

Christian Monthly Review

WEST GORE, N. S., CANADA.

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CHURCH DIRECTORY.

WINNIPEG, MAN.—Church meets at north west corner of Sherbrooke and Sargeant Streets, Lord's Day, 11 a. m., Breaking Bread and Worship, 9.45 a. m., (during summer) School and Adult Bible Class, 7 p. m., preaching the Gospel. Wednesday, Prayer & Bible Study 8 p. m.

CALGARY.—Church meeting place, 15th Avenue, between 4th and 5th Streets West.

Lord's Day—Bible Study, 10 a. m.; Breaking of Bread, 11 a. m.; Preaching service, 7.30 p. m.

Wednesday evening—Prayer and praise 8 p. m. Secretary, W. W. Scott.

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 502 Hastings St., East. Lord's Day, Breaking of Bread, 11 a. m.; Gospel Service, 7.30 p. m. Thursday, Topic Meeting, "Bible Conversions" 8.15 p. m. Sec.-Treas., John M. Bruce, 1593, 6th Ave., West.

HAMILTON, ONT.—Corner of Cathcart and Wilson Streets. Church meets Lord's Day. Bible Study 10 a. m. Breaking of Bread, 11 a. m.; Preaching the Gospel, 7 p. m.; Bible Study, Wednesday, 8 p. m.

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.

BLACKWELL, ONT.—Church meets in private house on Lord's Day, at 11 a. m., for Bible Study and worship.

BARRIE ISLAND, ONT.—Church meets at home of G. A. Vancise, every Lord's Day at 11 a. m., for worship.

FOREST, ONT.—Church meets in private house on Lord's Day, at 2.30 p. m., for preaching and worship.

ST. CATHERINES, 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. J. Madison Wright, Evangelist.

REGINA, SASK.—Church of Christ, which has been meeting in Sons of England Hall, 1773 Angus street, will hereafter meet in Sons of England Hall, 1459 Retallack Street, Regina, Sask. Take Dewdney car to Retallack corner, the fourth building north on east side of street. We meet there tomorrow.

At 11 a. m.—Lord's Supper and preaching.

At 7 p. m.—Preaching.

At 11 a. m.—Evangelist's subject will be, "The Great Commandment."

At 7—"The Cities of Refuge" (illustrated.)

Everyone is invited. H. A. Rogers, Evangelist.

JURA, ONT.—Church meets on Lord's Day at 10.30 a. m., for preaching and worship.

WYOMING, ONT.—Worship at 10 a. m. each Lord's Day at the home of H. M. Evans. Travelling brethren welcome.

MONTREAL, QUE.—Church meets in Y. W. C. A. Rooms, 2094 Park Ave., Montreal. Secretary, P. L. Pratley, 469 Clarke Ave., Westmount, Que. Phone 6200.

Lord's Day—10 a. m., Bible School; 11 a. m., Breaking of Bread and worship. Gospel preaching 7 p. m., first Lord's Day of each month (present arrangement.)

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.

BROOKLANDS.—Lord's Day, 3 p. m. Sunday School.

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.

BATTEAU, ONT.—Church meets at the home of Edwin Fisher each Lord's Day at 11 a. m., in the name of Jesus, for worship.

Charge for Directory Notices as above per Church, one dollar a year.

[Continued on Page 27.]

Christian Monthly Review.

Organ of the Churches of Christ in Canada.

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Vol. V.

West Gore, N. S., Canada, March, 1920.

No. 3.

IF WE ONLY KNEW.

If we only knew
The gladness that a smile may bring,
A loving word, or any kindly thing
If we only knew
Sighing oft would turn to song,
"Love's petals" would be strewn along
If we only knew.

EDITORIAL

SOCIETIES I HAVE JOINED.

The first society ever I joined, on my own responsibility, was the Young People's Improvement Society. This was when I was still in my "teens." About the same time I became a member of a Society for the Promotion of Scripture Knowledge. My connection

with this society has been a great blessing to me, and I trust, in some measure to others; and after fifty years work in it I am not tired of it yet. Furthermore, I many years ago joined the Young People's Society of Christian Endeavour. Many people think that Francis E. Clark was the father of this society; but this is a mistake. I joined it long before the name of Francis E. Clark was ever heard in connection with it. And although I am no longer young, I am still a working member of it. In September of the same year I joined and became a life member of the General Christian Missionary Society. And, as I did not believe in doing things by halves, I went into the Foreign Missionary Society too. Perhaps you are by this time ready to say that I had now sufficient scope for my energies. But, as I had not suspected any danger in having too much of a good thing, I, strange as it may seem, got admitted into the Young *Women's* Christian Association; and, whether my conduct has been good or not, I have not yet been ejected. Of course I have been almost a life-long member of the Young Men's Christian Association, and for a good many years of the Ministerial Association; but many will no doubt be surprised to learn, that I have been, at the same time, a member of *The Society of Jesus*. In a word, dear readers, I am simply a member of the Church of our Lord and Saviour Jesus Christ. O yes! It is good to belong to the Society—the best Society. The Society of Jesus—His Church, is the best Society; the one preeminently best fitted, divinely prepared and adapted to subserve the benign purposes of His will. The Church of Christ is the best Young People's Improvement Society that has ever existed. It is the best Society for the Promotion of Scripture Knowledge. It is the best Young People's Society of Christian Endeavour. It is the best Missionary Society that ever has existed or ever will. It is beyond comparison the best Young Men's and Young Women's Association. It is the best, in fact the only good Ministerial Association. As the Divine is better than the human, by so much is the Society of Jesus better than the societies of men. Let us honor the Founder of this all sufficient and divinely appointed Society, by loyal, steadfast and faithful membership in it, that the glory may be to God in the Church throughout all ages, world without end, Amen.

A WORD IN DUE SEASON.

Nothing is more refreshing and helpful than right words. They are for the comfort of hearts that are in sorrow. They are for the encouragement of those who are in distress. They are for the uplifting of those who are cast down. Kind words, stimulating or strengthening words are a mighty contribution to the world's best welfare.

There are those who disparage words. They do not apprehend their importance. Words are for the communication not only of thought, but of love and life. A word tells what is in one's mind, and, more than this, what is in his heart. Thus the Bible is the revelation of God's life and love, written for us, to be read and feasted on by us, and Jesus Christ is the revelation of God's love and life, lived for us in the flesh, to be known and loved and believed in by us. Each is the "Word of God," written and lived in due season, for our eternal enlightenment and salvation.

It is well to be ready with a word of comfort, written or spoken, when others are in sorrow. We are sometimes entirely too reticent. Loving, Christian words are comforting and healing.

Especially is it well to be ready with words of Christian counsel to those who are tempted to go astray, and with words of loving invitation to those who ought to come to Christ. A word in due season may help decide some one to an acceptance of the Saviour, and be helpful not only to the one who hears it, but to the one who speaks, to the glory of God in Jesus Christ.

ELDERS AND BISHOPS.

Elders were to be "ordained," not to make them Elders, but to make *Bishops* of them (Titus, 1: 5-9.) All scriptural Bishops are Elders, and were Elders before they were made Bishops; but all Elders are not Bishops. Elders are such simply by reason of age; they are not made Elders by ordination, but become such simply by growing old. *Scriptural* Bishops are such by fitness and ordination. Elders only are eligible to this, the highest and most important office in the Ministry of the church of Christ.

ONLY IN PART.

We know only in part. How small a part of God's great Universe does our little bit of knowledge comprehend. This little speck, compared with the great illimitable Universe of worlds, filled with wonders and glories of God's wisdom and power.

But we know that "All things are for your sakes" (2 Cor. 4:15.) For which cause we faint not,....For our light affliction.....While we look not at the things which are seen, but at the things which are not seen; for the things which are seen; are temporal; but the things which are not seen are eternal.

Give a man credit for what he is and does, and not for the size of the mansion or town from which he comes.

John could outrun Peter, but Peter could outdare John. The quick and the bold; courage and speed: We need these two qualities in the work of *our* day.

Blessed be the Lord, because he hath heard the voice of my supplications. The Lord is my strength and my shield; my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth, and with my song will I praise him.

OUR ASSOCIATE EDITORS.

THE BOOK OF ROMANS, NO. 8.

S. WHITFIELD.

In the eighth chapter of this Book, Paul shows that there is no condemnation to those who are in Jesus Christ. What it means to live after the flesh; what it means to live after the Spirit; what it means to be a child of God; the deliverance of God's children; God called, justified, and glorified the character of people that He had be-

fore decreed to salvation; and there is nothing that can separate us from God's love.

Those who are trying hard to live after the Spirit, and keep the flesh in subjection are free from condemnation. All such wish to do God's will, and only do wrong through the weakness of the flesh.

Freedom from the law comes through Jesus Christ. What the law could not do for man Jesus has done.

Living after the flesh cannot please God, but it leads to destruction. It is our duty to live after the Spirit and not after the flesh.

We have received the Spirit of God, and we should live after it, for such a life leads to peace and eternal life. Only those who live after the Spirit are the children of God.

God's children are not under the law, but all such have been adopted into God's family. The Spirit through the Word of God says that those who believe on Christ; repent of their sins, confess Jesus before men; and are baptized are children of God. Our spirit says we have done these things; hence God's Spirit and our spirit show that we are children of God. Then we are "heirs of God and joint heirs with Christ."

A glorious deliverance comes to all of God's children through Christ, which we hope and wait for with patience.

God's Spirit helps our infirmities, and also teaches us how to pray.

All things work for good to those who are the children of God. What a blessed promise!

God made known from the beginning that those who desired to do His will would please Him and be saved. Those have been called by the Gospel; justified through obedience to the Gospel; and are glorified as "heirs of God, and joint heirs with Christ." What an exalted position! How unworthy we are to be made such! Since God is for us and has exalted us to such a position, who can be against us? God gave up Christ to save us, and since He has done this, He will give us all that is for our good, and Jesus is interceding for us before God's throne, then who can harm us or condemn us or what can separate us from God or his love? We are conquerors through Christ, and nothing can "separate us from the love of God which is in Christ Jesus our Lord."

HOW TO SPREAD THE GOSPEL.

H. M. EVANS.

While it is true that the churches in primitive times co-operated in (1.) Appointing messengers, (2.) Contributing to the wants of the saints, and (3.) supporting the preacher of the gospel in the evangelistic field, it is also true that individual disciples, scattered by the persecution, went preaching the word wherever they went seeking new homes among strangers (Acts, 8: 4, 5,) without remuneration.

Having heard of the great work accomplished by these scattered disciples, the church at Jerusalem sent Barnabas to Antioch who confirmed the saints and turned many to the Lord (Acts, 11: 18-24,) quite likely being sustained by the congregation sending him.

It is therefore Scriptural for individual disciples to go preaching as opportunity offers, without remuneration, if possible; it is also Scriptural for one congregation to send a preacher into the evangelistic field and sustain him while there, and it is none the less Scriptural for "churches" to co-operate in contributing "wages" to a missionary, or evangelist in the field.

We now ask our readers to turn to their dictionaries, find the meaning of the word "prejudice," go to their closets ask the Lord to free them from the sin of "prejudice," after which take the New Testament and study how evangelistic work was carried on in apostolic times. After having studied the subject you will not accept unscriptural methods. The Lord's way of doing missionary, or evangelistic work through the church (Eph., 3: 10, 11; 1. Tim., 3: 15) renders the organization of Societies, Boards, Committees etc. as useless as a tallow candle in broad daylight.

Study carefully the book of Acts; the ninth chapter of 1. Corinthians, the eighth, ninth, tenth and eleventh chapters of 11. Corinthians, also the epistle to the Philipians. Careful attention to the foregoing Scriptures, together with an honest heart and a desire to do the will of God will solve the problem of the Scriptural plan of spreading the gospel without going "beyond what is written."

The fact that Paul received "wages" from "other congregations" does not prove that he made merchandise of the gospel, for woe was upon him if he preached not the gospel; this is true of every preacher, but woe also upon the congregation, or congregations that do not do their part in supplying the "wages" of the evangelist, or missionary in the field, co-operation, or no co-operation.

FALSE TEACHING.

BY O. H. TALLMAN.

A brother has just sent me the October copy of the Gospel-Worker published at Rossville, Ga. which I have read with interest and regret. Just why it is called the Gospel-Worker I do not understand since on the very first page it lays down a principle that completely undermines Christianity and if accepted will soon roll the world back into the dark ages. Its editor says in part: "The first trouble comes in the very false teaching, for which there is not the shadow of foundation except the *superstition of the ages*, under which we have all been brought up, that is: That the words of Paul, Peter, John, James and the other Apostles were truly the words of God, that when they spoke it was the same as God speaking and we must accept it as such."

The Apostles always admitted that they were human, poor, weak, imperfect vessels, but the message they carried to perishing souls was quick and powerful, the perfect will of God, to which nothing could be added or subtracted without bringing the curse of God upon the mutilators head.

Suppose this editor should convince the world that his views are correct, that the bible is not the word of God, but much of it simply a collection of the superstitions of the ages. Would it then be read with the same care and respect? Would it have the same uplifting influence over the lives of those who honor it as the pure, unadulterated word of God? No indeed, we believe it would soon lose its influence for good and be as much a closed book, as it was during the dark ages.

But let us notice briefly some of the internal evidence. Jesus says "Go ye into all the world, and *preach the Gospel* to the whole creation." (Mark 16: 15.) Now if these apostles were honest and faithful, they did not preach "the superstition of the ages" as this editor says, but the pure Gospel of Jesus Christ.

Paul the great apostle to the Gentiles says: "Which things also we *speak*, not in words which man's wisdom teacheth, but which the *Spirit teacheth*; combining spiritual things with spiritual words." (1 Cor. 2: 13.)

And again listen to Paul "If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandments of the Lord." It seems that Paul by the power of the Holy Spirit knew, that as the ages pass-

ed by, false teachers would wax worse and worse, and hense in language that could not be misunderstood settled once for all that he did not teach, as this editor charges, "the superstition of the ages," old wives, fables, but simply passed on to humanity the divine message, "The Commandment of the Lord."

Jesus emphasized the same truth when he said to his disciples "He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me." Luke 10:16. So we see that it is a serious thing to make such a charge against the Apostles of Jesus Christ that in making this charge the editor rejects also Jesus the world's redeemer. Inasmuch as ye did it unto one of these brethren, even these least, ye did it unto me."

A few centuries ago the world was horrified to hear that a cruel ruler had stooped so low as to murder his mother; but I believe in Gods sight that horrible crime was not as deplorable as to look down from on high and see professed teachers of the Gospel, mutilating, butchering, and carving up to suit sinful man the perfect word of God, the power of God unto salvation. If any man speak let him speak as the oracles of God.

EVANGELIST ROGERS SHOWS THAT THE CROSS OF CHRIST FORMS THE DIVIDING LINE IN THE TESTAMENTS.

(By H. A. Rodgers, Evangelist, 1555 Garnet Street—Continued from
Last Week—Article, No. 3.)

The term "Jewish" was inadvertently used in last week's heading, where "Israelitish" should have been inserted. The Sabbath was instituted under Israelitish rule; "Jews" are unknown to the Bible until after Israel's entrance into Canaan.

People have common habits of speaking of the Jews coming out of Egypt, crossing the sea and wandering in the wilderness. The Ten Tribes of Israel, from which has decended the British people, United States people and some others, were never designated as Jews, but "House of Israel," and the Tribes of Judah and Benjamin constitute the House of Judah. Study carefully 1st Kings, chapters 11 and 12.

AN ERRONEOUS VIEW

From that time until now there has been the separation of these

two houses or peoples. I wish to say just here that many people think that the Ten Tribes of Israel are lost and unknown; when the infidel demands of such people the showing of the fulfilment of God's promise to Abraham (Gen. 22:15-18) and such hold that all of Abraham's seed now remaining is found in the Jew, they lack power of proving the credibleness of God's Holy Word.

The believer will ask wherein is the seed of Abraham possessing the gate of his enemies, point him to the British nation, which has descended from Abraham.

All Jews are Israelites, but not all Israelites Jews. All Scotchmen are Britons, but not all Britons Scotchmen

As stated in my previous article, "the law of Moses lasted until the Cross of Christ, and the Gospel began after the Crucifixion. In Jer. 31:31-35, God said that "He would make a new covenant with the House of Israel and the House of Judah." (How could God make a covenant with Israel if she was lost?) And this New Testament was to be not like the First or Old Testament. Can two, covenants not congruous with each other both be binding upon the same people at one and the same time? We all say no. Then the first covenant must be rescinded before the second can be established, and any law can only be rescinded by the power which made it.

LAW OF MOSES

I shall proceed to call attention to the Scriptures which clearly teach us that the Law of Moses was given to last only unto the Cross, this includes the Ten Commandments, together with all that Moses did teach and all injunctions given by the prophets. I would ask all to carefully read all Scriptures referred to. In Matt. 5:17 Jesus said "He came not to destroy the law, but fulfil." Did He say while upon the Cross, It is finished? John 19:30. What is finished? What did He come to do? To fulfil the law. Of what importance is a fulfilled covenant as regards mandates? Please do not misunderstand me here.

The Old Testament has a purpose and mission at the present time, but I fearlessly affirm that God requires submission to such commands as He has given us through Christ and His Apostles, and deny that any command of the old economy (Moses' law) is imposed upon us today which has not been brought over into the new covenant of Christ. Do not believe this unless Scripture proves it.

The law and prophets were until John. (Luke 16:14.) The law

was given by Moses; grace and truth came through Christ (John 1:17.) Ye are not under law (Moses,) but under grace (Rom. 6:14.)

Please note the usage of the terms—law, law of Moses and law of works (Heb. 7:19, John 1:17, Rom. 3:20, Gal. 3:10, Rom. 3:27.) Please read all references.

LAW OF FAITH

Now let us see how the term law is applied to the Gospel. It is called "law of faith" (Rom. 3:28,) "law of the spirit of life" (Rom. 8:2,) "law of liberty" (James 1:25.)

The law of Moses is called "the letter," "ministration of death" (II. Cor. 3:2-11.) While the Gospel is said to be the ministration of the Spirit of God, here we read that the letter (law of Moses) kills. When man brake it, it condemned, and there was nothing to give life until Christ died for sins committed, even under Moses.

Again, in Gal. 3:19, we learn that Moses' law, given 430 years after God's promise to Abraham and which was added to the promises was to last until the promise seed should come, and the 16th verse we learn that the seed was Christ. Further in same chapter we learn that the law of Moses was a schoolmaster to point Israel unto the "Faith of Christ," and that they were under the law until this "faith" came. (The faith of Christ comes by hearing His Word—Rom. 10:17, R.V.)

Since this faith has come they were no longer under the law of Moses, or schoolmaster.

People often confuse the works of the law of Moses spoken of for the works of the Gospel. By the works of the Gospel we can reap eternal life; not those who say, Lord, Lord, but those who obey, said Christ.

Matt. 7:21, Heb. 5:9, Luke 6:46, 2nd Th. 1:7-8, Ph. 2:12 Col. 2:4-7, Rev. 22:12, Gal. 6:6-10.

In Heb. 7: 11-12 we learn that the priesthood being changed, required a change of the law.

In Heb. 9 we learn that the first covenant with all its services was to last until a reformation through Christ.

GOSPEL IS OFFERED TO ALL

In Heb. 10 we learn that this first law had only shadows of the second and that Christ took the first will (covenant) out of the way that He might bring in the second, verses 8-10. When was it done.

Having abolished in his flesh the enmity, even the law of com-

mandments (of Moses) contained in or ordinances, etc., what does abolished mean?

The law of Moses was given to Israel; the Gospel is offered to the entire world Israelite or Gentile, black or white, etc. Jesus lived and died a Jew, keeping the law of Moses, but said He came to put it to an end by fulfilling it, and God says He abolished it.

The law of Moses is called a bond written in ordinances, and Col. 2:14 says that Christ took it out of the way, nailing same to His Cross.

Thus the Old Testament, with its commands and ordinances ceased as mandates of God when Jesus died upon the Cross, and the new will becomes effective, as God says, a will is of no avail until the death of testator (Heb. 9:17.)

When Jesus shed his blood and ascended into heaven He sealed His will and this blood-sealed covenant was first preached by Christ's apostles as in 2nd chapter of Acts, on Pentecost.

AMONG THE EXCHANGES.

UNION WITHOUT UNITY.

"The effort to merge all Christian denominations under one banner is most commendable and possibly should eventuate in success. But the real trouble to be encountered will be the desire, if not demand of all the denominations that its particular doctrines be adopted as the rule and guide for the merged association. And then each will go its way as at present.

The above from the Denison (Texas) Herald misses the point just a little. The effort to unite all christians has always, is now, and ever will be a commendable effort. But to try to unite "Christian denominations" has always been, is now, and ever will be a commendable failure.

The prayer of the Lord Jesus Christ was not for the oneness of denominations, but for the oneness of christians.

The very thing that makes denominations makes division; and so long as we have denominations, just that long will we fall short of

measuring up to the standard laid out for us by the Founder of christianity.

To merge under one banner, if that banner were the emblem of denominationalism, would not bring the result that all christians desire.

The rule and guide for a united body of loving, sympathizing, devoted followers of Christ was given by him.

Why not hoist The Banner of Jesus Christ, that Blood Stained Banner of Prince Emanuel and follow him; which only can be done by following his words. It is the only thing that will count—the only thing that will win; and if we fail to win we have lost all.

R. F. DUCKWORTH, In Apostolic Way.

NOTE AND COMMENT.

With Bro. Jelley in America, India is now without any representative of the church of Christ.—F. L. R.

Bro. Rowe is speaking evidently for the United States only, as the churches of Christ in Great Britain and Ireland have, and have long had missionaries in India. —Ed.

The unrevealed may be trusted with God and the future; but there is not any time to be lost about that which God has revealed as his present will.—Bro. J. Elston

The Philadelphia Public Ledger thus describes "The Boys We Like" —

"The boy who is never cruel.

The boy who never quarrels.

The boy who never hesitates to say "No!" when asked to do a wrong thing.

The boy who never lies. Even white lies leave black spots on the character.

The boy who never calls anybody bad names, no matter what anybody calls him.

The boy who never makes fun of a companion because of a misfortune he could not help.

The boy who never makes fun of old age. no matter how decrepit or unfortunate an evil it may be. God's hand rests lovingly on that aged head.

The boy who never forgets that God made him to be a joyous, loving, helpful being."

Note:—These. however are only negative and passive virtues. The boys *We* like have some positive and active virtues. We invite our writers, or any of our readers, to try their hand at giving us a terse list of *this* class of qualities in the Boys we like.—Ed.

CHRIST ON THE ANDES

Chile and the Argentine, after quarrelling for generations over their boundary line, submitted the question to arbitration and settled it in good feeling. As emblem of their peace and pledge of its permanence, the two Republics united in the erection of an heroic statue of Christ on the highest Andean peak of the border line.

While this may be hailed as a good omen, at least for the preservation of peace between these countries, and while statues and images of Christ abound in these lands, it remains sadly true that the real Christ, with the saving power and simplicity of His Gospel, is not lifted up before these Rome ridden people. Hark! and soon we may hear a Macedonian cry. And may there be a responsive Paul—to lift up Christ in Chile and the Argentine.

B. W. Stone, took his stand for Christian union on the basis of the Bible alone in Kentucky in 1804. Robert and James Haldane in Scotland in 1807. The church at Lot 48 P. E. I. was organized on the same basis 1810. Thomas and Alex Campbell were immersed and took the same stand in Virginia 1812. The church in River John, Nova Scotia began to meet to break bread on the first day of the week, and to stand on the Bible alone in 1815. 12 Disciples in Hants Co. N. S. about 1825.

HORACE GREELEY'S RECIPE.

When Horace Greeley was editor of The New York Tribune he received a letter from a woman stating that her church was in distress—

ing financial straits. Every device for raising money had been tried—fairs, strawberry festivals, oyster suppers, donkey parties, turkey banquets, Japanese weddings, poverty sociables, mock marriages, grab bags, box picnics and necktie sociables.

"Would Mr. Greeley be good enough to suggest some new scheme by which the struggling church might be kept from disbanding?"

"Try religion," the gifted and versatile editor replied.—Ex.

TITHING.

If any man speak, let him speak as the oracles of God." Let's drop that "tithing." It belongs to Judaism. If we are Christians, we are free from that. We are set at liberty, and in the transaction our position has been changed from bond servants to sons, and our obligations have changed from one-tenth to all. If I give my tithe, I still owe all.

The question of giving is between the individual and his God. He has asked each of us to give as we have been prospered. The amount will probably be in proportion to the love we bear him and his cause. So let us give our time to inspiring a greater interest in his Church, and let Moses and his law rest.

There is great danger in teaching the tithing system. Some might put it into practice and feel that they had filled their obligation. A bond servant can fulfil his obligation by paying tithe. A son can not.

Stafford, Kan.

C. E. PLANK.

THE LEADING REVIVALISTS IMMersed.

Yes. Let us read the list, and then learn why. Moody was immersed by Geo. H. Pentecost while at Northfield. B. F. Mills was immersed by a Baptist preacher at Northfield. N. H. Harraman, a wonderful revivalist around Boston, was immersed by S. Hartwell Pratt. Yatman, once editor of *The Christian City* in New York city, and the greatest Y. M. C. A. evangelist now living, was immersed. Munhall, a union worker with Moody, was immersed. Major Whittle and Mr. and Mrs. Clark Wilson were immersed. Sam Jones was immersed. Henry Varley, the great English evangelist, was immersed.

Why were these distinguished evangelists baptized by immersion? Their answer is that when they gave Bible readings during their revivals, and studied the Word of God topically, they found immersion to be the form of baptism practiced by the apostles. Is it not our duty to establish our plea in every city and town in this country when the people are wanting it?

THE REWARDS OF RELIGION.

The Bible never urges religion on the basis of reward; but it is constantly stating that there are rewards. These rewards are facts, and it is perfectly natural as well as legitimate that they should be mentioned. They are very outstanding facts, too, and experience is forever verifying the statements of the Bible in this regard. Note some of the rewards continually dwelt upon in both the Old Testament and the new.

Religion brings *peace*. The life which has nothing outside what the world offers is apt to find itself in time the victim of remorse, restlessness, turmoil. It sins, and the sins by and by give it no rest. It turns to religion, and in forgiveness it finds peace. Also in perplexities, seeming turmoil, with God in the soul, peace comes.

Religion brings *courage*. The world is very evil, and it is also very strong. Many and many a man goes down before it. Many men lose heart before it. The temptations are too much to withstand alone. The sense of God in us, Christ with us, gives courage. "We are not born into the spirit of fear, but into the spirit of adoption, which we say Abba Father."

Religion gives more abundant *life*. The religious man is bigger, has some great possession the unreligious man has not. His character is touched and transfigured by something heavenly and eternal. He has Christ, and having Christ he has all things—he *is* Christ's, and Christ is God's. Then the future glories are his because he shall reign with Christ.

Religion brings *joy*. "Your joy no man taketh from you," is Christ's own promise. The sorrows of the world are great—overwhelming sometimes. Losses, loneliness, disappointments come. In the sorrows religion brings reassurances, promises, the sense of God, so that joy becomes a permanent possession. The religious man has a jewel the world cannot take.—Christian Herald.

NEWS DEPARTMENT.

Regina, Sask. March 2nd, 1920.

FOR THE C. M.

The writer spent a few days of last week with his family, having been absent since last November. My visit was short as I wished to get back for Lord's day.

We are beginning a series of meetings here next Lord's day and trust that the long cold winter will be giving place to some softer touches by then.

All contributions sent to the church here and the writer will be reported in the C. M. We are truly thankful for all the fellowship we have received.

H. A. ROGERS.

* * * * *

Honolulu Hawaii, Feb. 27 1920.

Dear Bro. McDougall:—

I enclose one dollar for continued subscription to Christian Monthly Review.

Prospects are brighter now for doing something definite for the cause of Primitive Christianity in Honolulu.

May each lamp be burning. The Lord's coming is near.

Sincerely,

J. H. BOWMAN,

P. O. Box 1174, Honolulu, Hawaii.

* * * * *

Carman Man., Mar. 15, 1920

We can report very good meetings yesterday Mar. 14. Bro McPhee spoke both at 11 a. m. and 7 p. m. In the morning the Shepherd and the fold; Evening subject The past, present and future life. After the speaking, five made the good confession and were baptized. We rejoice for the interest taken in the good cause.

We the church here in Carman require a good man to work as Evangelist in and around Carman, to start in May 1920. If you know any good man available kindly advise.

Yours, etc.

D. S.

TO YOUNG CHRISTIANS.

By T. Q. M.

X Not long since, this suggestion was made to me in a letter from a dear friend: "Almost all the articles contributed to our religious papers are adapted to mature Christians, and it seems to me that more should be written for the benefit of those who are young in years, and also young in the cause of Christ."

This suggestion seems to me to be wise and profitable, and I shall try, by the help of God, to pen a few lines that I hope and pray may help some young life to higher ground.

It is practically impossible to induce young persons to think as seriously upon the problems of life and duty as older persons think, for there are lessons which experience alone can teach. Yet it is possible, to some extent, to impress upon the minds and hearts of the young lessons which those of us who are older have learned from experience.

The one who comes to Christ early in life, and who is properly taught and trained in the service and worship of God, has a decided advantage over him or her who waits until robbed by Satan of many precious years that might have been happily spent in the kingdom of God's dear Son.

The importance of giving one's self early in life to the service of God is seen in both the Old and the New Testaments. Solomon, noted for his wisdom, says: "Remember also thy Creator in the days of thy youth, before the evil days come, and the years draw nigh when thou shalt say, I have no pleasure in them" (Ecc. 12: 1.)

I can think of no darker picture than that seen in the closing days of the life of one who has pursued a course opposite to that suggested; yes, recommended by Solomon. The evening time of life has come (and oh, how rapidly do we grow old!), and the days which should be the sweetest and brightest are evil days now, because there is no joyous recollection of service rendered to God, who has made it possible that the closing days of our earthly pilgrimage should be full of hope and joy and happiness. We know by observation and experience that young people live in the future, while old people live in the past. That is, the talk of young people is about what they are going to do; they look forward. But the talk of old people is about what they have done; they look backward. Now we may see, if we will to see, how

important it is when we grow old and begin to live in the past rather than the future to have the memory of deeds of love and service to God and our fellow men, the recollection of a clean and upright life to cheer us, as the shadows lengthen and our days on earth grow fewer. I earnestly pray, my young friends, that you think seriously upon this most solemn truth.

Thessalon, Ont., Mar. 22nd, 1920.

Thinking it might be interesting to some especially to those with whom I have associated elsewhere I thought I might give a brief outline of my work since I came up here:—Besides regular speaking on Lord's days with a few exceptions, have had several meetings on the Manitoulin Island baptizing 25 persons there and 12 altogether here. There seems to be a nice interest manifested here now which seems encouraging.

J. W. B.

P. S.—O. E. Tallman and the writer is to begin a series of meetings at Thornbury, Ont., May 11th, (D. V.)—J. L. Hines.

Selkirk, Ont., March 29th, 1920.

Dear Bro. McDougall,
West Gore, N. S.

Here is some news for The C. M. R.

By invitation of the Church at East Toronto I had the pleasure of speaking for them both morning and evening, on March 21st. This was my first visit to E. Toronto and I shall never forget my first impression of these Christlike Christians. While in Toronto I made my home at Bro. and Sister Yake's, and I can assure you they have an ideal home. I don't mean the house in which they live while it is a beautiful residence, it takes more than a house to make a home. But the good nature and happy faces of all the members, six in number. One can't help but feel happy there. Pleasure and happiness should be marked graces in every home where Christians live.

Bro. A. E. Firth of Toronto has spoken for the brethren at Selkirk twice lately. I believe his visits have done great good for the Master Cause. Bro. Firth is a workman that cuts right on the line.

It is not difficult to see where he stands. He believes in using the Sword of the Spirit which is the Word of God. The brethren here have been profitted by his sound teaching.

Bro. C. T. McPhee who has been laboring for the Church in Carman, Man., is expected to join our forces in Ontario soon. Work is being mapped out for him, and I am confident that we can keep him busy for some time.

W. F. COX.

NOTES FROM WESTERN ONTARIO.

There were two meetings in Toronto on March 18th, to consider the question of supporting an evangelist for all his time, to hold meetings in the smaller congregations. Arrangements were made to put a man in the field, beginning in May. I was at both of these meetings. It is time for us to do more than we have done; and the Churches are ready and willing to work to this end.

I spent the following Lord's day with the Church at St. Catharines. We had two good meetings morning and night, and Bible study in the afternoon. After the morning meeting Bro. Stevens and I called on Sister Lans and we broke bread with her. I met this aged Sister several years ago, and was pleased to see her again. I met several old friends there who are staunch disciples. Bro. Claus and Bro. Stevens are both good leaders in the church there, and the brethren there will do well to stand by and encourage them. The Church at St. Catharines is waking up to her duty.

We have more out to our meetings at Woodgreen since the weather has become more favorable, and there is less sickness. We have started a meeting on Lord's day night for the development of the members. We take a topic; read passages on it; and then study them.

S. WHITFIELD.

CORRESPONDENCE.

Wyoming, Feb. 26.

Hoping you make the paper hum for years, to come. God bless you.

Your brother and co-worker,

H. M. Evans.

* * * * *

Meaford, Ont., Feb. 24th 1920.

Dear Brother in Christ:—

As it is time to renew for the Christian Monthly Review. I am enclosing one dollar to help you in your good work as I enjoy the paper very much. Wishing you the best of luck with your paper.

I Remain,

BERNARD E. ROBINSON.

Meaford, Ont.

R. R. No. 3.

* * * * *

Alix, Alta, Feb. 4th 1920.

Dear Bro. McDougall:—

What has gone wrong with the Christian Monthly. You wrote me on the 24th of November, that the Nov. issue would be delayed, until a New Press was installed.

I have been looking most eagerly for that belated issue until now. But have not had a line of further explanation, nor a single C. M. since that, last letter of yours. I am looking for a great treat, when all the copies come to hand. And will write you more fully when I have digested the news and articles.

Yours in the one Faith,

R. SKAIFE.

* * * * *

Regina, Feb. 3rd 1920

To D. McDougall.

Dear Sir and Brother:—

The Secretary treasurer has been in the hospital for over two months and I am acting in her place. Thanks very much for the seven dollars you sent, all the money we get will go into the work to

win souls for Christ. Brother Rogers is here and is doing his best to persuade men to come to Christ. But it seems only a very few will come, some put it off and the rest reject the Gospel. altogether Please send me some copies of Monthly Review and I will give them to the members and I will see if they will subscribe. Bro Rogers says he has subscribed for me to come to this address. Yes Bro. Rogers is only here for a time and we will certainly miss him when he goes away.

All at present from Brother in Christ,

CECIL SEED,

1555 Garnet St. Regina, Sask.

* * * * *

Alix, Alberta, March 20th, 1920.

Dear Bro. McDougall.—

Your earnest appeal in the Dec. issue of the C. M. R. touched me with particular force, and I felt at the time, that I should write a few lines in response to that appeal.

Then it occurred to me, that you would have a big response, from more able Brethren, and at the same time, Younger Brethren, to whom writing is not so very burdensome, as it is to the Old, I am over 74. Old age, has its limitations, and one is the reluctance, to write much, and another is, that the younger generation thinks the old rather out of date.

However, I notice in the January issue of the C. M. R. that there are still two pages left blank, so I am taking my courage in both hands, and am sending you a few lines, to fill the vacant pages.

I am yours in the Faith,

R. SKAIFE.

(Bro. Skaife's good article will appear in our next.—Ed.)

* * * * *

Stouffville, Ont., March 26th, 1920

D. McDougall,

West Gore, Nova Scotia.

Dear Bro—

I must beg your pardon for being so negligent in sending in my renewal for C. M. Review. I am pleased to know you are improving it considerable and I have been trying to get some subscribers. I am sorry to report that the Church at Stouffville is not in a very thrifty condition at the present time. We only have about 4 male members who

are regular attendants, a few young men who come home occasionally for a visit, and about 10 female members regular attendants and a few young ladies (3 or 4) school teaches and some old ladies all who come occasionally, when weather and conditions are suitable. We have been without any assistance for some time.

Bro. Petch has been here twice I think since last May and I have done what I could the rest of the time. We meet every Lord's Day at 11 o'clock for breaking of Bread and Worship. We are wishing you success with your paper.

Please find \$1.25 for my renewal. Also 75 cents for one year's subscription to the Monthly Review for Bro. Peter Lehman, Stouffville, Ont. Thanking you for your patience.

I am your Bro. in Christ

D. H. RUSNELL,

Stouffville, Ont.

* * * * *

Thessalon, Ont., R. R. No. 2 Mar. 4th, 1920

Dear Bro. McDougall.—

Received your letter on the sixteenth of Feb. also sample copies. But have neglected writing as I thought Father would, but as he is laid up at present with quinsy I thought I would write. You were asking about where Thessalon was and how reached. It can be reached by water in summer and by C. P. R. train. It is on the branch line between Sudbury and Sault Ste Marie. We do not meet in town now as we all are on farms. But meet about six miles from town in a country place. This is the only church in the vicinity and brethren travelling through these parts have a cordial welcome to stop over Sunday with us. There are several congregations on Manitoulin Island which are the nearest to here. Father does some speaking there during the summer. We had five additions last summer. And last fall we had Bro. Petch here. We have Bible Study and speaking every Sunday. We have twenty members here. Father will write later for the paper, and I will see if I can get our members to subscribe for the paper.

Father was not out last Sunday but our members here can all take part in the worship. Bro. Smith one of our new members here gave us a talk on Sowing and reaping. This has been a very severe winter in these parts and to-day we are having quite a snow storm. Wishing the paper every success in its enlarged form and we hope

that someday we can have a weekly paper, for if people can have dailies for the carnal benefit, surely we could pay for a weekly for our spiritual benefit. I am enclosing subscription for paper and hope to get some others soon.

Your Bro. in Christ,

CARLOS BAILEY.

* * * * *

Bro. McDougall you will find enclosed M. O. for which please give me credit on my sub. to C. M. R. If I were financially able I would send you a gift of fifty dollars (50.00) to help you in circulating the C. M. R. I enjoy reading the messages it brings from so many different parts of the brotherhood in Canada.

Wishing you success in your endeavour, I am your Co-labor in Christ.

W. F. COX.

ACKNOWLEDGMENTS.

For H. A. Rogers, Regina Mission, By College Hill church,
West Gore, \$10.00

For Christian Monthly Review:—

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Adam Marr,	50
Thula Moate,	50
A. D. McMillian,	50

Regina, Sask. March 19th, 1920.

To the Christian Monthly Review,
West Gore, N. S.

ACKNOWLEDGMENTS.

We wish to acknowledge through the C. M. R. donations as follows:—\$7.00 from Cottage Hill Church, N. S., \$30.00 from Ice Lake Church, Manitoulin Island, \$5.00 from Little Current, Manitoulin Island, and \$20.00 from Sister W. M. Husband, Manota, Sask. *Wawota*

We wish to sincerely thank those who have come to our assistance.

On behalf of the Church,

Sec.—Treas. MRS. C. SEED.

CHURCH DIRECTORY--Continued from page 2.

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.

CLACHAN, ONT.—Church meets at 2 p. m., on Lord's Day, for Bible Study. 3 p. m., for preaching and worship. S. Whitfield, Evangelist.

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.

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. J. L. Hines, Minister and Evangelist.

THORNBURG—Church at Thornburg 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. J. L. Hines teacher for Tuesday evenings.

OWEN SOUND, ONT.—Church meets at 307—10th St., W., Lord's Day, 11 a. m. for worship. Dr. O. H. Tallman, Minister. At 11 a. m. for worship. At 7 p. m. for preaching. Wednesday at 8 p. m., Bible Study. L. J. Keffer, Minister.

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