

C. Gordon

Christian Monthly Review

WEST GORE, HANTS CO., N. S.

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OUR DIRECTORY

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

CALGARY.—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.

Church of Christ, 517-15th Ave., W. Calgary. Lord's Day meetings: Bible Study, 10 a. m.; Breaking of Bread, 11 a. m.; Preaching the Gospel, 7.30 p. m. Wednesday evening, 8 p. m., Bible Study and Prayer. Secretary, A. T. Wadlow.

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.

(Continued on Page 29.)

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Vol. X.

West Gore, N. S., December, 1925.

No 12.

LOOK UP AND SMILE.

Don't lose your grip! Don't think that life
Will be a never-ending rain.
Look up and smile! Though clouds are dark
Believe the sun will shine again.

You cannot see a ray of light?
And think that henceforth you must grope
In heavy-hearted wretchedness
Along a path devoid of Hope?

There never yet has been a storm
That didn't sometime have an end.
The clouds will break ere you're aware
Look up and smile! Take heart my friend!

Don't lose your courage! Just believe
That good is somehow in the way;
That after night will dawn for you
Another happy, sunny day!

EDITORIAL

THE WORK AND DUTY OF THE CHURCH.

We can learn what is the work and duty of the Church, the body of Christ, only by what the Holy Spirit has enjoined or the Apostles commended. Of course the work and duty of the church "in our day," is the same as in the days of the Apostles; and will be the same till the end of time, or till the close of the Gospel Dispensation. Only the Master himself, the head of the Church, can assign new duties or change the work of His church—the church which He has purchased with His own blood. When he comes again to be glorified in His saints, He may give them OTHER employment; but till then they must attend steadfastly and faithfully to the work which he has given them to do; and no man nor convention of men has any right to impose on them any other work for the Lord. Men who do this are ecclesiastical usurpers and traitors.

1. It is the work and duty of the church to SUPPORT THE TRUTH. It is itself the "pillar and support of the Truth" (1 Tim., 3:15). In doing this the church must maintain and defend the Truth. There are in these days, as in the time of the apostles, enemies of the Truth; perverters of the Truth; false teachers, by whom the way of truth is evil spoken of, and those who hold the truth in unrighteousness. It is the work and duty of the church to detect, reject and correct these, and to protect itself and others from their pernicious teaching. This is specially the work and duty of the bishops of the church. Bishops, instead of watching for their souls and caring for and protecting their flocks, as they that must give an account, have permitted wolves to enter and destroy.

2. It is the work and duty of the church to PROPAGATE THE TRUTH. To sound out the Word. "Ye were examples to all that believe in Macedonia and Achaia; for from you sounded out the Word of the Lord; not only in Macedonia and Achaia," but in the regions beyond. Notice, that the church at Thessalonica sounded OUT the Word. (1 Thess., 1:7, 8.) The popular style in our day, is sounding IN the Word. Hiring a preacher who becomes "The Pastor," to stay in and with "His Charge," and preach the Gospel to the saved, and usurping the functions of the bishops.

3. It is the work and duty of the church to SEND OUT EVANGELISTS to preach the Gospel. (Acts 13:1-5).

4. It is the work and duty of churches to **SEND ONCE AND AGAIN** to sustain evangelists at work in preaching the Gospel. (Phil., 4:18; 2 Cor., 11:8).

5. It is the work and duty of the church to **CARE FOR AND SEND RELIEF** to poor saints (Rom., 15:25, 27; Acts, 11:30). In the first of these instances, the disciples at Antioch, a very large church, determined every man according to his ability, to send relief unto the brethren which dwelt in Judea, which also they did and **SENT IT TO THE ELDERS** by the hands of Barnabas and Saul. We have in our day, quick, safe and inexpensive means for transmitting money; but we have not discovered any improvement on the primitive way of sending contributions directly to the elders where it is intended to be applied.

6. It is the work and duty of the church, to "make increase of the body, to the edifying of itself in love" (Eph., 4:15, 16). The church that is not doing this, or striving so to do, is dying or already dead. Listen: "And he gave some, Apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, **FOR THE EDIFYING OF THE BODY OF CHRIST**; till we all come in the unity of The Faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the weight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ, from whom the whole body fitly joined together and compacted by **THAT WHICH EVERY JOINT SUPPLIETH**, according to the effectual working in the measure of every part, **MAKETH INCREASE** of the body unto the edifying of itself in love."

7. It is the work and duty of the church to **GLORIFY GOD**. "Unto Him be glory **IN THE CHURCH** by Christ Jesus throughout all ages, world without end. Amen." (Eph. 3:21). Men have vainly sought to find salvation **OUT** of the church; and to glorify God in institutions and organizations of their own devising. But "Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Having by His divine power, and through the knowledge of Him who has called us to glory and virtue, been "given all things that pertain unto life and godliness," and having been "thoroughly furnished unto all good works," we have in that Glorious Church,

which Christ loved and gave himself for, ample capacity for the exercise of all the energies of our ransomed powers, in glorying God and blessing humanity.

OUR ASSOCIATE EDITORS

Estevan, Sask., Nov. 19th, 1925.

The Editor and others may have wondered why I have been absent so long from C. M. R. columns.

Here it is: Have been at home helping to make provision for our house and be enabled to go out to proclaim the Christ. My son and I have worked so long and hard from early morn till late at night, that when each day was finished I found it almost an impossibility to exercise my senses composing matter for publication. Hence the Anglo-Israel as well as other subjects have been dropped for some time.

Left home yesterday morning, and when I reached here the brethren were gathered to listen. We had a good meeting. Meetings here continue till Sunday morning, when I go to Long Creek, N. Dak., to be there till the 27th, when I expect to leave for Elmdale, Montana, for a series of meetings with a union of four local congregations of the Body of Christ.

I will endeavor to keep our esteemed editor supplied with an article for each issue from now on, on the Anglo-Israel question and some other matter besides. Would appeal again to readers to investigate carefully each number as it comes, and I feel sure you shall not be sorry.

Bro. Wilfrid Orr has labored to keep the fires burning here in Saskatchewan, during my absence in the summer and fall. Plan to preach all the time till next April.

H. A. R.

Springfield, Tenn., Nov. 5th, 1925.

Last month we made a trip south eight hundred miles and held a fifteen-day meeting in Clearwater, Florida. It was the first meeting in their new church house and the hearing was even better than expected. Three were added to the church. We also got in touch with a colored preacher of the Holiness Church, and with the help of Bro. Charles Abbott, we taught him the way of the Lord more per-

fectly. He is now doing mission work among the colored people with considerable success. Six conversions at last report.

Since returning the writer has received and accepted an invitation from the Church of Christ at Clearwater, Florida, to come and live and work with them, spending my whole time in the field. The Lord has been good to us this last summer and blessed our labors, thirty-five having been added to the one body. But now being free from other work, I hope to do much more in His service.

My address after Jan. 1st will be Clearwater, Florida.

O. H. TALLMAN.

THE NEW BIRTH, JNO. 3: 1-5. THE CONDITION OF ACCEPTANCE.

(BY JOHN M. BRUCE.)

To be accepted with God, is the desire of every true worshiper. The examination of the grounds of acceptance, is a paramount importance to those who are determined to make their calling and election sure. There is now and always have been conditions, specified by God, by which we can be the recipients of his favor and enjoy filial relationship.

No professed believer in Christ will allow that the whole human family enjoy the blessed relationship that exists between the believer and God.

It is but a reasonable conclusion from our study of the scriptures, that it is not within the power of man to set forth the conditions by which God must accept ourselves or our offering. He is the offended party and he alone makes the conditions. We cannot reasonably believe that man can change or modify the conditions and yet be acceptable to God. Any attempt on our part to alter the revealed will, shows that we are dissatisfied with God's way, or that we are rebellious.

The Jews that lived in the days of our Lord had set aside the revealed will of God, perhaps not deliberately, but put it aside just as effectually, by making it subordinate to the doctrine and commandments of men. We are familiar with the fatal results; the testimony of Moses and the prophets was unheeded and the miracles performed by Jesus, were attributed to the power of Beelzebub. The conversation recorded in Jno. 3:1-13, is between Jesus and a Ruler of the Jews, who had not abandoned his belief in the Divine Action through prophets, and went to Jesus in person to discover

truth. In his introductory remarks, Nicodemus begins with an "except" an admission that God does not use an imposter—or instrument of Beelzebub to convey his blessings of salvation upon his people. It appeared to Nicodemus that Jesus was in harmony with the will of God, and he expressed it thus: "We know that thou art a teacher come from God; for no man can do these miracles that thou doest except God be with him." Jesus takes the word from the lips of Nicodemus and turns it against all who put their trust in fleshly privilege, "Except a man be born again." To the Jewish Rulers the birth of Jesus did not account for his wonderful powers, to them he was a Jew out of harmony with the will of God. Why could this not be true of any, or every Jew? It is then evident that fleshly birth was not even accepted by the Jewish Rulers as the sole ground of acceptance with God. "Except a man be born again" he cannot enter the kingdom of God." If it was possible for man to be born again in the manner which Nicodemus thought impossible, what would it profit? We might begin life under different environment, form better habits, abstain from the very appearance of evil, and yet be necessary, to be born in the manner Jesus prescribes.

In Rom., 8:8, Paul says: "They that are in the flesh cannot please God." Peter tells us in 1 Peter, 1:24, "that all flesh is as grass, etc." We are also informed that it is the will of God that all men should be saved and to come unto the knowledge of the truth 1 Tim., 2:4. In Jno., 3:16, we find that God gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. So then man may perish and man may have everlasting life. How can these things be?

If flesh must die and yet man live to see or enjoy God, there must be more to man, than flesh, blood, bone and breath. Jesus said: "That which is born of the Spirit IS SPIRIT." Is this a new doctrine? Or a new term in Scripture that is out of harmony with the rest of the sacred writings? In Rom., 1:9, Paul speaks of serving God with his spirit. In 1 Cor., 14:14-15 the spirit prays and sings. In Heb., 12:23, the spirits of just men have been perfected. Job 32:8 it is the subject of enlightenment.

When Adam, the Federal head of the human race, enjoyed the favor of God in Eden, he was a perfect man, yet a dependent creature; dependent upon the herbs and fruits for his physical sustenance and dependent upon communion with God for his spiritual sustenance. Gen. 1:29; 2:16-17. The dual punishment meted out to Adam confirms this Death, Gen. 2:17. Sorrow and hard labor, Gen., 3:17-19. Someone may think that the order of punishment is here reversed; that sorrow should precede death, but that is not the scrip-

tural order—it is death, then sorrow and toil. The day thou eatest thereof, not 930 years afterwards, thou shalt die. How can we understand this? Paul speaks of people living in pleasure, yet dead while they live 1 Tim., 5:6, and of the Ephesians being quickened who were dead in trespasses and sin Eph. 2:1. When we look around us and witness the extreme indifference to God and to the gospel of Jesus Christ, we know that people can be alive and yet so entirely out of correspondence or communion with God, that so far as they are concerned, God might as well be dead and the gospel a Gentile fable. When Adam sinned he forfeited spiritual communion. The Perfect Love which casteth out fear, was lost and he hid himself, and so by the sin of Adam death passed upon all men. In Adam our Spiritual communion was lost—in Christ alone it is restored 1 Cor., 15:22. How do we come into Christ; into the body through which the life of God or favor of God flows? To Nicodemus the answer was "Except a man be born of water and the Spirit." How did the Apostles interpret that language? We can understand from their writings how men and women became members of the body of Christ which is His church Eph., 5:26-32; Col., 1:24. We are told in Jno., 1:12, "But as many as received him, to them gave he power to become the sons of God." Power comes through believing. The Spirit held in darkness responds to the voice of God; "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation," Rom., 10:10; and then the blessed consummation when the body of sin is buried in baptism and the new born man takes the reign over the appetites and passions and keeps the body under subjection, so that the entire man can walk not according to the law of sin and death, but after the law of the spirit of life. Read Rom., 6:3-4; Col., 2:12-14. On the day of Pentecost about 3000 souls were added by God to the 120 Charter members of the Church, and how did they obtain pardon and acceptance? Read Acts 2:37-47. The will of God may be frustrated, by deliberately rejecting the New Testament record, or by accepting for truth the doctrine and commandments of men.

Reader, you would obey God rather than man. Then listen once again to the voice of Jesus: "Except a man be born of water and the Spirit, he cannot see God" Jno. 3:5. He that believeth and is baptised shall be saved Mark 16:16. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ have put on Christ." Gal. 3:26-27.

ANGLO-ISRAEL, NO. 3.

Since Bro. J. M. Bruce has criticized what I have said re Jeremiah fleeing into Egypt, I will now notice that before I proceed. I was well aware, Bro. Bruce, that in Jer. 40:4, the captain gave Jeremiah permission to go to Babylon or remain in Judea, and that he did not go to Egypt because he was afraid or was running away from the King Nebuchadnezzar.

Jeremiah and the two daughters of King Eedekiah were *taken* down into Egypt (Jer. 43:4-7), and I should have said, they were taken down into Egypt.

Bro. Bruce in your last sentence you refer us to Jer. 28:23; while there are not 23 verses in chapter 28. A misprint no doubt, or mistake at least. No doubt chap. 38:23 was meant. This scripture does not disprove what the same prophet in chap. 43 said: hence the daughters did go down into Egypt and, according to scripture and history, did have a trip to Ireland. I think this is sufficient at this point, however. I would remind our worthy editor that he was to hold the reins re criticisms till, at least, we get further on. Save for the word "FLED" instead of "TAKEN", I feel sure that the whole matter would have in time, been made clear to Bro. Bruce and all others re the Princess having her trip to Egypt and back to Ireland. I cannot take that up just here.

Remember brethren, this question is a big one, and will produce faith in God as we may not have had before; of this, I feel sure. I plan from now on, to keep our editor supplied with numbers so that one may appear in each issue.

ISARELITES' POSSESSIONS.

We have learned that the Jews are only a small part of the Hebrews or Israelites; that Abraham's posterity were to be a COMPANY of nations; that they were to be as the stars or sands; that they were to possess the nations and the gate of their enemies. The Jews are COUNTED; are not a NATION at all; do not possess a single gate of the world.

God's promise to Abraham in Gen., 15:18 was, that his seed would possess the land from the river Euphrates to the river of Egypt. This promise has never been fulfilled. It will be fulfilled in God's time, when Israel and Judah come together in one great reunion as God plainly foretold through His prophets.

We'll now try and deal with the question, as much as possible in order. In about 940 B. C. the twelve tribed kingdom of Israel was divided. God gave ten tribes to Jereboam and ONE tribe to

Solomon (or Rehoboam), and that tribe was Benjamin, for David His servant's sake. (1 Kings, 11:29-36.) "And unto his (Solomon's) son will I give one tribe, that David my servant may have a lamp always before me in Jerusalem, the city which I have chosen me to put my name there," v. 36. Benjamin, then was lent, as it were, to Judah, to keep a lamp burning in Jerusalem. Benjamin then became known as a Jew and part of the "House of Judah." Benjamin remained with Judah until he was told by God (Jer. 6:1-3) to flee out of Jerusalem for safety.

JUDAH AND ISRAEL.

From the days of Jereboam we have "House of Judah" and "House of Israel," the "House of Israel" consisting of the ten tribes. KEEP these two houses SEPARATE. They are spoken of separately to the end of the Old Testament.

Many people think that the two houses were united after the captivity and were all known as Jews. This, we shall show clearly is not true. Others again, claim that the ten tribes went out of existence. Hence, the expression "the Ten LOST Tribes." God said He would put the House of Israel away, divorce her, and that she would not be His people, etc. In such a way she was to be lost, estranged, and to cease as a house. (Hos., 1:4) But again, God would marry her again.

ISRAEL'S CAPTIVITY.

About 714 B. C. Shalmaneser, King of Assyria, took the ten tribes "House of Israel" into captivity and put them in HALAH, and on the HAVOR, the RIVER of GOZAN, and in the CITIES OF THE MEDES (2 Kings, 18:11). There was not one of the House of Israel left, but Judah only. (1 King, 17:18).

JUDAH'S CAPTIVITY.

About 606 B. C. Nebuchadnezzar took Judah into captivity, to Babylon. Now, please notice the differences. Israel was taken to beyond the Euphrates and placed in the cities of the Medes. Judah was taken to Babylon. The poorest of Judah were left behind (Jer., 40:7). Israel were ALL taken.

JUDAH RETURNS TO PALESTINE.

In about 536 B. C. when Cyrus, King of Persia took supremacy of Babylon, he gave Judah permission to return, under Ezra, to Palestine and said he (Cyrus) had been charged to build up the walls of Jerusalem. (Ezra 1:1-4.) The whole number of Jews that re-

turned was 42,360. Right here, I call attention to a GREAT MISTAKE that is made.

It is claimed that the ten tribes also returned to Palestine. Here are some of the reasons. In Ezra 2:70, we read that when the Jews returned under Ezra, "ALL Israel dwelt in their cities"—cities of Palestine of course. Were the twelve tribes there? Wait.

Again, we read in Ezra 6:17, that they offered for a sin-offering for ALL Israel, TWELVE he-goats, according to the number of the TRIBES of Israel. This offering was made at the dedication of the temple in Jerusalem after the return from captivity, of the Jews.

From such statements as these many have concluded that the ten tribes also returned to Palestine. It would look like that, but when we study the whole we find that it is NOT the case.

I now call attention to the use of the word ALL. This word is very often used NOT in the ABSOLUTE sense in the Word of God. The meaning must be determined by its context. Let me cite one or more passages to prove what I have said. In Matt., 3:5 ALL Judea and ALL the region round about the Jordan came and were baptized etc. Does the ALL mean that EVERYONE was baptized by John? Look up Luke 7:29 and 30. In verse 29, all were baptized. In verse 30, we are shown that all is used as "the more part, or mostly.

Are we not daily using ALL in this way. We say, "All were at the meeting." "ALL went to the fair, etc., etc."

Now, let us see how God uses ALL in connection with the ten tribes returning to Palestine. Who returned to Jerusalem? Ezra 1:5; JUDAH and BENJAMIN. When the children of Israel (House of Judah) had married foreign women and were required to put these women away, who were they? Then all the men of JUDAH and BENJAMIN gathered themselves together, etc. (Ezra 10:9)

Were the ten tribes there? It is true we read that ALL Israel dwelt in their cities, also offered TWELVE he-goats for the tribes of Israel, but, were the ten tribes there? Again in 1 Kings, 12:16: ALL Israel (the ten tribes) said "what portion have we in David? See to thine own house, David. In verse 19 ALL Israel made Jeroboam King. Is ALL the whole twelve tribes? Verse 21, Judah and Benjamin were going to fight the ten tribes or House of Israel. One more and then I leave this with you. After the ten tribes had left Rehoboam and only Judah and Benjamin remained, it is said of them that ALL Israel stoned Adoram to death. (1 Kings, 12:18) More of this kind could be given.

I trust that this settles and overthrows forever the arguments based on the use of ALL in such scriptures.

Next number begins with quotations from historians to effect that the ten tribes, save a few, did NEVER return to Palestine.

H. A. R.

Estevan, Sask.

PARAGRAPHS.

(By H. M. EVANS.)

One by one our preachers are leaving the battle field and their places are left vacant. Our ranks are being depleted and reinforcements are slow coming to the front.

The departure of our Bro. S. Whitfield was soon followed by the death of Bro. D. H. Jackson, of Toronto. He was taken down with high blood pressure about the last of September and took a stroke at 10 o'clock Monday, Nov. 9th, and died at 2 o'clock the same day. He leaves a wife, two sons and two daughters to mourn the loss of a kind and loving husband and father, and the church at Strathmore Boulevard, Toronto, the loss of a faithful and efficient preacher of the primitive gospel.

May the Lord bless and comfort Sister Jackson and the family, and we trust that the church will soon be able to find a man to fill the place of Bro. Jackson in this very inviting field for gospel labor, is our prayer.

We are anxiously waiting for the remainder of Bro. Roger's article on Anglo-Israel. We have read Dr. Wild on this subject, also J. H. Allen and "The Road Builder." This subject gives us some very entertaining reading, but we must have much more evidence along this line before we can accept the arguments presented and adopt their doctrine as a matter of faith. The most difficult for us to accept is the claim that the stone in the coronation chair is the exact one that Jacob made a pillow of and anointed as a "pillar" on his way to Padan-Aram (Gen., 28:10-22); that it is the one Jacob gave to Joseph (Gen., 49:22-24); that it is the "Rock" struck by Moses in the Wilderness (Ex., 17:1-6); the one referred to by Paul (1 Cor., 10:1-4); that the kings of Judah were crowned on it 2 Kings, 11:13, 14; that Jeremiah and king Zedekiah's daughters, at the taking of Jerusalem by Nebuchednezzar, escaped with the stone to Egypt and returning to Palestine went in Danish ships to Ireland where the stone was captured by the Scots, then by the English and then placed in the coronation chair. A little more light along this line, Bro. Rogers, accompanied by positive proof will help us to believe this "fish story," also that the crosses on the Union Jack orig-

inated with Jacob's crossed hands on the heads of Joseph's sons (Gen., 48:17-19).

Rather much speculation, Bro. Rogers, perhaps you can clear it up.

Selkirk, Ont., Nov. 24, 1925.

OUR CONTRIBUTORS

CHRISTMAS.

(By W. W. SCOTT.)

Soon after your next issue is published, the WORLD will observe what it terms Christmas; so the CHURCH needs teaching to ensure its complete separation from such worldliness.

"The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God." Jas., 4:4.

The following from the Ladies Home Journal of some years ago exposes the anti-christian character of Christmas.

"Nobody knows when Christ was born, of course, and December 25th is simply an arbitrary date. The day has been variously fixed and celebrated on April 20, March 29, September 29, and quite generally on January 6th. But Pope Julius in the fourth century had a careful inquiry made into the matter and this resulted in the fixing of December 25th, as the most likely day of the birth. The tree came from the Egyptian custom of celebrating the going out of the old year; this custom passed into Italy with the burning of candles and exchange of wax figures; then into Germany, with the tinsel and glitter as we see it now." Another writer, endorsing that article, adds, "December 25th is the pagan birthday of the sun, and in all the Scripture there is not one shadow of proof that the Lord Jesus Christ was born on that day. The whole thing is no doubt pagan. Christmas time with its great display of RED, its lying RED Santa Claus, its "cut off" Babylonish tree, and its abominable commercialism, strongly suggests SCARLET Babylon. It is striking that the only case in the Bible where such an affair as our Christmas is hinted at, is in connection with the triumph of the Anti-Christ. (Rev., 11:10).

"SEARCH THE SCRIPTURES."

In writing to Timothy, Paul said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" 2 Tim., 2:15. Although Paul is here giving a direct charge to this young man who is launching out on a life of preaching God's word, we must not overlook the fact that he was guided by God's Holy Spirit in writing these words and they are therefore applicable to any and every person in this world today who professes to be a follower of Christ. Besides this verse is scripture and in the very next chapter, verses 16 and 17, Paul also says that all scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. Now how can we expect to be profited in the way stated in these verses without obeying the command given in the other verse, that is without studying God's word? The Bible is not studied today as it should be. Christians are neglecting this all-essential duty and the result is that they are unable to teach the will of God to others and what is worse still they themselves are not living up to the standard; they are not preparing themselves for that heavenly home nor are they letting their light so shine that others seeing their good works may glorify our Father which is in heaven. The people of the world are very ignorant concerning the truths of the Bible. In the first place if they would read the Genesis story of creation and the references to it in the New Testament there would be far fewer people willing to accept the modern idea of evolution which is becoming so prevalent in the schools and elsewhere today. Because they do not know the Bible account of creation of course it is only natural that they would accept this new idea in which they may leave God out of it practically altogether and just let things gradually develop out of nothing. Besides this class of people who do not bother about Gods word at all, there is a great many who would like to first accept that part of God's word that is pleasing to them and the rest as only fiction. In this class it is sad to find the majority of religious people in the world today. Possibly they think that God will allow them to thus accept part of his word and reject the rest, but hear what is said in Rev., 22:19: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the Holy City." So we see that as a result of this lack of study of the Bible there will be a great many people lost in the last day; and it therefore behooves us as christians who wish to help on our fellowman in this race for eternal life, to

study diligently God's word which will make us wise unto salvation. We must not forget that it is essential to our own salvation to help some poor soul here along this rough pathway on earth, because we cannot go to heaven empty handed—we must take some one with us. Now it is necessary for us to study the Bible most carefully in order to be able to convince people of the right way, since there are so many other ways by which people are trying to get to Heaven which possibly do appeal to man more than does that straight and narrow path. Peter says, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you. This we cannot do without regular and diligent study of the Holy Scriptures. Constantly we hear in our daily walks, ideas concerning spiritual questions which we hesitate in accepting or rejecting. In such a time let us go to the law and to the testimony and when we hear some seemingly new idea let us be noble like unto the Bereans and search the Scriptures daily whether these things be so, because if we do not we shall err not knowing the Scriptures. While here upon this earth Christ in teaching the Jews, said to them, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me. These words are applicable today to any who think they may get to heaven without coming to Christ in the way and manner which he has ordained. The world today is in great need of more workers for Christ. The harvest truly is plenteous but the laborers are few, and the only way to increase the laborers in God's vineyard is to first increase among Christians the study of his word which is the seed of the Kingdom.

How much time dost THOU give to the Lord?

Say, brother, Oh say!

How much of thy time dost THOU study his word?

Say, brother, Oh say!

ROY WHITFIELD.

NEWS AND CORRESPONDENCE

Watsika, Ill., U. S. A., R. R. 4, Box 116, Nov. 13, 1925.

DEAR BROTHER DONALD McDOUGALL.

DEAR BROTHERS IN CHRIST:

I will gladden your heart by a reminder that I still remember you alright. I think of you often and read with interest every word in C. M. R. Yet with the strenuous year, sickness and a death in my home I have failed to renew. I now send you a money order for 1.50 to pay on my paper. Please give proper credit. I love yourself and the work of C. M. R.

Heartily I remain your fellow-worker and Bro. in Christ,

ANDREW PERRY,

Box 116, R. R. 4,
Watsika, Ill., U. S. A.

* * * * *

Goldendale, Wash., Nov. 13, 1925.

DEAR BROTHER McDOUGALL:

I have been so very busy since last I wrote that I could not get my promised article into shape for publication. It is not as brief and yet complete as I would like to have made it, but have tried in my humble way to contribute something for the edification of the brethren and enlightenment of those who have never heard an exposition of Jno. 3:1-15 by any of our preachers. I am enclosing \$1.00 from John McMaster, Box 66, Porter, Wash. Send him the C. M. R. for one year.

Our meeting in Goldendale began on Nov. 8th. Audience increases every night and we are praying and working for the success of the gospel. Bro. L. F. Clipp, of Wenatchee is my co-worker. He leads the singing and has always the right word to say at the right time. I could not expect any better co-operation from the brethren—everyone is working for the success of the meeting.

Wishing you long life and happiness in the service of the King, I remain Your Brother in Christ,

JOHN M. BRUCE.

Dickenson, Pa., Nov. 5th, 1925.

DEAR BROTHER McDUGALL:

Enclosed find One Dollar to renew my subscription to C. M. R. I think my time must be out, although I did not get notice. I did not get it during the month of September. I received a letter from Sis. Samuel Whitfield a few weeks ago, telling me of the death of Bro. Whitfield. It was indeed a great shock to us, for the last letter we had from their daughter, said he was gaining right along, and we expected to hear soon of his recovery. He lived and worked among us here at Walnut Bottom twenty-five years ago; and no man ever was here before or since that lived a better life and tried so hard to keep the Church pure and loyal to the Word of God. He will be missed everywhere, and especially in the spreading of the Gospel. So many of the professed followers of Christ are departing from the right way, and we need as never before such good loyal men as Bro. Whitfield. But God knows and does what is best. He has left five fine boys and three girls to imitate his Godly life, and it is my earnest prayer that at least some of the boys may follow in his footsteps and be as loyal as he was in the spreading of the Gospel. Sis. Whitfield has been a faithful wife and a good mother to those boys and she needs the prayers of all in her time of need. He seemed so young to be taken from his family and from the Church, but our kind Heavenly Father had a better place for him, and it is up to us to live such lives that we may be as willing and ready to go when our summons comes.

Wishink you great success in the spreading of the Gospel, I remain your Sister in Christ,

MRS. WM. CRAMER.

* * * * *

Regina, Nov. 6th, 1925.

TO BROTHER D. McDUGALL:

Find enclosed money order for \$2.00, one dollar for renewal subscription and one dollar for Regina Church ad. And wishing you every success with the C. M. R.

Yours in the Common Faith,

CECIL LEED,

1555 Garnet St.,

Regina, Secty.-Treas.

* * * * *

Glencoe, Ont., R. R. 1, Nov. 23rd, 1925.

DEAR BROTHER McDUGALL:

I wish to thank you for your kind words in the October number

of the C. M. R. They were a comfort to me. We did indeed lose a tower of strength, here in the home and church, when God saw fit to take the dear husband and father home to himself. But God is our ever-present help in time of need and He will succour us.

I wrote a letter to Roy and asked him if he would try to write a little article for the C. M. R. He is very busy with his work and studies, but he sent me an article and said that if I thought it worthy enough to send it on. He had it written on both sides of the paper so I re-wrote it, and will send it on to you. Please use your judgment as to printing it. Roy is trying to take a part of his fathers work on himself in teaching the church at Sarnia, and Fred also goes over there (a distance of fifty miles) to teach a Bible Class. He has not missed a Sunday since his father died. Sarnia Church is a Mission point just started this last September. It was there that my husband preached his last sermon, just three Sundays before he left us.

Will you please send me three or four copies of the October number of C. M. R?

MRS. S. WHITFIELD.

* * * * *

Arlington, Texas, Nov. 23, 1925.

Kind Sirs: Please send me the Christian Monthly Review for one year, for which you will find enclosed \$1.00 for the paper. I like it very much. Please send at once.

Your Brother in Christ,

J. W. FENNER,

Arlington,

Box 234, Texas.

* * * * *

Estevan, Sask., Nov. 26, 1925.

DEAR BROTHER McDougall:

Am enclosing No. 3, and would rather had it a little shorter, but it kept growing.

Am leaving for Montana to begin series of meetings with the brethren of Elmdale and other points, combined into one.

Have had bad dose of poison in my face for a week, from a dyed fur collar. Have to let whiskers grow for a while, so I'll be one of the peculiar people.

Propositions are signed for debate to take place on the 15th, 16th, 17th and 18th of February, 1926, between Mr. S. A. Ruskjer, President of the Seventh Day Adventists from Fort William to Vancouver, and the writer. It has taken ten months correspondence to get to a hitch with my opponent. He was determined that I would

affirm that "The First Day of the Week is the Sabbath of the Bible." After a long spell of corresponding my friend agreed to my wording of my proposition, viz.:

The First Day of the Week, commonly called Sunday, is the Day on which all Christians should meet to worship God. This I am to affirm for two nights.

Mr. Ruskjer's proposition is:

The Seventh Day of the Week is the Sabbath of the Bible, and should be kept by all Christians today. Mr. Ruskjer affirms 2 nights.

Nothing but the Bible is allowed. The debate is likely to take place at Macrorie, Sask.

H. A. R.

OUR EXCHANGES.

But the point which I press here for your sincerest consideration is that with all our souls we seek to return to and restore that divine order established by Christ and his inspired men. We do not say we are all right and everybody else all wrong. Far from it! WE are not the standard. What we do devoutly believe and affirm is that WHAT THE LORD SAYS is all right, and in his work and worship it is wrong to do anything but this. We ourselves freely declare our desire to walk by the very rule imposed upon all; we invoke the Lord's rule upon everybody alike. Wherein we fail to measure up to this inspired standard, let us be corrected. Right gladly will we yield every item of our faith and practice not plainly specified in the New Testament. And let us be believed when we here declare ourselves ready to meet with any and all in any place of worship upon the sole condition that we shall do simply and only that which the Lord in his own words specifically and positively commands. Before an open Bible and in the fear of Jehovah, I plead that we all may be willing to do this.—*Price Billingsley.*

* * * * *

Two missionaries after spending the past ten years among the barbaric Masimba natives of the Belgian Congo have just returned to New York. They took a couple of looks at the present day brevity of women's dress and are quoted as saying: "After ten years teaching the African women to wear something more than beads,

palm oil and sunshine, we return to find the women of New York wearing only paint, powder and a suggestion." We are all for Foreign Missions and in future our contribution promises to be greater.

* * * * *

It is less than five hundred years since the first printing press was set up, and in all that time the Bible has never been off the press. Yet if all the Bibles printed since the first one was turned out were brought together, there would not be enough for every one in the world. The present rate of putting out Bibles is tremendous, but the birth-rate is still ahead of it, though the American Bible Society is printing copies of the Gospels at the rate of ten thousand an hour.—Sel.

* * * * *

The clergyman was preparing his sermon, and his little daughter was watching him. "Daddy," she asked, "does God tell you what to say?" "Of course, child," the father answered. "Why do you ask?" "Oh," said the little girl, "then why do you scratch it out?"

* * * * *

You can't judge the size of a man's brain by the amount of noise he makes.

* * * * *

GRATIFYING ANNOUNCEMENT.

The church at Albany, Ala., is now completing its new fifty-thousand-dollar home, which will be the finest church in that city.

Mr. T. W. Winkler, who designed and built this church, has so arranged the building that it has full use of every foot of floor space. It is modern in every respect, including a Moncrief combined heating and cooling system.

This system was specially designed for the building by the Moncrief Furnace Company, of Atlanta, Ga., who specialize on church heating and cooling systems. The Moncrief Fan Blast Heating and Ventilating System not only heats the building quickly and with a surprisingly small amount of fuel, but it also keeps the congregation cool and comfortable on the hottest summer day.

With a special type of blower the Moncrief Furnace Company is able to get a cooling effect of approximately fifteen degrees.—(Comment invited,—Ed.)

* * * * *

He called his wife an angel so often that she became suspicious and asked why he used that particular term of endearment.

"Well," said he, "you seem never to have any clothes, you are always up in the air and you keep on harping!"

CHRISTIAN UNION.

It must be recognized by every intelligent Christian that there is, and should be, such a thing as Christian union. The harmonious operations of the innumerable systems composing the universe and the world indicate the wisdom, goodness, and unity of God. An author is known in his works. What comes from God is worthy of God and exists in harmony with every atom in God's creation. Friction and disorder occur only when foreign things are introduced. The Christian religion, being the consummation of the remedial scheme, was prompted by infinite benevolence to bring man back to God; and let us note, in this place, that all people, of whatsoever tribe, kindred, or color, who have been united to God, need not be disturbed over questions of union with each other. What brings a person into covenant relationship with God brings him also into unity, communion, and co-partnership with all others who are in fellowship with him.

The absurdity of denying the possibility of Christian union is apparent to every intelligent reader of the Bible. As sure as God himself may be said to be a great and infinite Unit, and, therefore, in perfect harmony with himself, Christianity, coming from God, must be, and is, a complete, harmonious, and united system; and such a system necessarily establishes harmony and union among all who subscribe to it. The prayer of the Messiah was that his people "may all be one." With reference to the Christian profession, not only in the first century, but in all subsequent ages, he said: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us." This was desired by Jesus in behalf of this people, "that the world may believe that thou didst send me." To the congregation at Corinth, Paul wrote: "Now I beseech you, brethren, through 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 perfected together in the same mind and in the same judgment."

But we must concur with all sincere Bible students in saying that unity among the disciples is impracticable, as well as impossible, to view it from a popular and fashionable viewpoint. I am aware of the fact that some of our large city churches of different denominations try to forget their differences and enjoy for a season a hearty handshake in a "union meeting." But is this Christian union? They do not, and cannot, "think the same thing," lest the fading glory of their creeds should be forgotten; and they cannot "speak

the same thing" without doing violence to the dignity of party lines; but, as is seen in the end, these spasmodic efforts at union prove to be only an armistice, a mutual cessation of hostilities until present purposes are accomplished. As viewed from the standpoint of the denominational world and of those of the disciples who have introduced innovations into the primitive institutions of the church, it is impossible to locate any common grounds upon which all may work and worship in harmony together. The opinions and ideas of one man or one party of men have as much right to claim public acceptance as those of any other men or parties. One is as infallible as the other, and all are equally human.

Harmonious action and affiliation in business, social, or religious interests can result only from a mutual recognition of a common understanding in which all of the parties can contentedly concur. In other words, to put it in a simple form, there must be union grounds upon, which all may stand before union can exist among them. And any intelligent person, informed in the records of the early church, must see that the apostles, in enjoining unity of thought and action upon the part of the primitive disciples, invariably pointed them to the means through which they might attain unto this high and glorious end. In enjoining upon them "that there be no divisions among them, but that they "be perfectly joined together in the same mind and in the same judgment," they thus emphasized the importance of occupying the great union grounds prepared in the wisdom of God and ordained in the churches through the apostles of Christ Jesus.

Questions which upon the surface appear to be the most difficult are generally the easiest to be solved. The trouble with the world is that the people are looking for a mystery where God has made it so plain "that he may run that readeth it." There are no mysterious problems confronting the world upon the fundamental duties of man. We need not adduce a single argument to prove to an honest believer that the much-vexed question of union, so generally and so often discussed, is not only possible, but that it is also a very simple and practicable question. In writing to the church at Ephesus, enjoining them to give diligence "to keep the unity of the Spirit in the bond of peace," Paul shows how it may be accomplished at the same time and in the same words in which he enjoins it. The "unity of the Spirit," reason would suggest, must necessarily be kept upon the words of the Spirit; and this, in a few words, completely and fully solves the entire question and shows the great union position that was recognized as being appointed by God and common to all among the primitive disciples. "All scripture is given by inspiration of God," and may, therefore, be received as a divine and perfect rule

for the guidance of the man of God in all works that are good. The command is: "If any man speak, let him speak as the oracles of God." In so doing, nothing can be taught or received that is not enjoined in those oracles. The warning that has always been sounded clear and plain, making it impossible to mistake it, in all of God's dealings with man since the world began, is: "What thing soever I command you, that shall ye observe to do: thou shalt not add thereto, nor diminish from it."

The trouble is that the churches are not willing to abide in this rule. They make a great pretense of desiring union; but Ephraim cares too much for his idols to adopt the means to attain it. We do not need any more conventions or great meetings to consider the subject. There has, indeed, if the truth is fairly told, been too much of this already; and then, too, we cannot but regard with a little suspicion an occasion that is utilized to gratify vanity and pride in an effort to see and to be seen. The whole question hangs upon a single issue; and that issue is no more considering of the subject in conventions assembled, but to faithfully and implicitly reduce to practice the solution of the question as given in the oracles of God. Why should we contend for matters purely by human speculation having no higher origin than the feeble mind of man? It is not safe nor in accord with common sense to accept things that have been questioned from the start. All agree, and no one has ever denied, that it is safe and certain to observe what is authorized in express terms in the Bible; and the wisdom of God in his word has fully comprehended every want of the church as well as of the individual man. Safety here is found, but all else is dangerous and treacherous and must sink at the fall of the house built on the sand.—JAS. A. ALLEN.

* * * * *

They were making a drive to raise funds for an addition to the African Baptist Church. Two colored sisters called on old Uncle Berry, an aged negro, who lived on the outskirts of the village, and explained the purpose of their visit and asked the aged darkey to give something toward the cause.

"Lawsey, sisters, I sho would like to help you all along," he said, "but I just ain't got it. Why, I has the hardest time to keep paying a little something on what I owe already round here."

"But," said one of the collectors, "you know you owe the Lord something, too."

"Yes, dat's right, sister," said the old man. But he ain't pushing me like my other creditors is."

OBITUARY.

About 6 a. m. on Nov. 20th, Annie Matthews, wife of Mr. John Stevenson, died peacefully here at Meaford. She had not been strong all summer, and for the last three weeks was confined to the bed. She was born in England and came to Canada with her parents when a young woman. The family settled at Bracebridge; finally at Oshawa, where fifty years ago she was married to Mr. Stephenson. They had lived in Meaford twenty-five years. About twenty years ago deceased obeyed the gospel, being baptized by the beloved Bro. W. F. Neal, who lived here so long. She was interested in the church to the last. Sister Stevenson was a hard worker, and was well respected. Besides her husband she leaves three sons, Matthew James, Arthur W., and Charles Stevenson, all of Meaford, and several grandchildren. The funeral, conducted by the writer, took place Sunday afternoon, Nov. 22nd, at 2.30, followed by interment in Lakeview Cemetery. She was the last of the family who came over, and had she lived two months longer would have been seventy-one years of age. Thus another passes on.

E. GASTON COLLINS.

Meaford, Ont., Nov. 11, 1925.

THANKSGIVING.

One of the greatest joys in life comes from doing good to others, and our pleasure in good work is greatly enhanced when those whom we help are thoughtful enough to express their thanks and show that they value what they have received from us.

A man who had received a gift of a new suit of clothes remarked to his benefactor: "This is not as good material as you wear." The statement was true but did not give evidence of a spirit of appreciation that would encourage further giving.

Effusive thanks may be worse than no thanks at all. A clergyman was much embarrassed in a street car when a drunken man insisted on giving up his seat to him, and then announced to the people in the car: "This is my minister. I'd do anything for him. He made me what I am."

The Pilgrim Fathers who instituted the first Thanksgiving Day were ignorant of the terms of modern psychology, but they set a wonderful and splendid example in applied psychology for future genera-

tions. The story is familiar of how little cause they had for giving thanks, and yet, instead of being discouraged, they set apart a day for giving thanks to The Creator for what they had received.—Ex.

PUBLISHER'S DESK.

We are all greatly pleased with the contribution which appears in this issue, of our young Brother, Roy Whitfield, son of our lamented and greatly beloved brother Samuel Whitfield. It has the ring of true and genuine Bible coin. Bible study is the great present day lack and need of the masses, not only outside, but *inside* our churches. Keep on pushing that Bible quill, Brother Roy, there is an unlimited scope for usefulness just ahead of it.

* * * * *

Brethren donating the C. M. R. to friends (a most commendable practice) are requested to advise the publisher, in all such cases, so that proper discontinuance may not be neglected.

Subscribers wishing discontinuation, if there should be any such, should in all cases *notify the Publisher* BEFORE the expiration of time to which their subscription is paid. This is only fair and just and due to the publisher.

Subscribers who are in arrears and wishing to discontinue, should not only notify the publisher of such wish, but should accompany the same with payment of arrears.

Subscribers who continue taking the paper after the time paid for, *are still subscribers* till arrears are paid and the publisher notified to discontinue.

Subscribers should in all cases, either renew or discontinue *before* the expiration of time paid for; otherwise the publisher will believe that renewal is intended, and will continue the paper.

The expiration of the time paid for does not relieve a subscriber from liability when he continues receiving the paper. It is important that these points should be clearly understood, because where there is misunderstanding the poor publisher often has to suffer.

* * * * *

Subscribers whose renewal is due or soon due, please note the purple date stamp on this issue, showing the date to which subscription is paid. In order that we may square up our cost accounts at the close of the year, we request each and every one to make prompt remittance, so that we may "provide things honest in the sight of men," and clean our slate for the New Year. Thanking you all

heartily for past co-operation and for present help in this good work, we set our faces hopefully forward, while we march joyfully Zionward, while we walk with the Lord, in the light of His Word; while we trust and obey, and continue "zealously affected always in a good thing."

ACKNOWLEDGMENTS.

For Christian Monthly Review:

Mrs. Wm. Cramer	\$1.00
Cecil Seed	1.00
Regina Church Ad., per C. Seed	1.00
John McMasters, per J. M. Bruce	1.00
Andrew Perry	1.00
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CHURCHMAN MONTHLY REVIEW

THE CHURCHMAN MONTHLY REVIEW, PUBLISHED BY THE CHURCHMAN MONTHLY REVIEW SOCIETY, 10, ST. MARK'S LANE, LONDON, E.C. 4.

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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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or

Handwritten notes:

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