

Christian Monthly Review

WEST GORE, N. S., CANADA

Vol. VI.

JUNE, 1921

No. 6.

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CHURCH DIRECTORY.

(Charge for Directory Notices per Church, one dollar a year.)

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

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

Wednesday evening.—Prayer and praise 8 p. m. Secretary, 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. E. Lord's Day, Bible School 10.15 a. m.; Breaking of Bread 11.00 a. m.; Gospel Service 7.30 p. m.; Thursday, Bible Study 8 p. m. Sec.-Treas. Arthur F. Summerscales, 6112 Commercial St., S. Vancouver, B. C.

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.

REGINA, SASK.—Church of Christ meets in Sons of England Hall, 1459 Retallack Street, just north of Dewdney Avenue. The Church meets each Lord's Day at 11 a. m. for worship, and at 7 p. m. for preaching when the Evangelist is not absent. Mrs. Cecil Seed, 1555 Garnet St., Secty.-Treas. 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.

(Continued on page 29.)

Christian Monthly Review.

Organ of the Churches of Christ in Canada.

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D. McDUGALL, Editor and Publisher.

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Vol. VI.

West Gore, N. S., Canada, June, 1921.

No. 6

HE KNOWS.

I.

"When the sea of life is stormy and o'ercast,
And the clouds of trouble gather grim and fast,
And the heart is weary sighing
In the breast where hope is dying,
And all the joy of life is o'er and past—
Sink not, oh, weary brother, 'neath thy woes,
Fear not the awesome tempest as it grows;
Revise the strength declining;
For, behind the clouds now lining
Thy path, God's sun's still shining, and
He Knows.

II.

When the still, small voice of conscience pleads in vain,
And the wayside feet stray off in Pleasure's train,

And the old, old faith's neglected,
 And every thought's directed
 To unhallowed ends, the lust and greed of gain;
 Remember, though thine eyes thou mayst close
 To the path thou'rt treading and the way it goes
 Down, down the road of ruin,
 With its wrecks the wayside strewing,
 God grieves o'er all thou'rt doing, for
 He Knows.

III.

Take heed, oh weary brother, in the strife;
 This is not all, the thing that we call life,
 With its turmoil and its laughter,
 With its tears swift following after,
 Its murmurings and contentions ever rife.
 There's a land far, far above the Alpine snows,
 Devoid of pain, and sorrow's anguished throes;
 There angels now entreat thee
 To enter, and will meet thee
 With a smile, and God will greet thee, for
 He Knows."

 EDITORIAL.

O. E. PAYNE---HIS BOOK.

J. B. Briney, admittedly the ablest defender of the pagan practice of playing upon man-made instruments of music in the public worship of the Churches of Christ, in a fore-word for Mr. Payne's book, says: "Mr. Payne builds his argument almost exclusively upon the meaning of the Greek word 'Psallo,' which occurs in some form five times in the New Testament, and hence the Scriptures sanction the doing of whatever this word meant when the New Testament was written." This is a very concise and comprehensive statement of Mr. Payne's effort. It embraces about all there is to it; an effort to prove, what every school boy already knew, that the Greek word "Psallo" had primarily, and still has in its root meaning, the idea of playing upon a musical instrument or of singing in concert with the playing of such instrument. In support of this, the one pillar of his instrumental

music edifice, and which in no way affects the validity of the use of instruments of music in the worship of the assemblies of the saints, this author has laboriously collected and filled a large volume with quotations from many writers---proving what everybody has already known and no one now denies. That this pillar will prove a poor support for his instrumental castle will become apparent as we proceed.

In his effort to define the words "psallo" and "Psalmos", Mr. Payne has quoted from about one hundred Lexicons, Dictionaries and Encyclopedias. Unfortunately for his purpose, however, seventy-five of these give *other definitions* of these words. Recognizing, as every lexicographer must do, that whatever the primary root meaning of word may have been, the one only supreme arbiter in language is *usage*. By the despotic power of usage words are changing in meaning. Definition must follow and keep pace with changing usage. Everything in language must bow to the inexorable mandate of usage. Seventy-five per cent of Mr. Payne's own summoned witnesses testify against him, in recognizing a changing usage in the case of "psals" and "Psalmos," and in defining the words have assigned meanings accordingly, in very many cases having no reference whatever to playing upon a musical instrument.

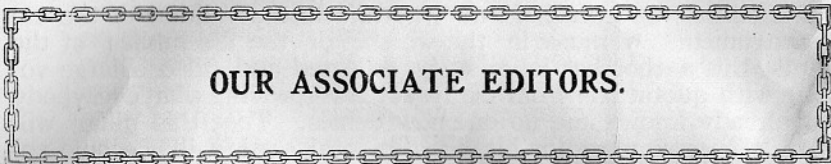
In our next we shall recall a number of those witnesses---to puncture this inflated wind-bag of conceit hailing from Hanna, Alberta.

A BIBLE COLLEGE FOR ONTARIO ?

Certainly. Just the very thing we are longing for, Yes, praying and hoping for. There is no reason why a Bible College for Ontario cannot be made a success. Those who are interested in the cause of Apostolic Christianity should write Bro. O. H. Tallman, 307 Tenth St. W., Owen Sound, Ontario, immediately. Let us all get our shoulders to this very important wheel, start it at once and have everything in readiness to start with a Fall Opening this year. If we all take as much interest in this matter as we do in our farms and shops (and we should have a greater interest in it), this worthy enterprise can be started this Fall. Bro. Tallman should be forced to drop his profession by putting him in charge of a school of this kind. Write him at once, or quit praying. Matt. 9:38. Here is my heart and hand, Bro. Ora.

Yours in earnest,

H. M. Evans.



OUR ASSOCIATE EDITORS.

PARAGRAPHS.

POINTED, PITHY, PRACTICAL AND PUNGENT.

By H. M. Evans.

The May issue of C. M. R. is fine. We hope our worthy editor will continue to trip up such book makers as O. E. Payne. Such literature can do nothing but harm. Everything that could be said to bolster up "destrummental music in the worship" was said before this author was born. He has found nothing new. The New Testament Scriptures are emphatically opposed to it. Bro. Jno. M. Bruce's article on "Christian Unity" is excellent, and the teaching contained in Bro. W. W. Scott's sermon is much needed. Glad to see the name of Bro. M. Watterworth heading that series of articles also. The subjects of "Christian Unity" and the Bond of Peace" are much needed, even among those who profess to plead for "Peace" and "Unity". We miss the names of O. E. and O. H. Tallman, and also of S. Whitfield from this issue. Bro. Petch should fill two pages at least instead of a "stick full". Yes, and you too, Lemuel. It looks good to see your name with a "No. 1" to be followed by a "No. 2". We regret very much to see the name of Bro. O. E. Tallman so conspicuously absent. He can say more in a "stick full" than many of us can say in a page. Bro. Ozro, come along now. We need your articles and you need the inspiration of the preparation of the article.

* * * *

Come now all you writers. Fill up that "copy book" with some real good food for thought, but don't all write at once and block the entrance to the C. M. R. office so the magazine cannot get out next month. And the rest of the brethren who cannot write (yes, and those who can too) toss over some of those tarnished dimes and dollars to Bro. McDougall, and if he gets too many he will return them to you, won't you Bro. Donald? I never knew an editor to be a millionaire, did you?

* * * *

The writer hopes to be at the "June meeting" in St. Catharines where he hopes to meet old friends and brethren and get

some spiritual food to carry home with him. With Bro. W. D. Campbell as chief speaker and so many others to take part the meeting should inspire us all to greater usefulness.

* * * *

We notice that one writer thinks that \$1.00 is a high price for a year's subscription to C. M. R. Well, perhaps it is from the point of view some people take. But do we ever look past the line of our own selfishness? Did you ever stop to think that your \$1.00 along with that of several others will help to spread the message of God into fields where the gospel has never gone? Did we ever stop to think of the price Jehovah paid for the redemption of a set of rebels against His government? Think! It took the life's blood of God's only son. If we can only look past our own selfishness as God did, perhaps that almighty dollar will look smaller in our eyes, and missionary work of much more importance.

* * * *

The advertising rates of the C. M. R.---\$20.00 for a page for a whole year will give its editor a revenue of \$50.00 per year, according to the advertisements it now carries. It would most certainly be much better if those pages could be filled with real substantial scriptural teaching and all advertisements be eliminated. To accomplish this it would be necessary for some one to take charge of this matter and be responsible for the price of every advertisement, pay for it, and tell Bro. McDougall to throw it out. We would suggest that Bro. McDougall give some brother who objects to advertising matter in these columns the portfolio of manager of this department whose duty it shall be to raise the funds either out of his own pocket, or solicit subscriptions to this fund and that these subscriptions shall be paid annually by the subscribers, the manager himself to become responsible for every subscriber who fails to pay his yearly dues to this fund.

* * * *

The writer himself having had about ten years experience in the publishing business, knows something of the difficulty of raising sufficient funds to pay the printer. It is a very easy matter to "object", but it is another thing entirely to furnish a remedy. If some good brother would undertake the responsibility of guaranteeing \$80.00 to the publishing fund annually in order that four pages of advertising matter be eliminated, and either that same brother, or another one, guarantee to supply sufficient copy each month of a real substantial quality, to fill those blank pages, I am quite sure that our editor will gladly submit. Bro. McDougall, make the appointment of a manager for these departments,

but please omit the appointment of any ex-editor to such a discouraging and formidable task, the writers with the rest, especially as he is *not* an "Objector."

* * * *

Satan spells selfishness. He it is that rules in the hearts of thousands, yes, even in the hearts of those who profess to be christians. Selfishness is a hard thing for us to see in our own make up. We can see it in others, but not in ourselves. A careful and studious reading of the Scriptures together with a critical scrutiny of our own characters and natures would disclose one of Satan's little imps seated, in some form or other, enthroned in our own hearts. There are too many so-called christian dollars falling to the bottom of a long, deep pocket singing that good old hymn--- "Farewell Vain World I'm going Home."

Monticello, Ky. 5-9-21.

Mr. D. McDougall,
West Gore, N. S.

Dear Bro:---I am sorry that it will not be possible for me to get article No. 7 in the May number of the C. M. R. for I have been sick with something like the flu for several weeks, and now that I am out again, I am in the midst of a meeting at Mullintown, Ky.

X The article in the April number of the C. M. R. on the Lord's Supper" by L. E. Huntsman is childish, and it is a shame that a man who wears the title, Elder, should be guilty of such reasoning.

I notice another article in the same number.---"Unity of the Spirit vs. churches co-operating" by J. Madison Wright. You spanked his theory in good fashion. He seems to think the Ontario churches are doing wrong. He doesn't know anything about the Toronto meeting and the Ontario churches co-operating, only "hearsay," I was there, took a hand in the whole thing, and I defy any man to show that the whole plan or any part of it is not on N. T. lines. Bro. Wright misrepresents that great work, but of course not intentionally. Any missionary "plan" that effects the autonomy of the local churches is wrong, unscriptural and anti-scriptural. In Ontario there is no "committee to decide on the preacher, the work, the pay," nor Secretary and Treasurer to receive and disburse the funds of the churches," but each local church does that, but each one selected the same ones to do this evangelistic work, etc. (2 Cor. 8:16-24.) Any man who is against co-operating, is against fellowship and against the church of the Living God.

When I get the time I will, the Lord willing, write a history of the present co-operative plan as is now in Ontario.

Fraternally,

J. L. Hines.

Carman, Man.

April 25th, 1921.

FOR C. M. R.

Dear Bro. McDougall:---I enclose a letter of Bro. Thos. Robertson's for the C. M. which will serve, I trust, for the present, as acknowledgments for the amounts received. I sincerely thank all who are helping, and thereby co-workers in the great work of spreading the Gospel to where it has not been preached. May God help us to do much more in the future.

I feel that I should thank Bro. S. Whitfield for his encouraging words in his article under "Workers" in March No. of C. M. No. Rev. Whitfield, no church made a proposition to me to go out and preach. I even have a special feeling towards Bro. H. L. Richardson who induced me to make the first move in that direction.

Bro. William Richardson of Meaford, Ont. (H. L's father) ever has a dear place in my heart. Twenty-six years ago when my wife and I attended the Meaford Church, Bro. Richardson so kindly urged me to take an active part in the work. I will say, I was timid and nervous, and what I did seemed very nugatory at times, yet this good Bro. kindly led me on; and there is where the foundation was laid for what little usefulness I have been to the world, or may be.

Brethren, let me admonish you all to not forget the boys in your congregation. Draw them out. Get them to read and take other parts. They are to be the preachers in days to come. I will say "yes" with Bro. Whitfield, if more brethren would launch out in the evangelistic faith and show their willingness to do something to promote the Lord's cause, surely help would be offered.

I started out, paying my way myself, trying to do a little for my Saviour. My wife and family have sacrificed too that some good might be done. Help has come, and from many brothers and sisters I have never had the pleasure to meet. I feel so grateful to all who have held up my hands, which I, in weakness tried to lead and feed starving souls.

Brethren, I feel that I occupy a very responsible position. I receive "money orders" which has cost labor and sacrifice on the part of my brethren, many of such earned by day labor. I feel re-

sponsible before God for making honest and intelligent use of all monies given into my trust to use for the Lord's cause.

I believe in dressing good and respectable, also in being careful and thoughtful of our raiment that we may get the most service from it. I do not believe in living a luxurious life, and feel sure that many professing Christians are not so well pleasing to God as they might be, and that, if they would put into the Lord's treasury as they spend for ice cream, candy, etc., many more laborers could be supported in the evangelistic field. Let us face these things honestly and see if we do not love our own selves better than the Lord.

H. A. Rogers.

OUR CONTRIBUTORS' DEPT.

MY COUNTRY'S PLEASANT STREAMS.

How oft I've found that sweet content,
As I walked beside some native stream
When many a summer came and went,
And vanished many a worldly scheme.

Along each bank the wild flowers grow,
And here and there the sunshine gleams,
Cloud shadows oft that come and go
And trees that shade those pleasant streams.

How oft I've watched thy waters flow,
While their winds were whispering of rest
And dusky grew the evening sky,
While crimson clouds lay in the West.

Ah many a worldly scheme has failed,
And hope oft proves an idle dream
Still many a flower is seen to bloom,
Beside some long loved native stream.

O, God of nature how good thou art,
To make some changeless things of earth
How frail is man his finite mind,
Can know but little of thy worth.

O Thou who marks life's changing scenes,
Fill well for me old memory's urn
And give me greater hope beyond,
For days that never can return.

Albert Burgess.

THE BOND OF PEACE.

By M. Watterworth.

(No. 4.)

"Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you or be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel."—Phil. 1:27.

Even devout religious people of this age speak of faiths. The holy scriptures speak constantly of "the faith," "one faith." They also speak of the "narrow way," the "one body," the "one spirit," etc. etc. In the above quotation Christians are very earnestly exhorted to strive "together for the faith of the gospel." Are we sincerely prepared to do our part in carrying out this holy demand? Are we willing to relinquish the unauthorized systems that have alienated the children of God, and to set ourselves earnestly to the task of returning to the true faith? The distrust, suspicion and prejudice that has, in the past, stood as a barrier against earnest co-operation, must be dispelled from our minds that we may approach this great work with open minds and honest hearts.

"Faith cometh by hearing and hearing by the word of God." The faith of the gospel is, therefore, an understandable proposition. Myriads of people have lived and died under the impression that faith is some uncertain principle that comes in some undefinable way. But the word of God tells us it comes by hearing. Hearing what? And hearing, by the word of God. Abraham's faith was simply his belief of and confidence in what God told him. He freely waived his own judgment, his sentiments and the dictates of his affection for the beloved son of his old age, to carry out explicitly the instructions which God gave him. He staggered not through unbelief. "Abraham believed God, and it was accounted unto him for righteousness. (Rom.4:3). The man who walks by faith accepts, without question and without reservation, the very things the scriptures teach. He stores the word of God in an honest heart and delights in walking in the counsel thereof. He looks beyond this world to the eternal crown that awaits him, and life's duties and obligations, and privations are made light by the precious hope

that buoys him on. He is looking for a better home and he knows that "all things" work together for his good, for the Bible tells him so.

The Bible is both inclusive and exclusive. It includes the "perfect will of God." It includes "all things that pertain unto life and Godliness." It is able to thoroughly furnish us unto "all good works." It is the "perfect law of liberty." It is able to make us wise unto Salvation through faith in Jesus Christ.

It excludes all human doctrines and theories because we dare not add to or take from it. Rev. 22:18. We are plainly told to touch not, handle not, all things which perish with the using, after the doctrines and traditions of men.—Col. 2:21-22. We are further plainly taught in the scripture that "Whatsoever is not of faith is sin." Rom. 14:23. And inasmuch as faith comes by hearing the word of God, it plainly follows that where there is no word of God there can be no faith. And in 2nd. John, verse 9, the awful consequences of going onward and abiding not in the doctrine (teaching) of Christ is plainly described.

According to these plain teachings of God's holy word, it behooves every one of us to examine very carefully every step we take in religion, and praying God's assistance, make sure that we walk as closely as possible to the very things He requires of us, and to those things only.

In taking the Gospel of Christ in all its fullness, and the Gospel of Christ only; as our guide, lies the only basis of Christian unity. This is the only basis on which people who know the scriptures can conscientiously unite. Hereto we may all come without sacrificing one single requirement of Jesus Christ. On this basis we strive "together for the faith of the Gospel." It is the divine system, and it has been tried and has proven to be the most efficient of all. During the first half of the first century the followers of Christ were members of the body. There was no open breach among them to becloud the issue between Christianity and the world, and during that half century the truth prospered and the number of the Christians increased exceedingly until the whole known world was evangelized.

BAPTISM.

Let us study for a little time the subject baptism.

Is Baptism important? Yes.

Why? Because Christ commanded it. In the last great commission Jesus gave his Apostles before he ascended to Heaven he

said. "Go ye therefore and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit. Teaching them (those who have been taught) to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. (Matt. 28:18-20.)

We can easily see Christ expected us to hear the word, understand the word, turn from our sins, confess Christ and be buried with him through baptism.

Now after we have shown our love for Christ by obeying this command, we must walk in the light as he is in the light.

Baptism alone will not save us but baptism and then following Christ's teaching on to the end, will win for us a home up yonder where we will live through all eternity with God our Father and our Saviour Jesus Christ.

What a wonderful lesson to us in those few lines which says, "Not that we loved him, but that he loved us, and gave his only begotten son to die that we might have life eternal.

God has given his only son and Christ has shed his precious blood and we have the holy word of God to direct us. What more do we want?

The way is now open. Oh that people would open their eyes and see the danger they are walking into by not obeying Christ's commands.

It does not seem to be popular any more for preachers to preach hell and eternal punishment, but it is still in God's Holy word and if we do not obey we may find out too late that it is all too true. So let us try to help our fellow travellers to the eternal world, and through helping others we will help ourselves, for we do not want to go empty handed to meet our Redeemer.

More like Jesus would I know,
More of his grace to others show,
More of his saving fulness see,
More of his love who died for me.

GOD.

"Oh Thou Eternal one, whose presence bright,
All space doth occupy, all nature guide,
Unchanged through times all devastating flight,
Thou only God, there is no God beside,
Being above all beings, mighty one,
Whom none can comprehend and none explore,

Who fill'st existence with thyself alone,
Embracing all supporting ruling o'er,
Being whom we call God and know no more."

---Bowing.

I have often thought of the power and wisdom of God. We find in reading the Gospel many miracles wrought by Christ when on earth; but can we not see miracles to-day? We look upon a plot of ground, we find growing side by side a row of beets, rows of carrots, parsnips, turnips and potatoes all differing in form, color and taste. We will find in an orchard the apple, plum, cheery and pear. We find these trees having different leaves, we also find a difference in the form of the tree, we take a walk in a meadow, we find flowers growing side by side, all differing in color and perfume. We find birds of every variety of plumage and song, and we look from nature up to nature's God, the everlasting Creator of countless worlds, the high and lofty one that inhabiteth eternity. What a sublime conception. But this world is a world of changes, change and decay is stamped upon all things earthly decline and change and loss follow decline in such rapid succession that we can almost catch the sound of universal wasting and hear the work of desolation going on around us.

It has been said we are standing amid the ruins of time and the wrecks of mortality. Where everything about us is created and dependent proceeding from nothing and hastening to destruction. We rejoice that something is presented to our view which has stood from everlasting and will remain forever.

The Gospel is a message from God to us. It is a message of truth. What is truth? was asked by Pilate, but he did not wait for a reply. God's word is truth. No fact in history, no phenomenon in science can be more true; every promise it embasoms every doctrine it teaches, are the pure rays of truth, and it is a joyful fact that there is truth in this world of sin and fiction. It shows man as God made him, as sin has left him, and as grace can restore him. It is a message of love. God so loved the world that he gave His only begotten son that whosoever believeth in Him might not perish but have eternal life. The gospel is the record of God striving to extinguish suspicion natural to man's heart, to cause him to become reconciled to God, to dissolve the enmity of his nature and the suspicion of his heart. Such in a few words is the character of the message from God to us. But we have it in the gospel according to John. This then is the message which we have heard of him and declare unto you, that God is light and in him is no darkness at all.

If we say we have fellowship with him and walk in darkness,

we lie and do not tell the truth; but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Such is a summary of the message of God, a message of light and love, the efficacy of which is so great that it cleanseth from all sin, and this it does to-day as it did ever since man sined, for age does not exhaust its virtue. This message can sustain the tottering steps of age; it alone brings supplies from afar to the fainting soul and kindles that hope that leads us to our trust in a redeemer. Man finds himself a wanderer and feels himself a sufferer. He is conscious of a severance between himself and God. He knows the curse of sin and fears the consequences. He asks the question how can I be saved a question generations gathered to their tombs have asked again and again. No earthly oracle can give a satisfactory reply. The gospel alone is the message man needs; it alone can make wise unto salvation.

The Bible is a book that merits earnest and universal attention. It must be inspiration or imposition. Learned and good men have received it as a message direct from God and have exemplified its principles in their conduct. Martyrs have gone down to their graves rejoicing in the hope it gave them, to guide them to their everlasting home. True religion is so real that it can bear the most sifting analysis on the day of trial. How anxious we are about the things of this life; although we are told, not to love the world or the things that are in it; if any man love the world the love of the Father is not in him. Ye cannot serve God and Mammon. If mankind would try to gauge the depth of that loss to which the soul may be plunged to suffer eternally they would be more anxious to obey the gospel. What shall it profit a man if he gain the whole world and lose his own soul?

IDEALS.

That life without an ideal is a failure. It could not be otherwise. Drift wood is found down stream. Dead bodies go down stream or with the current. The tendency of the aimless is with the crowd. The life without a purpose goes the way of least resistance. Some one has well said that going the way of least resistance makes men and rivers crooked. Fellow traveler to eternity, have an ideal, a purpose, an ambition, and being convinced that you are right, stand firm for it, against all comers and say

with Fitz James of old, "Come one, come all, this rock shall fly from its firm base as soon as I". And having an ideal, let it be a high one. It was once said, and is true now, "He who aims at a star will shoot higher than he who shoots at a bush." If we never attain unto our ideal in this life we will at least have the consolation that we have tried. In connection herewith it will not be amiss to ask What is your ideal of life? What are you striving for? Money, power, place, pleasure, honor, or what? While these things are good in their proper place, properly used, yet they are only temporary. Paul, the Apostle, said "If we have only hope in Christ in this life, we are of all men most pitiable." The Saviour said "What shall a man be profited, if he shall gain the whole world, and forfeit his life?" Again Paul said "Set your mind on the things that are above, not on the things that are upon the earth." I close these remarks with the following, and with the request to remember it---

"Good, better, best,
Give yourself no rest,
Till your good is better,
And your better, best."

KINDNESS.

Solomon said (Prov. 19:22) "That which maketh a man to be desired is his kindness." He uttered a very practical truth too. Kindness is not expensive, yet we find too many times that it is very noticeably conspicuous by its absence. Sometimes we are too busy to be kind. O, if we are, we are too busy, trying to do too much. Again we might speak too hastily. The wise man said again "A soft answer turneth away wrath." This little couplet is in point here---

"A little word in kindness spoken,
Will often heal the heart that's broken."

Many a poor, tired wife and mother is simply starving for a kind word, a smile of sympathy, or a little praise. Husbands too are not above kindness. Kindness in the home will work wonders toward keeping the husband and children contented, and it will bind them more strongly to the home. Kindness begets kindness. It is one of the Christian graces: "And in your godliness brotherly kindness; and in your brotherly kindness love."---2 Peter 1:7. Brethren, let us study to be kind, and smile instead of frown.

And what was it kept you away from church last Lord's Day?
O, I see. Well, who was the loser?

---E. Gaston Collins.

SERMON

By W. W. Scott.

"Behold two men stood in white apparel: 'Undoubtedly they were angels. But you will observe that no mention is made of any wings.

On the occasion of the birth of Jesus, we read, "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them And suddenly there was with the angel a multitude of the Heavenly host praising God, and saying, Glory to God in the highest and on earth peace, good will toward men. And it came to pass as the angels were gone away from them into Heaven, the shepherds said . . . and so forth.

The point in this that I desire to emphasize is that the angels were there. Suddenly they were seen. No mention of wings neither there nor any where else, regarding angels. We all remember the case when the King of Syria having learned that Elisha the man of God, was the one who was defeating all his plans to surprise the Israelites, sent spies to locate him. Finding he was at Dothan, he sent horses, and chariots, and a great host and then came by night and compassed the city about.

And when the servant of the man of God had risen early and gone forth, behold, a host compassed the city both with horses and chariots. So the servant said to Elisha, Alas, my master! how shall we do? And Elisha, Fear not for they that be with us are more than they that be with them.

And Elisha prayed and said, Lord, I pray thee, OPEN his EYES. THAT HE MAY SEE. And the Lord OPENED the eyes of the young man; AND HE SAW: and, BEHOLD, THE MOUNTAIN WAS FULL OF HORSES AND CHARIOTS OF FIRE round about Elisha. 2 Kings 6:8-17.

"The angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalms 34:7.

Where was this great host before the Lord opened the young man's eyes?

It was right there all the time. Elisha being filled with the Spirit saw it.

When Stephen was about to become the first martyr for Christ, he, being full of the Holy Spirit, looked up steadfastly into Heaven, and SAW the glory of God, and Jesus STANDING on the right hand of God, and said, Behold, I SEE the Heavens opened, and the Son of Man STANDING on the right hand of God. Acts 7, 55 and 56.

In Acts 9:17 we find Ananias saying to Saul, "The Lord, even

Jesus, that **appeared unto Thee** unto the way as thou comest."

And in Acts 18:9 we read "Then spake the Lord to Paul in the night by a vision.

And in 1 Cor. 9:1, Paul says "Have I not seen Jesus Christ our Lord?" evidently referring to these two occasions.

Of course, some might suppose that these persons who saw the Lord after his ascension, saw Him a long way off.

That is possible, providing the law of perspective was temporarily suspended; but it is not probable.

We are not told that they saw Him a long way off.

We do read though concerning a certain rich man, that in "Hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom; but even at that, they seem to have been within both sight and sound of each other, notwithstanding the impassable gulf fixed between them.

The passages quoted point very strongly to Jesus being not far from every one of us; in which case, those who have departed to be with Christ, have not had very far to go.

But there are two other very striking passages bearing on this subject, that come to my mind, namely, "I am with you alway." and "Where two three are gathered together in my name, THERE AM I in the midst."

Certainly, they support the idea that He is not far away; and that they who are with him, had not far to go, but were one moment present in the body, absent from the Lord, the next absent from the body, present with the Lord.

He is away, in the sense that we cannot look upon nor handle Him, as was possible before his ascension. His bodily presence is no longer with us; but nevertheless we have his word for it that He is with us.

While we are in the flesh, we are subject to all the limitations of the flesh. When we put off the flesh, we leave the realm of the flesh and enter the spiritual realm.

There, in the presence of God, we may meet all the faithful who have gone before, including Moses and Elijah, who, upon the Mount of Transfiguration were permitted to pass through the veil from the unseen world into human sight, and then pass back again.

We read *concerning* that wonderful event, *Behold* there *appeared* unto them Moses and Elijah talking with Him. We are not told that these representatives of the Law and the Prophets had travelled billions of miles to that spot. Evidently, they were *there*, like the host in the Mountain in Samaria, though ordinarily not visible to persons in the flesh.

Like the various appearances of Jesus to His disciples after His resurrection and before His ascension. He did not come nor

go. On one occasion in particular we read, the doors being shut, Jesus appeared amongst them.

The things that are seen are temporal; the things that are not seen are eternal.

Our inability to see certain things does not disprove their existence. We cannot see electricity, but we pay for its use and travel by its power.

We cannot see the air, but we could not live without it.

A splendid illustration of the "veil" which our flesh constitutes in excluding from our sight the spiritual realm around us, is found in the daily transition from daylight to dark, as was pointed out recently in a certain paper published by our brethren.

The brilliant sunlight which reveals to us so clearly all the objects of earth, also hides from us at the same time all the stars in the sky. They are there all the time, as can be demonstrated by looking upward through the shaft of a mine or tall chimney. But at night, when the sunlight is withdrawn, like the rolling up of a curtain, the great starry universe in all its wondrous splendour is open to our view. So, when in the eventide of life, whether in youth or age we put off this earthly tabernacle the glorious splendor of the at present unseen world bursts upon our view; that is, those of us who are not found naked, but are clad in the righteousness of Christ. All others, I fear, will only behold these things afar off from a place of intense discomfort.

In the Jewish tabernacle, and also the temple, there were two apartments, the holy place and the holy of holies, separated from each other by a "veil."

The holy place was a type of the church, and the holy of holies, a type of Heaven while the veil represented our nature which excludes from our views what is just beyond, in the place where our Great High Priest is now interceding for us.

Contrary to the teachings of demon worshipers known as spiritists, it should be carefully noted that there is not only no reference in the Bible to any return to earth from the other world, or of communications with the departed, except those few which like the appearance of Moses and Elijah were unmistakably miraculous.

The butterfly is often mentioned as an emblem of life, death and resurrection. They have nothing in common with the caterpillars from whose stage of existence they have emerged. But the mosquito affords a better illustration. The earlier part of its existence is spent in wriggling about in water. It then undergoes a transformation and becomes a winged creature flying in the air. Supposing they were possessed of intelligence, can you conceive of

one in the air trying to communicate with those in the water? or vice-versa?

The differences between the visible and invisible realms is infinitely greater, and consequently the possibility of intercommunication infinitely less.

In a different connection, we have already noticed a passage which teaches that not only is it not possible for the dead to communicate with the living or visa-versa, but also that the dead know nothing whatever about mundane matters. "The dead know not anything . . . neither have they any more a portion for ever in any thing that is done under the sun."

While the rich man in hell remembered that he had five brethren on earth, and was anxious on their account, we read in Job 14: 21 "His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them."

Those who believe the Bible to be, as it is, the Word of God, and truth itself, will promptly recognize as doctrines of demons and seducing spirits any claims that the dead can communicate with the living. For as we have seen, God's word states that the dead know nothing whatever about the living. Those who have lived in accordance with God's will as revealed in His word are happy in His presence, others are not. But whatever the lot of any, the justice of God will be manifest on that great day of the revelation of His righteous judgment. "Shall not the judge of all the earth do right?"

Let us remember that Heaven is a real and eternal world which dwells a God of infinite wisdom and goodness; that He is not far from any one of us, and has said "I will never leave Thee nor forsake Thee." So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:5 & 6.

But if we have not made peace with God, if we are rebelling against Him in any particular, let us remember that he is not far from every one of us, and that it is a fearful thing to fall into the hands of the living God Draw nigh to God and He will draw nigh to you. Cleanse your hands ye sinners, and purify your hearts ye double minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up. Jas.

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for he will abundantly pardon. There are two laws of pardon, one for the erring saint, the other for the alien sinner.

Those who are sanctified, called to be saints, need only confess their sins, to be pardoned. Those who have not yet fully obeyed

the gospel God has promised to freely forgive when through faith in the atoning blood of Christ, they accept Jesus as their Saviour, and their Lord, signifying their acceptance of Him by yielding prompt and implicit obedience to all His commands.

Jesus said, "He that believeth and is baptized shall be saved. He that believeth not shall be damned."

NEWS AND CORRESPONDENCE

Cape Rich, Ont.

April 26, 1921.

Dear Bro. McDougall:—I left Kansas the last week in March and came to this fair Province. I spent a day under my parental roof and spend a few hours with Mrs. Watterworth's aged father and her one brother and the same with two of mine and also Bro. Whitfield and came on to Meaford. I spoke ten times at Collingwood where my brother C. C. and his devout companion, with the faithful souls are striving to build up the cause. They have been meeting in brothers homes, but have rented a suitable hall for meetings on Lord's Day in future, and I look for good news from Collingwood. Claude has developed splendidly in faith and devotion and ability and aims at Evangelistic work in the not far distant future, and with his splendid help meet, by God's grace, I trust the door will open for him. I have also spoken five times at Meaford, a church I have long desired to meet, and I am not disappointed. Our much loved Bro. McPhee is settled with his church, and is pursuing his same devout and aggressive way.

I am now in a short meeting at Cape Rich, another faithful and promising little congregation. This church has an unusually large per cent. of young members, many of whom are real active workers. There were three baptisms here to-day.

I hope to spend three months in Ontario, preaching the glorious gospel, and were if the cause should not be distinctly benefited by the effort, I am certain by God's grace I shall be. There is very great need of Evangelistic work, and many "Macedonian" calls, and what the Lord requires of us is a "long pull and a strong pull and a pull altogether."

Fraternally yours,

M. Watterworth.

P. S. I have written this as a personal letter to you, Bro., inasmuch as you questioned my devotion to Canada in a recent communication. But if there are extracts you can use in the C. M. R. it will be O. K.

From M. Watterworth, Toronto, Ontario, Canada, April 30:
 "I closed a two weeks' meeting at Cape Rich, near Meaford, last night. We had very wet weather, but a splendid hearing and four baptisms. I left the church happy."

Algood, Tenn.

5-10-21.

Dear Bro. McDougall:—I believe I owe you an article. My time is well filled. The time I have to devote to the writing of articles for publication, is used in preparing the Bulletins. I am now putting out, which is handed out to the brethren of the three congregations I labor with. The brethren of these three congregations pay for the printing of them. I think good will come from this.

I am sending you copies of the first four numbers. If there is anything of value in them you may use it. I think I copied the poem "Get Busy," from the C. M. R. The C. M. R. is fine.

The work here moves on nicely. The attendance is increasing. We are having Song Practice here now, preparatory to our meeting beginning June 5th.

Last year one of my C. M. R.'s came marked "Paid to Mar. 1920." In February this year I sent a dollar and the March number was marked the same as last year. If I'm that far behind I better send another remittance. Can you inform me? Kind regards to all.

Brotherly,

E. Garson Collins.

May 12, 1921.

Mr. D. McDougall,
 West Gore, N. S.

Dear Bro. McDougall:—I deem it wise to ask you to take the "Manitoulin Commercial College" advertisement out of the C. M. R., as this is destined to close at the end of the month, and is not likely to re-open next fall.

The brethren at Carman, Man. with the encouragement of Bro. H. A. Rogers, have urged us to move to Carman to conduct a Bible Training School about half of each year and evangelize in the West the rest of the time. I expect to go to Carman in June to hold some meetings and make further arrangements re the Bible School.

We do not intend to teach Commercial Courses, but to special-

ize on the Bible and kindred subjects to train young Christians for greater worth in the Master's Service.---The greatest service in the world;---Such as Vocal Music, English, Composition, Letter Writing, Article Writing, Punctuation, Spelling, Good Reading, Public Speaking, Logic, Bible Geography, Church History, Christian Evidences, Proofs of Divine Inspiration of the Scriptures, Bible Criticism and Greek if considered wise.

I wish to train humble young folks who really believe the Bible, who love Christ and love lost souls to such an extent that they are willing to endure hardship as good soldiers of Jesus Christ, and always see a door open or make one open to teach the precious Saving Truths, tho much of the time they may have to "make tents", teach school, farm, etc., to live and support dependents. In this country with thousands of places without a Church of Christ, and multitudes of unsaved near each reader, no one needs to inquire or advertise for a place to preach.

We are pleased to report the conversion of two young persons here, who on the day called Easter Sunday, were buried in baptism in the icy water of North Channel in front of our home here. After confessing their faith and our calling humbly and earnestly upon God they in turn, without hesitation or urging walked out into that cold water with the writer, in spite of freezing wind and waves. When folks want to please the Lord who suffered more than tongue can tell to make salvation possible unto them, there are no objections, excuses or quibblings.

Yours in Christ,

H. L. Richardson,

Weyburn, Sask.

May 4, 1921.

Dear Bro. McDougall:---I am enclosing a poem written by Chas. N. Douglas, on "God Knows" which I think is very good.

What a lot of meaning in those words "God Knows." If we only stopped to think that God does know everything we do, how often we would leave undone some of the things we do.

We are expecting to move to Regina soon. I will miss the Brothers and Sisters here and meeting with them on the Lord's Day. We are few in number, but thank God, numbers do not count, for Christ says, "Where two or three are gathered together in my name, there will I be in the midst of them."

I am so glad that we are moving to a place where I can be with the Lord's people and worship with them.

It is just a year now since we left Regina so it will seem like going home.

I certainly enjoy my C. M. R. and after I read it I always send it to some one else as its too good not to pass on.

May God bless all those who are working for him.

Yours in the Service,

Clarisa Stevens.

Carman, Manitoba,

April 7, 1921.

Mr D. McDougall,

West Gore, N. S.

Dear Mr. McDougall:---I send herewith a few verses of poetry which we thought worthy of space in the esteemed C. M. R.

I am nine years old, I go to school and like my teacher fine. Papa has been home from Saskatchewan about a week. My brother spent thirty-seven days in Carman Hospital with typhoid fever, is home now and doing well.

Trusting that this poetry will do much good, I am.

Sincerely your friend,

Ethel R. M. Rogers, (daughter of H. A. Rogers.)

Ice Lake, April 17, 1921.

Manitonlin Island, Ont.

H. A. Rogers,

Dear Bro.:---I will enclose you a bank draft in Winnipeg for \$22 (\$5 from Sister Elsie Baker, \$2 from Bro. Robert Dearing, \$5 from T. R. and \$10 from the church) to help in supporting you in the good work that you are doing up in that big new country. We are made happy hearing of your success in preaching the word and having debates with those who are not satisfied with God's word.

We hear that Bro. H. L. Richardson is going up to help you. We will be glad to hear of your labours in the Master's vineyard from time to time; and if you see fit to acknowledge the above amounts through the C. M. R. We will know of it reaching you all right, and it might encourage other brethren to go and do likewise. I remain your Bro. in the faith.

Thos. Robertson.

I am enclosing a short note for MAY ISSUE. I hope it is not too late for May. (Too late for May No. Ed.) I certainly want to see *A Bible College in Ontario*.

Health, strength and happiness for yourself and family and abundance of success for the magazine is our prayer.

Faithfully and earnestly your co-worker.

H. M. Evans.

We are trying to help increase your list, because we think it a worthy cause. Wishing you every success.

I am yours very sincerely,

D. H. Rusnell.

I enjoy our little paper very much.

Sincerely,

(Mrs.) O. E. Tallman.

PUBLISHER'S DESK.

Our Associate, Bro. J. L. Hines, has recently had several weeks illness, which accounts for his absence from the C. M. R. by whose readers his spicy articles are missed the while.

Bro. E. Gaston Collins is now editor of a paper, the Bulletin, organ of Algood, Smyrna and Livingston Churches of Christ, Tennessee, for whom he ministers. Protracted meetings are planned for each of these churches this summer. We rejoice in our brother's development in usefulness.

Development in usefulness! Can we not have more of it in Canada? There were "schools of the prophets" in olden times, and in the days of the apostles there were schools in which the Word of God was taught. Why not now? We would have a better world if we had Bible schools all over it. The Devil, the Pope, and one or two protestants are opposed to Bible schools. They need no better argument.

The cost of printing is still so high that we are deferring any new editions of our tracts, in the hope that costs will decline. If we cannot soon fill orders on hand we will return remittances.

Date of expiration has recently been stamped on papers of all subscribers whose time has expired. All such are kindly requested to remit, and thus continue in fellowship with us in a good work. If any are in doubt regarding the exact amount due, it is always in order to send a dollar, which will be properly credited.

ACKNOWLEDGMENTS.

For H. A. Rogers, North West Missions, by College Hill Church, West Gore\$ 10.00

For Christian Monthly Review :

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" W. F. Cox	2.00
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EDUCATION.

Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do when it ought to be done whether you like it or not.

SUNLIGHT.

If my life has known its full complement of shadows, perhaps the sunlight has been all the brighter. If I have achieved little, yet it has been done under difficulties, which will encourage all those who struggle in hard places.

CHARACTER.

To attain noble character, one must use his will power, not in a negative way by refraining from doing anything bad, but in a positive way, by deliberately choosing to do that which is good. We see things not as they are, but as we are.

HOME.

Home's not merely roof and room ;
It needs something to endear it.
Home is where the heart can bloom,
Where there's some kind lips to cheer it.

What is home with none to meet,
None to welcome, none to greet us ?
Home is sweet---and only sweet---
When there's one we love to meet !

TACT.

Try to be tactful in your correspondence, in your conversation, and in your general attitude toward others.

Tact is that quality which causes a man to do the right thing at the right time. The tactful man appreciates circumstances and acts accordingly.

Tact is skill in saying or doing what is most appropriate to the occasion. It is perhaps more important than talent, for talent often fails where tact succeeds.

Some people are naturally tactful. Those who have a certain roughness or carelessness of manner may acquire a certain degree of tact, although it is not easy to do so.

Tact succeeds where force fails.

Many a man's success has been due to a cheerful, pleasant, tactful manner, rather than to any unusual business ability.

On the other hand, many an otherwise able man has failed through lack of tact, lack of courtesy, and through a roughness of manner that has made enemies.

—Good sense, which only is a gift of heaven, and though no science, fairly worth the seven.—Pope.

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LORD'S DAY SERVICES.

Breaking of Bread and Worship	11 a. m.
School and Adult Bible Class.....	3 p. m.
Gospel Preaching	7 p. m.
Wednesday--Prayer and Bible Study.....	8 p. m.

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CHURCH DIRECTORY—Continued from page 2.

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.

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. At 11 a. m. for worship. At 7 p. m. for preaching. Wednesday at 8 p. m., Bible Study. L. J. Keffer, Minister.

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.

KIRKWOOD, ALGOMA, near Thessalon.—Bible Class Lord's Day at 1.30 p. m. Preaching and Breaking Bread at 2.30 p. m. T. W. Bailey, Evangelist.

McRORIE, SASK.—Church meets in Monmawala School-house, at 3 p. m. each Lord's Day. J. C. Cleveland, Sec.-Treas.

GLENONA, MAN.—Church meets in Glenona School-house, 11 a. m., for worship and Breaking of Bread; 7.30 p. m., for preaching the Gospel; 8 p. m., Wednesday, from house to house for Bible Study. Sec., Harold Macklin.

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