abrahamic Covenant (Gen. 17:9-14). Circumcision of the heart, the cutting off of the affections from earthly things, through the terms of the gospel is the sign of membership in the New Covenant (Col., 2:9-13).

ISAAC.

The birth of Isaac was miraculous (Gen., 18:9-14; 21:1-5), so was the birth of Christ (Luke 1:26-35). Isaac carried the wood upon which he was to be sacrificed (Gen., 22:6); Christ bore His cross upon which He was to be offered (John, 19:16-18). A ram became a substitute for Isaac as a sacrifice, thus Isaac, in a figure, was raised from the dead (Heb. 11:17-19). Christ also arose from the dead (Matt., 28:1-6). Who, after considering these points of resemblance, cannot see Isaac as a type of Christ?

HAGAR AND SARAH.

These two women represented the two covenants. Hagar, the slave, a type of Sinai which, through the law, bore children unto

bondage and Sarah, the freewoman, a type of Jerusalem above, the mother of spiritual children, born under the freedom of the gospel (Gal., 4:22-26).

ISHMAEL AND ISAAC.

Ishmael's birth was *natural*, a type of fleshly Israel born according to the flesh. Isaac's birth was *supernatural*, a type of spiritual Israel—"born of water and the spirit." As Ishmael persecuted Isaac (Gen., 21:8, 9), so fleshly Israel persecuted spiritual Israel (Acts, 8:1-3; 9:1, 2; Gal., 4:29).

JOSEPH.

The comparison of the life of Joseph with that of Christ constitutes a beautiful study in the types and anti-types of the Sacred Text. Joseph was the well beloved son of his father (Gen. 37:3), so was Christ (Matt., 3:16, 17); Joseph wore a coat of many colors (Gen., 37:3), Christ wore a seamless robe (John, 19:23); Joseph was sent to his brethren upon an errand of love (Gen. 37:12-14), so was Christ (John 3:16,17); Joseph was stripped of his coat (Gen. 37:23), so was Christ (John 19: 23, 24); Joseph was sold by his brethren to his cousins for twenty pieces of silver (Gen. 37:28), Christ was sold by one of His disciples to His own people, the Jews, for thirty pieces of silver (Matt., 26:14,15); Joseph was raised in a heathen court (Gen., 39:1-6), Christ was raised in vile and besotted Nazareth (Luke 2:39, 40; John 1:45, 46); Joseph was tempted but did not yield (Gen. 39:6-12), the same with Christ (Matt. 4:1-11); Joseph was imprisoned, but afterwards elevated to the position of ruler (Gen. 39:20-23; 40:1-41), Christ was mocked and murdered, but afterwards crowned King of Kings (Matt. 27:1-50; Acts 2:36; 1 Tim. 6:14, 15). Joseph's persecutors had to bow before him (Gen. 42:3-6), "At the name of Jesus every knee shall bow" (Phillip 2:10). Joseph gave men bread in return for their life service (Gen. 47:13-19), Christ gives mankind the bread of life in return for a life long service to Him (John 6: 47-58); Joseph forgave his brethren and gave them a home in the land of Goshen (Gen. 47:1-12), Christ forgave His persecutors and grants them a home in Heaven (Acts 2:36-39).

MOSES.

Moses and Jesus were both providentially preserved from the hands of a tyrannical despot (Ex. 2:1-10; Matt. 2:13-15). And the study of their respective lives shows that they were both saviors, leaders, law givers, prophets, priests and kings. Each one carried credentials of a divine commission, and every analogy in their re-

spective characters is wonderfully striking. Thus the patriarchal age was full of types that human eyes could not read until the impression was made upon the pages of the New Testament.

(To be Continued next issue.)

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ONENESS, DIVISION, FORMALITY.

S. WHITFIELD.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1:10).

If we would all speak as the oracles of God teach, we would all speak the same things. Where God has spoken there should be no division; and there cannot be if we would all do just as the Book teaches. Where God has spoken and told us what to do the question is settled for us, and then we have no choice in the matter. All we can do is to just follow the directions He has given us. But if we try to make laws where God has not spoken, we must remember that we are not speaking as the oracles of God teach. So we need to be careful not to make laws where God has not made them. We must distinguish between the law of God and something that is left as a matter of order. God has told us what to do, but he has not always given us the exact order in which these things must be done. But some one might say that it would be nice if all the congregations had the same order in the work and worship; but if this were the case, I am afraid that there would be a lot of formality in our worship. We might be thinking more about the order than about doing what God says from the heart. There is far too much formality now and we do not wish to make it worse.

We are told to lay by on the first day of the week as God has prospered us. I was with a congregation several times in their worship, and they had a box in the meeting place, and each member put his offering in this box. This was different from what I was accustomed to, but I could not tell them that it was a sin to contribute in this way, so I did as they did.

At another place when we came to the Lord's Supper I noticed that the loaf was made of corn meal and not of wheat flour, and this made me think; but I could not tell them that this was a sin,

and so I partook of it with them.

For years I have gone to a meeting where we all kneel when giving thanks for the loaf and cup instead of standing. I have never seen yet where the Bible says we are to stand on this occasion, so I cannot tell them that they are doing wrong.

I met with a good sister in Christ for several years at her home and she would have a cup and not a glass for the fruit of the vine. I did not tell her to put the cup away and get a glass. However, when this sister was at a place where a glass was used she made no trouble or division.

Congregations do not all have the same order in observing the Lord's supper as to the time of giving thanks, but all do have the loaf first then the cup. It is plain in the Word of God that the loaf comes first. If all the congregations must give thanks just at the same point, then it seems to me that we must observe the order of Acts 2:42. Let us not strain at a gnat and swallow a camel.

Some congregations have the Lord's Supper before the preaching, and many have it after the preaching. The New Testament shows that it is to be observed on the first day of the week, but it does not specify the hour. It would be wrong for a person to set an hour for it, and say it must be observed at that hour. Usually when supper comes before preaching, more attention is given to it, but when it comes after preaching sometimes it does not get the attention that it should get.

In a great many congregations that are trying to be true to the Book there are some who would favor the organ and societies, but as long as they are satisfied to worship and work as the Word of God teaches it would be a sin to divide these congregations. If all congregations must be divided because there is a number or members in them who favor something that is wrong, then I think we would have to divide all of them. No christian should ever attempt to divide a congregation unless he is sure that the Word of God requires him to.

In some countries husband and wife will separate over trifling and childish questions, and it seems that the Lord's people will divide over very foolish matters. It is time for some who profess to be children of God to get ashamed of themselves for such childish and foolish things. No one should cry peace, peace, where there can be no peace, but all of us should live and work for peace as Jesus did, as far as possible. All christians should be peacemakers.

The order in the work and worship of the congregations gets

very near to those who are accustomed to it, especially when people have not travelled much to see the order of other congregations. So when a person tries to change this, he may cause a lot of unnecessary trouble, and even division. If we just keep busy doing what we ought to do, we will find lots of work and plenty of opposition unless we are fond of being in the objective case.

Some magnify certain things and use them as a cause for division when such things should not cause any separation. Let us never, no never, cause division among the Lord's people unless we are absolutely forced to by the word of God. We are not perfect ourselves, and will not be in this life, and let us not look for perfection in others. If others put up with us, they will need lots of patience; so let us try to have the same patience with all of God's people.

Let us not add to the Word of God, take anything from it, and let us not pervert it in any way; and let us be very careful not to try to bind laws on people where God has made no law.

"Endeavouring to keep the unity of the Spirit in the bond of peace." (Eph. 4:3).

"But when we sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (1 Cor., 8:12, 13.)

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." (1 Cor. 10:31-33.)

When God stated that a certain thing was to be done, and in a definite way, then that settled the matter for Paul, and it should for all; when it came to a question where God had not legislated then Paul did that which would keep peace, and prevent division. We should do the same. When a certain order is going to cause division or make some one stumble, then follow the course that will keep peace and harmony. The question of eating meat or not eating it settles this matter for us. We cannot let preference be the means to destroying a weak brother.

* * * * *

ANGLO—ISRAEL, NO. 2.

We concluded our last by showing that the Jews are only a small part of Israel. All should know that all the twelve tribes of Israel

are Israelites . One tribe was the family or decedents of JUDAH. The origin of the Jews is from this tribe.

It is very common to hear preachers speaking of the Jews in Egypt, crossing the Red Sea, wandering in the wilderness, etc., meaning that the twelve tribes were Jews. The Old Testament law is also spoken of as the "Jewish law." Did one tribe only wander in the wilderness, etc.? The first mention of Jews is found in 2 Kings, 16:6, 717 years after the Israelites entered the Canaan land, when Rezin, King of Assyria drove the Jews from Elath.

There is a contention, that, after the release of the Jews by Cyrus in 536, the ten tribes came back to Palestine with Judah and Benjamin, and were after that time called Jews. The argument is made from scriptures which we shall notice when we come to that point. When King Jereboah led the ten tribes to Samaria the Benjaminites remained with Judah, and were afterward classed with and termed Jews.

The ten tribes never returned to Palestine from the time they were taken into captivity by Assyrian power 714-721, to the cities of the Medes, see 2 Kings, 1:6. Proof shall be given when this is taken up.

TWO PRE-EMINENT TRIBES.

Did you ever notice as you read the forty-ninth chapter of Genesis that Judah and Joseph only were to have pre-eminence? Joseph had two sons (Manasseh and Ephraim), therefore, we have two families from Joseph, and Judah added, makes three tribes or families which were to be famous in the world. Read the blessings that Jacob pronounced upon his sons. Gen. 49.

MANASSEH AND EPHRAIM JACOB'S.

"And now thy two sons, who were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; Ephraim and Manasseh, even as Reuben and Simeon, shall be mine." Gen. 48:5.

JUDAH.

Judah is a lion's whelp. . . . as a lioness he coucheth, and who shall rouse him up? The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, till he come to Shiloh. (Marginal.)

The marginal must have the preference in this scripture for the following reason: Shiloh was the name of a city near the centre of the land west of the Jordan.

The Israelites, set up the tabernacle at "Shiloh" when the land

was subdued. (Josh. 18:1) See also Josh., 21:2; 18:8-10. I believe this word "Shiloh" is used about twenty-seven times, and in every instance it refers to a place, and not some being—a place cannot come.

JUDAH HOLDS THE SCEPTRE.

Judah was to hold the sceptre till he came to Palestine. This time could not be before David, of the tribe of Judah, was made ruler, or King of Israel. Now, Judah could not come to Shiloh while he is already there, until he has been driven from his home or taken away into captivity, and then return. But, you may say, Judah did return in 536 B. C. Did Judah ever again hold the sceptre in Palestine after his captivity in 606 B. C.? Never! Well, the sceptre was held somewhere by Judah or the scripture is broken.

JUDAH IN SERVITUDE.

Judah, after he returned to the Palestinian land, served, if my memory serves me correctly, about fifty different powers before he was driven from home and country, and scattered all over the earth.

WHERE IS THE SCEPTRE?

You may not agree with me just here, but I purpose to give the Scripture and the most authoritative history of the world in due time as to the following:

When Zedekiah, the last King of Judah, was taken by Nebuchadnezzar, the prophet Jeremiah with the two daughters of Zedekiah and others, fled into Egypt, and later came to Spain, and finally to Ireland, where Jeremiah died. Princess Teph, daughter of Zedekiah, who came to Ireland with Jeremiah about 581 B. C., married King Harmon of Ireland about the same date.

Queen Teph made the connecting link from the throne in Jerusalem to the throne of David in Ireland and the genealogy passed on and on down to our present "King George," who is a descendant of King David. Queen Victoria had the chart of this genealogy—I have it on the table while I write, and perhaps, may give it to the readers of the C. M. R. later.

It is now about one o'clock a. m., and I'll lay my pen down for this time. Before I do so I wish to ask the brethren everywhere to give this question a careful and patient study, and I'll venture to say that God will have a different appearance to you bye and bye. The more we study this GREAT question the easier it will be to see.

(To be Continued.)

H. A. R.

 OUR CONTRIBUTORS

SPIRITUALISM.

On account of a recent widespread interest in "spirit-manifestation" it may be well to consider what the Bible teaches on this subject.

The word "spiritualism" is used in at least two senses: (1) In a good sense, as opposed to the doctrine or philosophy of "materialism;" and (2) In a bad sense, as denoting communion with the dead through mediums or so-called "telepathy" in a highly-developed form. With the multitude of passages in the Scriptures where the word is used in the former sense, we shall not deal in this article; we shall confine our discussion to the present popular use of the term. Immanuel Swedenborg (1688-1772) was possibly the first to give the idea of "spirit-communication" to this word, although we should not accuse him of justifying many of the later developments connected with this doctrine. The claim that we may communicate with the spirits of the dead was popularized by the Fox sisters, Margaret and Katherine (1836-1893). They were born in Canada, but moved to Rochester, N. Y., and created quite an excitement, not only in this country, but in England. Margaret was induced by Dr. Kane to abandon the practice of medium, and to confess that the table rappings were caused by physical conditions. Mr. Hagaman, whom I have met personally, and who for twenty-five years traveled all over the world in the interests of Spiritualism, not only confesses that it is a "farce," but challenges any witch, wizard, magician, necromancer, or medium, to give a performance that he cannot duplicate and explain in the light of natural means and causes. In the auditorium of the old Bowles Building in Detroit, Mich., Mr. Hagaman asked all who believe Jesus to be the Christ, the Son of God, to stand up. I was the only one on my side of the house that stood up; the Spiritualists and spirit mediums all around me scoffed and sneered.

Dr. T. L. Nichols, in his Monthly Magazine of Social Science and Progressive Literature (November, 1854, page 66,) says: "Spiritualism meets, neutralizes, and destroys Christianity. A Spiritualist is no longer a Christian in any popular sense of the term. Advanced

spirits do not teach the atonement of Christ; nothing of the kind." They teach that "God is man;" that marriage is not necessary. A popular woman medium said that all men are her husbands and she feels free to choose any man to become the father of her child, and to have a different father for each child, if she wished. This statement was made at a convention in the presence of a large audience.

But let us turn to the Scriptures, "To the law and to the testimony:" Ex. 22:18: "Thou shalt not suffer a sorceress (witch) to live." Deut. 18:10-12: "There shall not be found with thee any one that maketh his son or his daughter to pass through the fire, one that useth divination, one that practiceth augury, or an charter or a consulter with a familiar spirit, or a wizard, or a necromancer. For whosoever doeth these things is an abomination unto Jehovah." 2 Chron., 33:6 "And he (Manasseh) practiced augury, and used enchantments, and practiced sorcery, and dealt with them that had familiar spirits, and with wizards; he wrought much evil in the sight of Jehovah, to provoke him to anger."

Lev. 19:31: "Turn ye not unto them that have familiar spirits, nor unto the wizards; seek them not to be defiled by them: I am Jehovah your God." Lev. 20:6: "And the soul that turneth unto them that have familiar spirits, and unto the wizards, to play the harlot after them, I will even set my face against that soul, and will cut him off from among his people." Lev. 20:27: "A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone him with stones; their blood shall be upon them." Isa. 8:19: "And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? On behalf of the living should they seek unto the dead? To the law and to the testimony!"

1 Sam. 28:7-14: "Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor. And Saul disguised himself, and put on other raiment, and went, he and two men with him, and they came to the woman by night; and he said, Divine unto me, I pray thee, by the familiar spirit, and bring me up whomsoever I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits and the wizards, out of the land; wherefore then layest thou a snare for

my life, to cause me to die? And Saul sware to her by Jehovah, saying, As Jehovah liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice; and the woman spake to Saul, saying, why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for what seest thou? And the woman said unto Saul, I see a god coming up out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a robe. And Saul perceived that it was Samuel, and he bowed with his face to the ground and did obeisance."

From these scriptures we learn definitely that spirit mediums are an abomination unto Jehovah. Those who justify calling up the spirits of the dead must deny the scriptures, and that is exactly what Spiritualists do. They have no use for the Bible as the word of God; they do not regard it as an inspired record. One of their number told me that he could "write a better book than the Bible" himself. But, says one, the witch of Endor called up Samuel. Yes, Samuel came up and frightened that witch so that she screamed. That was a case where the Lord permitted Samuel to appear, not only to frighten the witch, but to deliver a message to Saul.

When Moses and Aaron appeared before Pharaoh and Aaron cast down his rod and it became a serpent, "the magicians of Egypt did likewise with their enchantments," but "Aaron's rod swallowed up their rods;" they also turned water into blood "with their enchantments," and also caused frogs to come up, but they could go no further. They themselves confessed saying, This is the finger of God. (See Exod. 7:10-12; 22; 8:7, 19.) Let us also recall the fact just here that the magicians could not interpret Pharaoh's dreams, which were interpreted by Joseph. Gen. 41:8, 24.) That Daniel and his three companions were "ten times better than all the magicians and enchanters that were in his realm" Daniel 1:20). The magicians failed to interpret the king's dreams (Daniel 2:2, 10, 27), but Daniel made known the dream and its interpretation. (Verse 28.)

Let us now turn to Deut. 18:20-22 and read: "But the prophet that shall speak a word presumptuously in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die. And if thou say in thy heart, How shall we know the word which Jehovah hath not spoken? when a prophet speaketh in the name of Jehovah, if the thing follow not, nor come to pass, that is the thing which Jehovah hath not spoken: the

prophet hath spoken it presumptuously, thou shalt not be afraid of him." I was once told by one who professed to have a message from Jehovah that three cities would be destroyed within forty days, and I was selected to give them three days' warning, as Jonah gave the Ninevites; that was about twenty-four years ago, and the cities are still standing. I did not give the warning, paid no attention to the message; the "sign" did not come to pass, and I know it was not of Jehovah. But turn now to the thirteenth chapter of Deuteronomy and read verses 1-5: "If there arise in the midst of thee a prophet, or a dreamer of dreams, and he give thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams; for Jehovah your God proveth you, to know whether ye love Jehovah your God with all your heart and with all your soul. Ye shall walk after Jehovah your God, and fear him, and keep His commandments, and obey His voice, and ye shall serve Him, and cleave unto Him. And that prophet, or that dreamer of dreams, shall be put to death, because he hath spoken rebellion against Jehovah your God, who brought you out of the land of Egypt, and redeemed thee out of the house of bondage, to draw thee aside out of the way which Jehovah your God commanded thee to walk in. So shalt thou put away the evil from the midst of thee." Here we have the case of a false prophet working a wonder "that comes to pass," but he asks the people to do something which was not commanded of Jehovah. God permits such things to happen to prove our love for him. We have testimony to the same effect in the New Testament. In Matt. 24:24 and Mark 13:22 we learn that "there shall arise false Christs and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect." In the days of the Saviour there seems to have been a special manifestation of demon-possession; but they were afraid of him; they confessed him to be the Son of the Most High and acknowledged that there would come a time when they would be tormented. (See Matt. 8:29 and other passages.) In Acts 16:16 we read of a maid who had a spirit of divination; in verses 17 and 18 we read that she "cried out, saying, These men are servants of the Most High God, who proclaim unto you the way of salvation;" and that after many days Paul cast the spirit out of her in the name of Jesus Christ. In Eph. 6: 10-20 we are told to put on the whole armor of God that we "may be able to withstand in the evil day" "against the wiles of

the devil;" "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.' Think of it! Hosts of wicked spirits in the airy places! Just here let us read 2 Thess. 2:8-12: "And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming; even he whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish, because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believe not the truth, but had pleasure in unrighteousness." And in Rev. 12:9, 12, we read: "And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him. Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time."

In the light of all this teaching we appreciate the exhortation in I John 4:1-3: "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not Jesus is not of God: and this is the spirit of the anti-Christ, whereof ye have heard that it cometh; and now it is in the world already."

Brethren, is it not a great and glorious privilege to have the same Gospel today that was preached by Paul in Ephesus? When "not a few of them that practiced magical arts brought their books together and burned them in the sight of all; and they counted the price of them, and found it fifty thousand pieces of silver. *So mightily grew the word of the Lord and prevailed.*"

"How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent word!"

GEORGE A. KLINGMAN.

NEWS AND CORRESPONDENCE

NOTES FROM WESTERN ONTARIO.

Brother J. C. Bailey was with us in a meeting at Woodgreen for two weeks in June. We had a splendid hearing, and Bro. Bailey did good work. The church was delighted with his preaching. Bro. T. Bailey and his wife should be proud of their son; and the Church at Thessalon, Ont. should rejoice that a young preacher of the Gospel has gone out from that congregation. I have heard several good reports of the good work this congregation is doing, and of the interest the young people have in the work there. We need more preachers who are satisfied to preach the truth just as we find it in the good Book. Let us pray to the Lord of the harvest to send out more men to preach the truth in its purity and simplicity.

I was with the Church at Forest one Lord's Day in June. We had a good meeting and a splendid hearing.

The church at Woodgreen has good Bible studies, and several of the members have done good work in memorizing the scriptures.

S. WHITFIELD.

* * * * *

Okotoks, Alta., July 2nd, 1925.

DEAR BROTHER MACDOUGALL:

Enclosed find an order for One (\$1.00) Dollar in payment of my subscription. I like the paper very well and wish you much success in your efforts.

In His service,

M. O. HAYES.

* * * * *

Estevan, Sask., June 29, 1925.

We had a special meeting here yesterday and today. Had brethren from Harptree and Long Creek. We had meeting three times on Lord's Day (yesterday) and a picnic this afternoon and another meeting tonight.

Everyone seemed to be so pleased and enjoyed themselves well. I feel sure that all went away with deeper resolutions.

H. A. ROGERS.

Meaford, Ont., Can., July 14, 1925.

DEAR BRO:—Two more baptisms on July 5 for Griersville—3 in all. On July 12 one baptism here. Bro. Klingman's preaching was instructive, enjoyed and appreciated. Meetings well attended. Good interest in work. This week we start a children's class in connection with the prayer-meeting. Our boys' class on Friday evening is interesting. Reader, if you know of any christian in Grand Rapids, Mich. (U. S. A.) please send his address to me. Two young christians from Meaford, now in G. R., would like to get in touch with others there.

Brotherly,

E. GASTON COLLINS.

* * * * *

Melville, Sask., July 16, 1925.

D. MacDougall,
West Gore,
Nova Scotia.

DEAR BROTHER:

Am sending you another dollar to pay on the C. M. R. I see by the last C. M. R. my subscription is paid till 1925, so I will have it paid up till Feb., 1926. I couldn't get along without it, and am sure glad you kept sending it.

Good luck to the C. M. R.

Yours in Christ,

MRS. A.V. MONSON,
Box 664, Melville, Sask.

* * * * *

I enjoy the dear little C. M. R. more than I can tell you, and may God spare you as its Editor and give you the help and strength you need. Please find enclosed five dollars to pay for my own subscription for 1925, and please send the C. M. R. to the following address inclosed with this. What is over \$2.00 use for the furtherance of the C. M. R. or in any way you see fit to use it for the good of the Cause we all plead for.

Your Brother in Christ,

WM. JOHNSON,
Unity, P. O. Box 3, Sask.

* * * * *

Jhansi, British India, Jan. 15, 1925.

MY DEAR SISTER:

I am very much thanks for the C. M. R., and bright and happy

for new years. I humbly request to you that kindly arrangement for my son James he is in, B. A. course and he is honorary worker of Church of Christ. Missionary if any church support him I am thankful. Lord Jesus Christ bless you please pray for us.

Your faithful Brother in the Lord Jesus Christ, with love in Christ,

G. RAM, Missionary.

* * * * *

Sipri, Jhansi, May 25th, 1925.

DEAR SISTER:

I am glad to inform you that my son James comes out successful in the B. A. examination this year and he wishes to take up some missionary work of the Church of Christ. Nowadays also he is doing the same work.

Would you be kind enough to publish his name in the Christian Monthly Review for some missionary work.

With all true love and good wishes to you,

G. RAM.

* * * * *

Graysville, June 30, 1925.

DEAR BROTHER MACDOUGALL:

I received this communication from Brother Govind Ram, a native Missionary of British India, but is hard to make much out of it. However, I will write to him and try and find out the address of James Ram. Bro. Ram's address is Sipri, Bayar, Jhansi, United Provinces British India, New Bungalow behind Presbyterian Church. If I get further information will let you know.

Yours sincerely,

SIS. S. J. HUNTLY.

* * * * *

Thessalon, Ont., July 22, 1925.

DEAR BROTHER MACDOUGALL:

The church here is pressing on toward greater work. Last Sunday two more Bible Classes were started. Heretofore they had had but two.

We made arrangements with the people in another community to use their building for a meeting. (It is a Baptist house) and if it is the will of the Lord we shall continue there on Sunday even-

ings. Some seem to be deeply interested.

We are glad to report two baptisms last Lord's Day.

Yours in Christ,

J. C. BAILEY.

P. S.—I am enclosing one dollar to have the paper sent to Mrs. S. Dayton, Dore, N. Dakota.—J. C. B.

* * * * *

Thesalon, Ont., July 2nd, 1925.

DEAR BROTHER MACDOUGALL:

Our meeting at Woodgreen closed on the 26th of June. We had good crowds and the outsiders attended well. The attention was fine.

Bro. S. Whitfield has labored in that field for years and is well spoken of among the brotherhood in that part of the country. I am glad to have made the acquaintance of Bro. Whitfield and his family as well as the rest of the brethren there.

I preached at Blackwell the last Lord's Day (28th) and met some of the brethren from Forest. There were two baptisms, one at Woodgreen, the other at Blackwell. (This baptism was the fruit of Bro. Whitfield's labors.)

Bro. Armstrong, of Morrilton, Ark., preached for us one evening.

In the One Faith,

J. C. BAILEY.

OUR EXCHANGES.

THE CURATE WHO RAN AWAY.

Two curates were consulting as to the best method of evading the attentions of the young ladies of their parishes. "I," said the first, "find safety in Numbers." "Ah, then you are lucky," replied the other. "I generally find it only in Exodus."

* * * * *

"PREACH JESUS INSTEAD OF WATER."

Many have read Act.s 8:35, where it says, "Then Philip opened

his mouth and began at the same scripture and preached unto him Jesus." Then if a preacher insists on people being baptized they make the above remark: that "preachers should preach Jesus (as Philip did) instead of preaching water." This eunuch, according to verse 27, had gone to Jerusalem to worship, which was the Jewish worship. He knew nothing about Christ or baptism until Philip "preached unto him Jesus." When they came to water the eunuch (who knew nothing about water baptism until Philip "preached unto him Jesus") said, "See, here is water; what doth hinder me to be baptized?" How did he know anything about water baptism? The only possible way he could know was that he learned it from Philip! How did Philip tell it to him? The record only says that "Philip preached unto him Jesus." The only safe conclusion we can draw is that while Philip was preaching Jesus to this man he preached so that he had him in the notion of being baptized when they came to water. In preaching Jesus to this man, Philip preached water baptism. No person can preach Jesus truthfully and not preach water baptism. That statement, "Preach Jesus instead of water," denies that Philip preached water baptism to this man, when the context clearly shows that he did. It is wrong to deny any part of the Bible!

A CONTENDER FOR THE FAITH.

* * * * *

Too many preachers now are afraid to tell the people what to do to be saved as it is written in the New Testament. They promise people salvation on other terms, or change some of God's requirements. So you need to read these things for yourselves and let your faith stand in the teaching of God and not in the teaching of men.

WM. J. CAMPBELL.

* * * * *

PUBLICITY THROUGH THE PRESS.

By. R. K. Frances.

"The staff of the scribe" can, and should, play a far more important part in our propaganda work than it has yet done. Christian literature has its place and possibilities; it carries "the Message" to many who, otherwise, do not come under its sound. Newspaper evangelism has been found to be a helpful contribution to Gospel work. We remember something of the days of our youth when we debated, with more zeal than knowledge, "Which had the greater influence for good, the Platform or the Press?" We all know some-

thing of the moral (and unfortunately immoral) power of the press. In our own particular and immediate work also we need to realise that the press can furnish a strong line of communication. We have far to go in this direction yet. It was through the press Alexander Campbell did some of his best work. The "Christian Baptist" magnificently advocated truth, and as splendidly exposed error. From the little printing press in Bethany, it is said, sixty-eight thousand volumes were sent out in a few years. Today, goodness is as interesting as wickedness; and there are sections, at least, of this community who are not anxious to spend all their time in reading "light literature." The background of life is sober.

One of the lessons of the war was the power of propaganda. We discovered its importance then, in connection with what was described as "only a problem of force"; leaflets, handbills, and pamphlets were used by the million for war purposes. Can we not see its power and possibilities in the work of our Lord the Christ? We must broadcast the New Testament Gospel today by means of the printed page as well as by the living voice. If the people of our own land had the knowledge of the *facts* of New Testament Christianity and conviction as to their *essential* nature, our churches would grow more rapidly and stronger than they do. The work of the preacher can be much helped by the use, locally, of regular Christian literature.

We believe we have a message, a divine message, to give our fellows; and that we can give it to them through the Press as positively as from the platform. One has said that "the Press in a free land should be the alarm-bell of liberty;" let us sound out the truth by this bell. "Our plea is the plea to win the world," but the world must first hear it, read it, know it. One of the most valuable pieces of work ever done by our fathers in this country was the production and circulation of the "Old Paths." That work interested and enlightened the outsider and educated the brethren. We lost, when that publication ceased, a very worthy contribution to the spread of the Gospel; a helpful co-worker with the preacher. We know, from experience, that the printed page, the little silent messenger, taken to the homes of the people, does good work. It goes often where the preacher cannot go. Many have come face to face with the Christ in the pages of Christian literature.

Had we before us today, in the old homeland, the vision the men of 1842 had, and we were characterised by the loyalty and devotion they were, we should utilize the Press more than we do. Our

message is dynamic; circulate it, spread it by the printed page, not scholastically written, but simply and naturally in the language of the common people. Not adopting the vagaries of pseudo-science, yielding on all issues that we may be up-to-date, modern, scientific, and learned, but standing squarely upon the teaching of inspiration and being loyal to the Lord Jesus Christ.

Many, if not all our Churches, can share in this form of propaganda. Some of us have not yet seen the possibilities of this work. We are, *or ought to be, above all*, a Bible people, and all the literature must be marked by loyalty to "The Book." Given this and seeing the possibilities and power of the printed page, let every Church, as far as possible, push the silent messenger of truth. We possess something essential which the denominations around do not have. *We know that we have such truth*, therefore we ought to insistently and persistently tell that truth, those principles, by both tongue and pen.

"O God of Hosts! Be with us yet,
Lest we forget, lest we forget."

ACKNOWLEDGMENTS.

For Christian Monthly Review:

V. Lightheart	\$ 1.00
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For Northwest Missions (H. A. Rogers):

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.

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