

Christian Monthly Review

WEST GORE, HANTS CO., N. S.

Vol. X.

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No. 9.

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OUR DIRECTORY

(Charge for Directory Notices per Church, One Dollar a year.)

CALGARY.—221 Eighth Avenue East (Wright Block) is the meeting place of the Church of Christ, in Calgary. The Lord's Day—Breaking Bread, 11 a. m.; Preaching the Gospel, 7.30 p. m. Friday, 8 p. m.—Bible Study. Secretary, W. W. Scott, 2214 Fourth Street, N. E.

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.

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Vol. X.

West Gore, N. S., September, 1925.

No. 9.

THE HOME OF MY CHILDHOOD.

I love to think of my childhood's home,
When I roamed o'er the fields to gather flowers,
To pluck the Mayflowers so rich and rare,
And breath the fragrance of the summer air
To sit on the bank of that gentle stream
That flows through marshes and hillside so green,
And list to the songs of the birds again,
Or go for the cows in the pattering rain.

From the dear old home I'm far away,
And the ground is changed where I used to play;
But I sometimes dream I'm a boy again,

Going to the field by the same old lane,
Or sitting beneath some shady tree,
While the birds are singing a song to me,
But whose days are gone to return no more,
When I sat on the bank by the Avon's shore.

And I seem to hear the same old song
That was sung in the street in days long gone;
It rings through my ears, Sweet Lily Dale,
As its echoes fill them o'er hill and vale.
I shall never hear it sung as in days gone by,
And the tears start afresh, and I almost cry;
But I pause to think, when I'll be no more,
Shall I find a home on the other shore?

ALBERT BURGESS.

EDITORIAL

WHY THE WORD "OBEY" IN THE MARRIAGE SERVICE?

Why is it proposed to take the word "obey" out of the marriage service?

In my judgment because modern society has lost the sense of proportion which lies at the foundation of the home, and in order to justify itself, wishes to accommodate the word of God to palliate the situation.

The idea that the word "obey" connotes servility is the heresy of modern parents and the schism of modern families.

The word "obey" is limited always by the circumstance of its use. When asked if you will obey the civil authorities you do not infringe in any way upon your liberties as an American citizen.

When a soldier is asked to obey his captain, he does not surrender his manhood.

When a woman is asked to obey her husband, she does not lessen the glory of her womanhood.

A family is a corporation and either the man is the head of the

family or else it is presided over by a committee of two, which has no way of determining a majority vote except by an endurance test.

God made man to be the head of the family because it was his duty to protect and to provide.

It is now proposed to endorse a headless family in the interests of accommodating truth to prejudice.

Until modernism can produce something in the way of family life which is worthy of our admiration, I must decline to accept their theory of accepting the condition as one in which the Church must acquiesce.

The church exists to set forth ideals, not to justify the perversion of ideals.

I believe fully in woman's rights, but I do not believe headship of the family is one of those rights. It may be true that in a majority of cases she has the best head and uses it most intelligently, but when she is moved to assert her headship, the man loses the glory that the woman does not gain, no matter how much she may proclaim the fact that she deserves the recognition to which her talents entitle her.

If women do not love men well enough to accept their leadership, which is the significance of "to obey", they will not love them any more because their vanity is flattered by the omission.

This is the day in which the vacuum is coming into its own. The popular prophet tells us that God made man to have an empty head devoid of convictions; an empty heart devoid of obligations; an empty life devoid of sacrifices.

This, however, is not the question. The question before us in this proposed amendment is this: Is the American family today, in which there is little either of reverence or obedience, going to be ennobled by substituting the jejune theories of academic philosophy for the declaration of God through his prophets and the experience of generations in which family life was sanctified, parents were revered and the proportion of responsibility was definitely set forth?

I know that women are more potent forces for good than men. His mother's name was so and so, means more to a child than that his father has made a million and lost his human touch in doing it.

Of course society will not collapse by leaving out the word "obey" from the marriage service, but I believe that the Church will have let down her standards to satisfy a rationalistic world which is more concerned with syllogisms than it is with facts.

I hope the motion to omit the word "obey" from the marriage service will be defeated, and the ancient standard of family responsibility will not be diluted, in the interest of preserving the sanctity of man's responsibility.

We are not fit to amend the marriage service of our fathers until we have restored the family life to the sanctity which it enjoyed in their time.

The above from Irving P. Johnson, D. D., Protestant Episcopal Bishop of Colorado, is good argument and sound reason, but, as many good people do, seemingly overlooks the one absolute and decisive factor in the case. The one authoritative answer to the question, "Why the word Obey" is the command of God, His established law, enacted at the creation, and confirmed by Him through all dispensations. The word "Obey" in the marriage ceremony, is in direct and perfect agreement with the will and law of God. The desire to eliminate it is in fact direct rebellion against God. While His law exists as it is, there is no escape from this inexorable truth. But we propound another question: Why should saints—servants of God desire to evade His will and law? Ed.

OUR ASSOCIATE EDITORS

(Continued from last issue.)

TYPES AND ANTI-TYPES OF SHADOWS OF THE CROSS.—NO. 2.

(By H. M. EVANS.)

THE PASSOVER.

The institution of the Passover is one of those shadows of the cross in which the analogies between Christ and the sacrifice of the occasion are both striking and interesting: The paschal lamb was without blemish (Ex. 12:6), so was Christ, our paschal Lamb (1 Cor., 5:7; 1 Peter, 1:19); it was killed between the two evenings (Ex. 12:6), so was Christ (Matt., 27:45-50); its blood procured salvation and deliverance (Ex., 12:21-23, so did the blood of Christ (1

Peter, 1:18, 19); not a bone of it was broken (Ex., 12:46), not a bone of Christ was broken (John 19:31-39); it was eaten without leaven (Ex., 12:8), so also our paschal Lamb is to be partaken of without the leaven of malice and hypocrisy (1 Cor., 5:7, 8).

SANTIFICATION OF THE FIRST BORN.

The redemption of Israel from bondage cost the lives of the first-born of Egypt (Ex., 12:21-51), therefore the Lord claimed the lives of the first-born of Israel as His purchased property (Ex., 13:11-15), but accepted the Levites for an equal number of Israel's first-born, while the remainder were redeemed by five shekels each, and the money given to Aaron, who was also a Levite (Ex., 4:14; Num., 3:38-51; 17:3). Therefore the Levites became God's redeemed, were assigned to the service of the tabernacle, were not numbered with the other tribes, received no earthly inheritance, but the Lord was their inheritance (Num., 1:47-49; 8:26; 18:20-24). The redemption of the world cost the life of the Messiah, God's first-born (Matt., 20:28), therefore He claims the lives of those He purchased (1 Cor., 6:19, 20); they are not counted with the wicked of the earth, but are to be separated from them (2 Cor., 6:14-18); they are required to serve faithfully in the spiritual sanctuary (1 Peter, 2:1-5, 9), and are promised, not an earthly inheritance, but one that is incorruptible, undefiled and that fades not away (1 Peter, 1:1-4). In the face of these analogies who can say that the scheme of redemption was not seen by the Divine eye in perfection before Abel offered his sacrifice by faith?

DELIVERANCE OF THE HEBREWS.

The salvation of the Hebrews from bondage under Moses (Ex., 12:29-51; 13:1-22; 14:1-31), is a beautiful example of the salvation of the world from sin under Christ (Matt., 1:21; Acts, 5:30, 31); the Hebrews encamped three times on their way from Rameses to the Red Sea, Succoth, Etham and Pihahiroth (Ex., 13:20; 14:1, 2; Num., 33:5-8), so the sinner takes three steps from the world to baptism, faith, repentance and confession (John, 20:30, 31; Acts, 2:38; Matt., 10:32, 33; Rom., 10:9, 10). After the three encampments the Hebrews were baptized into Moses in the cloud and in the sea (1 Cor., 10:1, 2), so the sinner after taking the three steps above mentioned is baptized into Christ (Acts, 2:38; Rom. 6:3, 4). After their baptism into Moses they sang the song of redemption (Ex., 15:1-19), so the baptized believer rejoices in the pardon of his sins

(Acts 8: 30-40)); the manna upon which they were fed was a type of Christ the bread of life (Ex., 16:14, 15; John 6:48-58; 1 Cor., 10:3), and the water which they drank was a type of Christ the water of life (John 4:13, 14; 1 Cor., 10:4); their murmurings and rebellions in the wilderness are held out to the Christian as warnings as he travels through the wilderness of this world (1 Cor., 10:1-11).

SINAI—ZION.

When the law was given from Mt. Sinai on the first pentecost, three thousand persons perished for violating it (Ex., 32:1-28), and it is therefore called "the law of sin and death..." (Rom., 8:2); when the gospel was delivered upon Mt. Zion upon the last pentecost (that was observed by the divine authority) three thousand persons were made alive (Acts, 2:1-41), and it is therefore called "the law of the spirit of life in Christ Jesus (Rom., 8:2).

THE TABERNACLE.

Another beautiful type of the church of Jesus Christ is presented to the mind of the industrious Bible student, and he will be bountifully paid for his trouble if he carefully studies the last six chapters of the book of Exodus, for the points of resemblance between it and the church of the New Testament. The tabernacle, Paul declares (Heb., 9: 1-9), "was a figure for the time then present." Space forbids us giving a detailed account of this wonderful structure, but it was an important edifice from the fact that it was constructed strictly according to the pattern shown Moses in the Mount (Ex., 39:42, 43). Its three apartments is also significant of the three states of man—nature, grace and glory. The court, the type of the world (Ex., 27:9-18; Rev., 11: 1, 2) contained the altar of burnt offering which was a type of the sufferings of Christ (Ex., 40:29; Heb., 9:28), and the laver which was a type of the fountain opened for sin and uncleanness (Ex., 30:18-21; Zech., 13:1; Titus, 3:5). The tabernacle itself, a type of the church (Ex., 26:33; Heb., 8:2), contained the table of shew-bread a type of the Lord's table in the church (Ex., 40:4; 1 Cor., 10:16-21; 11:20-28), the golden candlestick, a type of the Christ and His gospel (Ex., 40:4; Lev., 24:1-4; John, 1:4-9; 2 Cor., 4:4-6), and the altar of incense a type of the prayers of the saints (Ex., 30:1-10; Mal., 1:11; Rev., 8:3). The holy of holies, a type of heaven (Ex., 26:33; Heb., 9:24) contained the ark of the covenant (and was quite likely a type of God's throne), and

the mercyseat a type of our mercyseat in heaven (Ex., 25:10-22; Heb., 4:14-16; 1 John, 2:1, 2.)

There are many other points in the construction and service of the tabernacle that find their anti-type in the material, work and worship of the Church of Christ which must be passed over for want of space.

The various offerings under the Levitical priesthood all prefigure the different offerings in the Christian dispensation and constitute a most sublime study. It was through these offerings that the Hebrews were constantly reminded of the fact that blood makes atonement for the soul.

THE PRIESTHOOD.

The Levitical priesthood is another type of the Church of Christ. The consecration of the high priest (Lev., 8:1-12) is a beautiful picture of the character, baptism and anointing of Christ (Matt., 3:13-17; Acts, 10:38; Heb., 7:26), and the consecration of Aaron's sons (Lev., 8:13-36), beautifully prefigure the necessary consecration of the Christian priesthood (Acts 2:38; Romans, 12:1-2; 1 Thessalonians, 5:21-22; Titus, 3:5). The respective duties of the high priests and the inferior priests as revealed in the books of Exodus and Leviticus will prove to be an interesting study for the Bible student, and he cannot fail to admire the wisdom of the Divine Mind who planned and perfected the remedial system and who, while standing at the smoking altar of Abel, looking past the burning sacrifices of the patriarchs and following the stream of blood that flowed through the Mosaic dispensation, could see His own Son shedding His blood upon calvary's cross for the sins of the world.

The Sabbath as given to Israel (Ex., 16:11-31; 20:8-11) as a day of rest was typical of the rest that awaits the people of God (Heb., 4:1-11), and all the national festivities of the Hebrews have a spiritual significance which is plainly seen by a careful study of the Sacred Text.

The anti-type of the great day of atonement (Lev., 16:1-34) is seen and beautifully described by Paul in Heb., 9:7-28, and now a kingdom of priests (1 Peter, 2:1-5, 9; Rev., 1:6) are waiting for their High Priest to emerge from behind the veil.

The priests were not allowed to mourn for any but a near relative (Lev., 21:1-4); the Christian priest, at the death of a brother, sorrows not even as others who have no hope (1 Thess., 4:13). The

priests were not to disfigure themselves (Lev., 21:5, 6); the Christian priest is not to hypocritically disfigure himself (Matt., 6:16-18). The priests were not to marry any but a virgin of their own people (Lev., 21:7-15); the Christian priest is not to be "unequally yoked together with unbelievers" (2 Cor., 6:14). Only a physically perfect son of Aaron was eligible to the priesthood (Lev., 21:16-24); the Christian priest is to be spiritually perfect (Matt., 5:48; 2 Cor., 23:11). The priests were not to defile themselves by anything unclean (Lev., 22:1-9); the Christian priest is to separate himself from uncleanness (2 Cor., 6:16-18; 7:1).

THE SERPENT—CHRIST.

Those suffering from the bite of the serpent were healed by looking at the brazen serpent erected upon a pole (Num., 21:4-9). So those suffering from sin and all its consequences may be healed by looking to Christ who was lifted up in order to draw all to Him (Jno., 3:14; 12:32; 44:45; Acts, 2:38).

CITY OF REFUGE.

The manslayer, under the law, was safe when he reached the city of refuge (Num., 35:9-34) and was only given his liberty through the death of the high priest (Num., 35:25, 28). So the sinner, under the gospel, is safe in the refuge of Christ (Heb., 6:18-20) and obtains his liberty through his High Priests' death (Heb., 9:24, 25). The law of Jehovah is, that without shedding of blood is no remission (Heb., 9:22) and that the land could not be cleansed from blood only by the shedding of blood (Num., 35:33), but the death of the high priest was accepted in lieu of the death of the one who found refuge in the city (Num., 35:33), but the death of Christ is accepted instead of the death of the sinner (Heb., 9:11-15) who has taken refuge in Him (Heb., 6:18-20).

THE TWO GOATS.

The two goats offered by the High Priest on the Day of Atonement fitly represent the sovereign attributes of God—*forgiveness* and *forgetfulness*. The slain goat, offered as a sacrifice upon the altar represents God's *forgiveness*, and the scapegoat His *forgetfulness*. Christ on our great Day of Atonement *forgave* our sins and removed them from us as far as the east is from the west. Read (Lev., 16:1-34; Heb., 10:1-22; Psalm, 103:12). It took both goats upon this occasion to furnish a complete type of Christ.

The apostle has declared that the law, national festivals of the Hebrews, and tabernacle and its service, were only shadows of good things to come (Col., 2:11-23; Heb., 8:1-13; 9:1-28), and only served until the time of reformation (Heb., 9:10), and he who desires to cling to the shadow, the apostle declares, has fallen from grace (Gal., 5:1-4).

"These are written that you might believe that Jesus is Christ the Son of God and that believing you might have life through His name" (Jno., 20:31).

CANNOT HEAR WITHOUT A PREACHER.

(BY S. WHITFIELD)

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." (Rom. 10:13-15.)

People need to call upon the name of the Lord to be saved; but if they do not believe in the Lord, they will not call upon him, and they cannot believe on Christ if they have not heard of Christ, and they cannot hear of Christ unless Christ is preached. Therefore it is our duty as children of God to see that the gospel is preached. This is a duty that rests on the church, and we cannot avoid this responsibility and be faithful before Jehovah. The church is the pillar and ground of the truth. God's truth must be preached, and if we will not do it, who will?

"And the stone that smote the image became a great mountain, and filled the whole earth." This little stone started to roll on the day of Pentecost, and it soon filled the whole earth. The gospel was preached, and churches of Christ were established throughout the known world at that time. This was carrying on the Lord's work, in the Lord's way, and such a work should be done today, and done as it was then. "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven." (Col. 1:23.) If people did not obey the gospel in those days it was

their own fault. Now we claim to be apostolic, but if we are not doing as the church did in those days, we must be lacking in some respect.

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise; so, as much as in me is, I am ready to preach the gospel to you that are at Rome also." (Rom. 1:14, 15.)

Here was a debt that Paul owed to the world. He had received, obeyed the gospel, and he was enjoying the blessings of it, and he realized that it was his duty before God to pass these good things on to others. This was the debt that he owed to his fellowman and he was giving his best that he had—yea, all that he had, and was trying to pay this debt. Paul was not selfish, for he wanted others to enjoy the good things that he had tasted in God's service; but the church now seems to be selfish enough to wish to keep these good things to itself. Before the gospel is preached to the world, now the church must get rid of this selfish spirit. Selfishness is no part or parcel of the great system that was established by the Master.

The church wants the preachers to preach for them most of the time, if not all. The preachers are depending on the church to support them, and they do not wish to do this unless the preaching is done for them. For churches to make such a demand is not apostolic, neither is it apostolic for preachers to yield to such a demand. It is true that the churches need some of the preacher's time, and should have it. But what can we do to make matters better? The thing to do is for preachers to be more like Paul and the rest of New Testament preachers. Have more faith in God, and more independence, and go where the most good can be done regardless of the money question. When the right kind of work is done it will bring its reward in this life and in the life to come. Paul and the other apostles went out into new fields; preached the truth; and churches were started, then they tried to see that this work was kept up. They returned to these places, encouraged the brethren and assisted these brethren to get them established in the faith of the glorious gospel. They went out and preached the gospel, and the church sent help to them, and the preachers reported to the churches of their work and needs. Now this is apostolic, and it is all that is needed. It worked well in the days of the apostles, and it will work in any age, for it is the Lord's way. Let the preachers do the work, and teach the church its duty to support the gospel, so they will send "once and again" to the worthy evangelist as did the Phillippians to

Paul. The churches in Ontario could keep several men preaching and working in new fields all the time in this way. If such a course was followed there would be less trouble and division among the churches, and more souls would be saved. It is time to wake up, go to work in earnest for the Master. This is the greatest work on earth that we could be engaged in, and it will bring the greatest reward for time and eternity. It will pay. Let us try it.

BOBBED! BOBBED!

In the last days grievous times shall come. For men (mankind) shall be *lovers of self*, etc. (2nd Tim., 3:1 & 2.) Do you think that the last days have come? A multitude cries, yes! Another multitude acts the Amen.

There are many things which Christ and His apostles foretold coming to pass, and thus their words are being fulfilled.

The bobbing is one of the things foretold. One of the *evils* practised today in open rebellion to God and His word.

One may ask, where does the Bible say—we should not bob the hair?

If you will turn to 1 Cor., 11:2-16, you will read that a woman should have LONG hair. The words, hair, covering and veil, are used inter-changeably, and mean one and the same thing. Every woman praying with her hair BOBBED, dishonoreth her head. (V. 5) Is it seemly that a woman pray unto God BOBBED (V. 13)? Have you been guilty? In other words, the writing says,—It is shameful. In verse 6, If it is shameful to be BOBBED, let her be veiled (have long hair). It is shameful in the light of truth.

In V. 15, woman's long hair is a glory to her. But she says,—off it comes. Bobbed! Bobbed! It'll be at any cost. She throws off the glory of God. What for? It is easily answered. *Lovers of self!* You see—we are in the last days.

In V. 16, it is foreign to the apostles teaching and the custom of God's church for a woman to be *bobbed*.

From the truth of God, then, it is a breaking of God's word to be bobbed. From this there is no escape.

As with Cain of old, the enemy of God is ever present, offering suggestions and reasons for this and for that, to lead into disobedience.

REASON FOR BOBBING.

He suggests, it is more sanitary. More sanitary! I imagine a woman fisting the bread-dough, bobbing up and down with her *bobbed* head, and the dandruff sifting into the mass to make salubrious the product. Think of this in contrast with a woman's long, God-given hair, properly cared for, and ask the suggester, where is his advantage?

Again, if it is *bobbed* to be sanitary, when you go to the barber, tell him, I want it off, stubbles and all, as clean as a whip, for my husband objects to my being insatitary.

Now, let's be honest; is it really to be sanitary? What would your objection be to having the razor go over your head? I'd look a fright! Looks! Looks! Eh? It's like this: Everybody is *bobbed*, and I'll be *bobbed* too. I'll be out of the fashion, etc.

Well, there's no use bobbing around and trying to dodge the plain word of God. Leave the hair on though you may be out of the fashion. Better be out of the fashion than out of the favor of God.

Yes, it's looks; what is the fashion; what would people think of me? Do these things belong to Christianity? God admonishes that women be *adorned* with good works as Mary of old.

Christians should be a peculiar people. Well, sometimes, no doubt, they are peculiar, but peculiar Christians, patterning after the world. A little *bobbing*, a little powder, a little paint is enough to make one a peculiar church member, indeed. I am reminded of a fellow who was considered rather simple; while standing on the sidewalk with his chum, he noticed a man who had been using the paint brush freely, passing. He nudged his friend and said, "John, it must be mighty poor soil that needs so much top dressing.

H. A. R.

A LIVING SACRIFICE.

(By J. L. HINES.)

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service." (Rom. 12:1.)

This language was addressed by the Apostle Paul, to the brethren—the church members, at Rome, and has nothing to do with others—therefore it is applicable to all church members today. To get a clear

and comprehensive idea of the import of "living sacrifice" it is necessary to study the sacrificial law of the Old Testament. Read Lev. 22:17-33: "Ye shall offer a male without blemish, of the bullocks, of the sheep, or of the goats. But whatsoever hath a blemish, that ye shall not offer, for it shall not be acceptable for you" (Vrs. 19-20). All sacrifices, under the law, were to be holy, perfect, without blemish, for they typified the supreme sacrifice—the Christ. And be it remembered that salt was required with every oblation. (Lev. 2:13) But since the Great Sacrifice has been offered and the Great Salvation obtained therewith, we are to offer our "bodies a living sacrifice—which is—spiritual service," or spiritual worship; and all worship must be "living" and "holy", without blemish, in order for it to be "acceptable to God." Spiritual—belonging to reason or from the mind, spirit. The spirit knows (1 Cor., 2:11), but the part of man that knows, believes, but the heart believes (Rom., 10:9, 10) Therefore, spirit and heart equal the same. Faith is produced in the heart (Rom. 10:9, by the word of God, (Rom., 10:17) and we walk by faith (2 Cor., 5:7.) Therefore, to offer "spiritual service" or worship, it must be offered as God's word directs. In the light of the above text, how can people who have creeds, confessions of faith, societies, church shows, suppers, instrumental music, etc., claim their worship to be spiritual and therefore acceptable to God? Others may do as they please, to their own peril, but as far as I am concerned I expect to offer up spiritual sacrifice, seasoned with salt (Mark 9:50).

Speculative theories, dogmas, traditions, etc., are the symptoms of a bad heart and from such spiritual worship cannot come, for "a corrupt tree cannot bring forth good fruit," says our Lord. If you would be well pleasing unto God—have faith that lives, moves and works through love. "Speak where the Bible speaks and be silent where the Bible is silent."

 OUR CONTRIBUTORS

CHRIST RECEIVING SINNERS.

The most difficult thing in the world is to persuade a man that God is love, that He waits to be gracious, that the chiefest of sinners are invited to come and be saved. The Pharisee one would think, might have learned that this was to be the character of the gospel of Christ, they might have recollected the brazen serpent which was raised to heal not the whole but the sick or the weak in Kephidim whose waters were not for those who were not thirsty, but for those who were dying with thirst. They might have wondered if Christ did not receive who was He to receive. Whom besides could He receive. Thus, instead of its being a disproof that Christ was the Messiah and Christianity the gospel, the fact that this man receiveth sinners and eateth with them, has always been the most magnificent credential of the one, and the most glorious demonstration of the other. Here however, was exhibited the evidence of their perversity and ignorance in that they made that which was the proof of His Messiahship to be the reverse. Thus we find the strength of their objection lay not in its own merit, but in their crooked judgments and corrupted heart.

John came neither eating nor drinking and they said, he hath a devil. The Son of Man came eating and drinking, and they said, Behold a gluttonous man and a wine-bibber, a friend of publicans and sinners, in short, whatever our Lord did an objection was sure to be raised to it.

He came not to call the righteous but sinners to repentance. Again His name shall be called Jesus, for He shall save His people from their sins. Again, Behold the Lamb of God that taketh away the sin of the world. Again, This is a faithful saying, and worthy of all acceptation, that Jesus came into the world to save sinners. These are but the great harmonies that revolve around the great central truth. This man receiveth sinners. Thus the Pharisee did not know that what he thought an objection was really a credential, and that what he pronounced to be the disgrace of the ministry of Jesus

was its glory. But He not only receives sinners, but He invites sinners to come to Him. Never is God so great as when He pardons. Never is the Saviour so glorious as when He saves. When He said, Let there be light, and there was light, how glorious was He, the Creator, but when He says: Thy Sins be forgiven thee, the speaker is more glorious still. It is a noble monument of omnipotent power, and a richer evidence of divine love, to forgive a sinner than to create and control the shining orbs that are as it were, the footprints of the Deity upon the sand of infinite space. If this be true how worthy is the gospel of the name that is given to it, "good news." One wonders that any man can live without a Savior, that any one can fail to be a christian after hearing of a Savior who receives publicans and sinners and who invites them, and commands them to believe and obey Him, and whose office it is to save.

Are there any weary and heavy laden? Are there any whose retrospect of the past gives rise to fears whose consciousness of the present creates only smiting of conscience and condemnation of heart? Are there any saying: O wretched man that I am, who shall deliver me from the body of this death. Here the good news: This man receiveth sinners, as fully and as freely this year as when He received the thief upon the cross or forgave the persecuting Saul and made him the devoted Paul. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." He waits to be gracious. He has no pleasure in the death of the wicked. Write it dear reader in your heart; hear it in all the dispensations of providence, in the still small voice of conscience and truth. This man receiveth sinners.

ALBERT BURGESS.

West Gore.

WHY STAND IN PRAYER.

Is it because Jesus connects standing in prayer with hypocrisy? Matt., 6:5. Is it because Jesus refers to this attitude as not tending to forgiveness? Mark 11:25. Or, is it because Jesus said one sinner was nearer justification than the other sinner on account of his humility? Luke 10:14. "Justified rather," carries the idea that neither were justified. These are the only passages that mention standing in prayer, and none of these were christians. Do we find Jesus anywhere

giving even a suggestion that we should follow the example of sinners? Should we as christians harbor for a moment the desire to follow sinners or sectarianism in our worship to God?

Jesus says He is our example and asks us to follow Him. We are shown very plainly the attitude the Son of God took in addressing His Father, Luke 22:41. As lovers of the Lord Jesus this example should be sufficient. But should we need more than this we might see if the Apostles followed their Lord's example. We find Stephen the first martyr while being stoned for giving one of the grandest rehearsals of Gods word ever recorded, kneeling down in prayer for his enemies. Acts 7:60. Peter knelt in prayer Acts 9:40. Paul after he had preached to the brethren, knelt down and prayed with them all. Acts 20:36. Again, when he was taking leave of the brethren they all knelt down and prayed, and in Eph. 3:14 Paul shows his attitude was to bow the knee in prayer to God. Brother and Sister, whom do you wish to follow? The example of the sinners or the examples of Christ and the Apostles.

Those things, which ye have both learned, and received and heard, and seen in me, do; and the God of peace shall be with you. Paul in Eph., 4:9.

L. WRIGHT.

TO THOSE WHO ARE INTERESTED WHETHER IN THE CHURCH OF GOD OR OUT OF IT.

(BY V. LIGHTHEART.)

The Bible is God's standard measuring line, and by it He has measured every living man on this earth, whether Jew or Greek. It is now stretched over the Gospel Age. God's line is true, and it remains the same. God never changes. Seasons may come and go. Men are born, live their lives, and die. God takes note of even the sparrows. But Jesus said, "Ye are of more value than many sparrows."

God made man pure and pleasing to Him, but subject to a law. He gave him a beautiful companion, bone of his bone and flesh of his flesh. How happy they must have been in innocence and communion with God, among the pleasant bowers where no sin was. But alas! In an evil hour the tempter came. Wherever the Word

of God is taught the story is known. Sorrow and pain, sickness and death have followed the race, and men die, many without hope; many have forgotten His love for man, and have rejected His proffered mercy.

Shall the gift of His Son to bleed and die on a Roman Cross be in vain? No! not in vain, for those who come to God by him, and take shelter under His cross, and are willing to bear it with Him. Jesus died that men might live, live for God, and reign with Him, that all men, rebels though they be, might live when life in this body is done. The body, which we so much love, will moulder in the clay from which it was taken. And the spirit rejoices in God. Yet men who are learned in the wisdom of this world reject the Savior of Men, and delight in having their own way from the cradle to the grave, from a fond mother's arms to the silence of the tomb. God has no place for they are so full of earth, life and its pleasures. They will not hear nor make room in their minds for the Word of God. What will they do in the day of judgment? What will the sentence be? Will it be "Depart, ye cursed?" Oh, I fear it may be so with many who will not have Jesus as their Savior now, and repent of their sins, be washed in His precious blood, obey His commands, and give up the old life of sin. Sacrifice they will and must make. Shall it be the pleasures of earth or the saving of their souls? Samuel said to Saul, "To obey is better than sacrifice, and to hearken than the fat of rams."

"Be not deceived. God is not mocked. He that soweth to the winds will reap the whirlwind. And he that soweth to the flesh shall reap corruption." God's way to life is the only way. And the blood of God's son is the only blood that saves the soul. Jesus said: "I am the Way, the Truth, and the Life. No man cometh unto the Father but by Me. Seeing then that he is the Son of God and that he gave his life to redeem men, has he not the right to say how men are to come to God by Him and be saved. His charge to His apostles was to preach the Gospel to every creature. "He that believeth and is baptized shall be saved. But he that believeth not shall be damned." Mar 16:15-16. Why do I so dwell on baptism. It is because it is an express command of Christ. Men claiming to be men of God say it is not necessary. Peter and the other apostles preached it, and they also practised it, Peter at Jerusalem and at the home of Cornelius, Ananias at the conversion of Saul, Philip at Samaria, and Paul at Philippi and other places. And it was to the penitent

and repenting believer a means of the washing away of sins. Acts 22:16, for the remission of sins, Acts 2:38, a cause of rejoicing by the eunuch, Acts 8:36-39.

Shall I then attempt to use my pen in calling the attention of sinners to the way of life, and leave out that express command of my Lord and Christ? Paul, the learned, calls it both a burial and a resurrection, Rom. 6:3-11. You say "What then?" Paul in his Collossion letter says, "If ye be risen with Christ, seek those things that are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. For which things' sake the wrath of God cometh on the children of disobedience. Col. 3:1-6.

But I was speaking of the measuring line. To you, young man, to you, young maiden, to all who read these words, we say, "Take the word of God, the measuring line. Measure yourselves. Look well to it. See if you are in Christ. See if you have come to God in the way that he commands. And you who have come in the appointed way, measure yourselves. Are you following from the heart that form of life he has commanded you to walk in? Are you weary, or have you fallen by the way? Come again to the fountain. Drink afresh the waters of life that you may revive and live. I have tasted, and I know these waters are refreshing and life-giving. None need perish. Jesus pleads your cause, and he ever liveth to make intercession for you. When the heart grows weary and the burden of sin is heavy upon you, cast your load upon Jesus. He has born it, and will put away your sin. His death on the cross paid the debt of sin. Why tarry in the slough of despond? Despair will come upon you and sorrow will fill your heart. There will be joy in heaven when sinners come to repentance. Oh, how cold is the grave! How silent is the tomb! But the soul is not there! When the body dies the spirit goes to God. It is an obedient spirit, a repenting spirit, a trusting spirit? Whatever it is in the body so will it be there. As a tree falls, so it lies. The soul that is trusting in Jesus and trying to do His will, however marred by sin, can be made white as snow. His word tells us so. Confess your sins to God. Repent of them. Humble yourselves un-

der the mighty hand of God, and he will lift you up. Fight the fight of faith, lay hold on eternal life. Mansions of glory await the repentant soul who fights on in the strength of his Lord. Jesus bids you come.

NEWS AND CORRESPONDENCE

Dugger, Ind., Aug. 26, 1925.

DEAR BROTHER MACDOUGALL:

Your letter and \$10 came to hand all o. k. Thanks for same and consider your little band a band of real givers. May the Lord bless you. Bro. Schell felt that the Church of Christ was spiritless and dead and thought he could find a more live work (and I guess larger pay) he denies taking any away from the Church in Portland, but they say from there that all who came in during his three years have quit coming—few if any went with him to the Baptist, as Biddeford is 16 miles from Portland.

We left Portland 3 years ago last January. Bro. W. B. Heustin dropped dead in his basement three days after we left. His daughter married Morgan H. Carter who teaches in Christian Abilene College, Tex. Sister Houston also lives in Abilene. I wish you success in doing just what the Lord wishes. We thank you for the temporary relief. What was behind is now fully up.

Your Brother in Christ,

CHAS. M. NEAL.

* * * * *

Dugger, Ind.

DEAR CO-WORKERS:

Your contribution for Miss Clara E. Kennedy, Japan Mission work, has been received. We thank you in the name of the Lord and on behalf of Sister Kennedy. We need to follow each and every gift with our earnest prayers. There are so many needs and our workers are few.

Our religious papers seem to think an itemized monthly report is not of great value, and one has suggested that we discontinue same.

After thinking the matter over I have decided not to report this fund in that way any longer. I will use the following plan:

I will acknowledge each offering through the mail at the end of the year. I will have printed in folder form an itemized annual report and furnish each contributor with a copy. This will enable me to show to all that funds have been honestly dealt with as Paul commands us.

We are still in need of some more regular monthly contributors. We do not wish to have to be always bringing the matter before the brotherhood. Pray for the work.

Your Brother in Christ,

CHAS. M. DEAL.

* * * * *

St. Catharines, Aug. 6, 1925.

DEAR BROTHER MACDOUGALL:

Enclosed you will please find \$1.00 to pay for my Sub. to the C. M. R. I am sending you an article to be published in the C. M. R., if you see fit to print it. It is in accord with bible usages, as the first mention of position was standing on the knees, a position almost done away with especially among the young. No reverence is shown by them during this part of the worship.

Sincerely,

MRS. S. P. WHITE,
142 Dufferin St.,
St. Catharines.

* * * * *

Thessalon, Ont., Aug. 10th, 1925.

DEAR BROTHER MACDOUGALL:

We are still at work for the Lord.

Bible study and worship with the home congregation. Work at the Mission fourteen miles from here still continues. One confession and baptism there.

Yours in Christ,

J. C. BAILEY.

* * * * *

NOTES FROM WESTERN ONTARIO.

On the second Lord's Day in August one more was baptized at Woodgreen. This congregation is growing all the time. Our meet-

ings are interesting, profitable, and we have a very good attendance each Lord's Day. To God, through Christ, we give the glory.

S. WHITFIELD.

* * * * *

Springfield, Tenn., Aug. 3, 1925.

Closed a two weeks meeting at the water's edge Saturday night at Bethel, twelve miles south of this place, with fifteen added, thirteen baptized and two restored.

O. H. TALLMAN.

* * * * *

Springfield, Tenn., Aug. 27, 1925.

Our Greenbrier meeting is four days old with six baptisms.

O. H. TALLMAN.

* * * * *

Springfield, Tenn., Aug. 24, 1925.

Three more baptized and one restored this last week.

O. H. TALLMAN.

* * * * *

Springfield, Sept. 1st, 1925.

Two services and dinner on the ground was the program at Mt. Zion, Ky., on the fifth Sunday in Aug. About a thousand people gathered at a real home-coming, several states being represented. There were three additions. This is where Sis. Tallman attended Church when a girl and the good brethren still know how to show hospitality to visitors. The writer preached at both services.

O. H. TALLMAN.

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The Gospel Advocate of Aug. 6, reports 455 additions; Aug. 13, 894; Aug. 20, 901, and Aug. 27, 893 additions, a total for four weeks of 3,143, added to army of the Lord.

* * * * *

TO THE EDITOR C. M. R.:

The August number of C. M. R. to hand. I am pleased with the message and with the manner of presenting the great truths of the Gospel of our Lord and Christ. How pleasing to listen to the Man of God as he, in our hearing, unfolds the words of life, and directs men to the old paths, the way in which apostles, prophets, and martyrs have trod, and is marked by the footprints of Emmanuel. And how pleasant to have coming into our home a little paper bear-

ing a message of peace of love, and so instructive, as a finger post, pointing to the word of God; and that word as manna to the hungry soul, cheer brother, cheer. God is, and will bless your work so long as you keep to the old paths. I fear to write at length, its pages are so full of good things from greater and wiser men than I can ever be in this life. However, I will add this:

Let preachers and people keep to the old paths; and however humble, God will lift us up. Popularity and money, even great riches, cannot save souls. Jesus and Jesus only, can do this. Let us add not to nor take from, the message of God to sinful men; neither ought anyone substitute anything for the simple manner of the worship, and, in baptism, and at the Lord's table. Someone wrote that men were at their best when praying to be forgiven, or when forgiving an erring brother.

Please send me in future two copies of C. M. R. that I may have one to hand out, and one to keep. Find one dollar enclosed for same. Let us all do what we can to increase the circulation of this good little C. M. R.

Your Brother in the one hope and faith,

V. LIGHTHEART,

Box 874, West Hamilton, Ont.

OUR EXCHANGES.

There are so many who are waiting for something irresistible to happen, something to sweep them off their feet to Christ, as the breaker sweeps the log on to the shore. That something is never going to happen. Now is the accepted time. The Master's word is: "Take my yoke upon you, and learn of me; and ye shall find rest unto your souls."

LITERARY MERITS OF THE BIBLE.

To those unaccustomed and to those who are narrow enough to have what they call a religious prejudice against it, the Bible means

just a symbol of a certain religion, and they pass it by as uninteresting reading.

Those people do not pause to consider that all scholars and stylists, no matter what be their creed, study it from the standpoint of literary merit. No other book of our known universe has had so much thought expended upon it as has the Bible. Not to be a Bible reader stamps one as being distinctly negligent of educational advantages which are within reach of every hand.

* * * * *

THE ETERNAL RIGHT.

"O sometimes gleams upon our sight
Through present wrong the eternal right,
And step by step since time began
We see the steady gain of man,—
That all of good the past hath had
Remains to make our own time glad,
Our common daily life divine,
And every land a Palestine.
Through the harsh noises of our day,
A low sweet prelude finds its way;
Through clouds of doubt and creeds of fear,
A light is breaking calm and clear,
Henceforth our hearts shall sigh no more;
For olden time and holier shore,
God's love and blessing then and there,
And now and here and everywhere."

—J. J. WHITTIER.

* * * * *

All the available evidence goes to show that the reverse of evolution is true. For instance, we have all seen men making monkeys of themselves, but no one ever saw a monkey making a man of himself.—*R. L. Whitside.*

* * * * *

All nature, through thousands of voices, proclaims the existence of God. The existence of a *Design* is an evidence of the existence of a *Designer*. Reason and intelligence see in creation ample manifestation of the existence of the Creator. It requires more faith to believe that accident and chance are responsible for the wonders of the

universe than it does to believe that they are the work of an all-wise and all-powerful Creator. "The fool hath said in his heart, There is no God," while all nature proclaims the existence of God, we are dependant upon the Bible for a revelation of God. The very existence of the Bible furnishes as great, or greater evidence of the existence and work of its divine Author as the very existence of creation proclaims the being of the Creator. The wisest and most learned men are wholly incompetent to produce such a book as the Bible. The thoughts that it presents are infinitely above the highest reach of the greatest minds of earth; both the matter it contains and the style of its composition, as well as the ideas to which it gives expression, are as far above the loftiest grasp of the highest intelligence known among men as the heavens are higher than the earth. We need not, therefore, inquire as to whether or not uninspired and fallible men wrote the Bible. They are utterly incompetent and wholly inadequate to such a task. Let those few narrow and shallow-minded, but supremely egotistical and bigoted men, who have entrenched in our schools and colleges while the people slept, and who are scholars, "falsely called"—I say, let these men who do not like the Bible and who sneer at it produce another book just as good. They would take away the Bible, our rule of daily life, the joy and happiness of the Christian life, and rob us of our hope of heaven, and in this way would put nothing, absolutely nothing; and they are interested in nothing but an indulgence of the lusts of the flesh. This is the real and underlying, but never expressed motive that prompts the bitter attacks upon the Bible.—J. A. ALLEN in *Gospel Advocate*.

* * * * *

MORE POETRY THAN TRUTH.

(By one of the dear, sweet, lovely things.—Ed.)

Man has a habit of glorifying woman in his moments of emotional extravagance. Neither halos nor angelic robes become most of us, and as a species of human being we do not look good on pedestals. The altitude is bad for our self-consciousness.

Of course, it is pleasant to hear men say nice things about women, but there is such a thing as spread the praise and flattery on too thick. M-o-t-h-e-r spells mother, and perhaps was a good idea for the popular song of a few years ago, but f-a-t-h-e-r spells

father. We should either sing a duet in praise of both or remain silent.

Poets of the emotional school are largely responsible for the illusion that women are perfect. They have been saying so for so long at so much per rhyme that they have not only come to believe it themselves but have made converts of some of their readers.

Something ought to be done about it. Men, too, are human beings, and to say they are better or worse than us is to do them an injustice. Wherefore, it is pleasant to hear a man—a minister of the gospel—forsake flattery and emotional extravagance for the truth.

"I consider women to be no better than men," he says. "We have talked of the womanly virtues until the churches are filled with women, but not men. I believe God created man and woman and that it is just about six of one and half a dozen of the other. Women are just as bad as men—or, to put it sweeter, men are just as good as women."

As between the truth and emotional exaggeration there is only one choice. Glorification of us as a sex should be kept to reasonable limits, and poets should not be allowed to write about us unless they speak the whole truth and nothing but the truth. We are susceptible to flattery and it might come to pass we would believe every nice thing that is said about us.

The truth, however, should not hurt.—Ex.

* * * * *

DESIGN OF BAPTISM.

(DAVID LIPSCOMB, IN *"Salvation From Sin."*)

The question in dispute is: "Is the believer who is not baptized pardoned?" About this the Bible says not a word. It is exactly the same question as: "Will faith alone save a man?" The Bible says nothing about faith alone saving a man. It says faith will save him. It says the faith saves him by leading him to be baptized into Christ, so putting him on. Every believer spoken of after the ordinance of baptism was established as saved, or pardoned, was a baptized believer. No unbaptized believer after the establishment of the church of God is recognized as saved, or pardoned. Then none doubt that those whom the Bible declares shall be saved are saved. The dispute is concerning those of whom the Bible says nothing. The Bible speaks only once directly of faith alone, then to condemn it. (See James 2.) It gives some illustrations of it. Some believed on him,

but would not confess him for fear of the Jews. There is no misunderstanding or disagreeing as to the salvation of those whom the Bible declares are saved. The diversity is in reference to those of whom the Bible does not predicate salvation. Then people do understand the Bible alike on this subject. The theories of men doubt and dispute.

Even on the popular, but unfair, statement of the question, "baptism for the remission of sins," the agreement is much nearer among critics and candid men of all countries and ages than many suppose. For the first four hundred years, not one voice dissenting, the church believed that baptism was for the remission of sins. The Romish Church so believes; the Greek Church holds to the same theory—both in an extreme sense. Every creed of Protestant Christendom known to me so teaches.

I have gone through these as the common points of difference in the current discussions of religion at this day. I think it clearly evident that in these cases presented there is but little difference in the understanding of men as to what is taught in the Scriptures. The differences on these questions are in relation to things not taught in the Bible. Men understand the Bible alike on these points. They differ on questions not taught in the Scriptures. It is not a difference in understanding the Bible, but a difference of opinion in reference to questions which have not been embodied in Christian faith as revealed in the Bible.

ACKNOWLEDGMENTS.

For Christian Monthly Review:

D. T. Smith	\$2.00
Mrs. S. P. White	1.00
C. B. Clifton	1.00
V. Lightheart, second copy, to lend	1.00

For our Tracts:

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For Clara Kennedy, Missionary from Portland, Me., to Japan:

By College Hill Church, West Gore	10.00
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For H. A. Rogers, Northwest Missions:

By College Hill Church, West Gore	10.00
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CHURCH DIRECTORY--Continued from Page 2.

TINTERN, ONT.—Church meets each Lord's Day at 11 a. m. for worship.

BEAMSVILLE, ONT.—Church meets on Lord's Day at 10 a. m. for Bible Study. At 11 a. m. for Worship. At 7 p. m. for Preaching. Wednesday at 8 p. m., Bible Study.

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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