

Dr. H. M. Evans

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Christian Monthly Review

WEST GORE, N. S., CANADA

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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.; Wednesday, 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. Mr. 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 26.)

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Vol. VI.

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

No. 12

TRY, TRY AGAIN—IMPROVED.

If at first you do succeed,

Try, try again!

Life is more than just one deed;

Try, try again!

Never stop with what you've done,

More remains, than you have won,

Full content's vouchsafed to none;

Try, try again.

If you've won a bit of fame,

Try, try again!

Seek a still more honored name,

Try, try again.

Sit not down with folded hands,

Cramp not hope with narrow bands;

Think what prowess life demands!

Try, try again.

If at first you do succeed,
 Try, try again!
 For future harvests sow thy seed,
 Try, try again.
 Rise with sacred discontent,
 Realize that life is lent
 On highest searches to be spent;
 Try, try again.

—C. A. S. DWIGHT.

O. E. PAYNE—HIS BOOK

No. 8.

(Meaning of Psallo continued)

Before going further in review of Mr. Payne's book, let us recall the fact that he asserts, and labors much to prove that the "one and only musical meaning" of Psallo is "to play an instrument" (pages 61, 62, 64, 79,) and that its employment in worship "is mandatory," (page 52).

To the long list of the world's best scholars, we have forth-coming an equally formidable already cited, array of eminent and standard authorities, standing like an impregnable wall against the assaults of O. E. Payne. In butting his head against the Wall of China he might have better hope of knocking it down. This wall of scholarship will stand until the world itself explodes.

Let us notice that, later, Mr. Payne, contradicting himself, after admitting the development of meaning of Psallo, from Psao, to touch, then to pull or twitch etc. then to pluck or strike strings, then to play upon stringed instruments, now says it "came to mean sing with accompaniment," and that it developed no further," Page 274. We are marshalling the scholarship of the world to show that Mr. Payne is palpably erratic, and that Psallo did develop further, and came to mean "sing," without reference to instruments of any kind. We shall, in this chapter, enjoy a brief interview with a number of renowned Lexicographers, emphasizing this latest development in the meaning of Psallo, which all of them recognize. Nearly all of these give the meanings in the order of their development, thus:

"PSALLO, I touch; touch the strings; play on the lyre; sing praises."
 A few of the earliest of these give the reverse order, as; "To sing; to pluck; to set in motion."

Hesychii Alexandrini Lexicon, 575 A. D:

Psallien—to sing songs; to pluck set in motion.

Lexicon Greco-Latinus, (Badaeas), A. D. 1532:

"Psallo, Sing; Strike the strings."

Lexicon Groecum-Latinum, (Junius), A. D. 1557:

"Psallo, Sing, strike the cithara."

Lexicon Groeco-Latinum (Gillius), A. D. 1577:

Lexicon-Groecum (Constantius), A. D. 1607

"Psallo, sing; strike the cithara."

Latin-German-Greek Lexicon (Garth-Koenig) A, D. 1679:

"Psallo, to play on strings; sing."

Allgemeines Griechisch-Deutsches Handwörterbuch, A. D. 1802:

"Psallo, I play on a stringed instrument; I sing, glorify, praise."

Groecum Lexicon Manuale (Hendericus), A. D. 1803:

"Psalmos, playing or striking the lyre; song, tune."

Dictionnaire Grec, Franc. (Oneon) A. D. 1807:

"Psallo, to touch the lyre, sing psalms, praise, render thanks, sing verses."

Lexicon Groeco-Prosodiacum (Morelli), A. D. 1815:

"Psallo, to strike; play on the lyre; praise."

Psalmos, music of the lyre; song." Greek Lexicon, A. D. 1816:

"Psallo, properly psallien, signifies to touch and cause to sound the strings with the tips of the fingers. By a change of use, it, also refers to singing songs, singing psalms." Had this Lexicographer—and all others—lived at a later date, and consulted O. E. Payne, they would have been informed that there never had been any such "change of use." But they lived too soon, and Mr. Payne too late to prevent this world-wide and age-lasting delusion.

Lexicon Groeco-Latinum (Scapula), A. D. 1816:

"Psallo, I touch, I strike, and touch with a certain light movement. Thus musicians are said to psallein their own strings, to strike the cithara, to play on the lyre or simply psallein. Likewise, metaphorically, Psallo with songs and glorify the Lord with hymns. I sing praises to the Lord.

Dictionnaire Groec-Francais (Planche), A, D. 1817:

"Psallo, to touch the lyre, sing psalms, sing verses, sing praises, celebrate."

Greek and English Lexicon (Jones), A. D. 1823:

"Psallo, I play on a musical instrument; sing; sing to a name; celebrate." Psalmos, a sound made by a musical string; a sacred song, psalm."

Britschneider Lexicon Manuale ("Lexicon of New Testament Greek"), A. D. 1824:

Psallo to touch strings, strike the lyre, play the lyre, to produce

music either to musical instruments, or with the voice alone, and only of a joyful music, hence to glorify in song."

Greek and English Lexicon (Ewing), A. D. 1827:

"Psallo, I touch, touch lightly, cause to quaver by touching. I touch the string of a musical instrument with the fingers or plectrum, and so came then to sound and quaver; I sing, sing praises or psalms to God, whether with or without instruments."

Greek Lexicon (Loveland), A. D. 1828:

"Psallo, to play on a musical instrument; to sing."—Psalmos, the sound made by a musical instrument, a sacred song, psalm."

Novi Testamenti Philologica (Wahl Clavis), A. D. 1831:

"Psallo, I touch, touch the strings, play on the lyre; sing praises."

—Psalmos, striking the lyre; song hymn."

Handwörterbuch der Griechischen Sprache (Passow), A. D. 1831:

"Psalmos, the playing of a lyre, also the tune played on a stringed instrument, the song sung to the tune played on a stringed instrument; psalm, song of glory."

Lexicon Epitomon (Scharlatas), A. D. 1839:

"Psalmos, instrumental song; hymn."

Greek Lexicon (Giles), A. D. 1840:

"Psalmos, playing on a harp; an air on a harp; hymn, ode."

Greek-English Dictionary (Groves), A. D. 1841:

"Psallo, to touch, strike softly; to play on the harp; to sing to the harp; to praise, celebrate."—"Psalmos, a singing to or playing on the harp; the sound of a stringed instrument; a psalm, hymn."

Griechisch-Deutsches Wörterbuch (Jacobitz Seiler), A. D. 1850:

"Psalma, tune played on a stringed instrument; psalm."—Psalmos, the playing of a stringed instrument; song sung to a stringed instrument; song."

Bagster, A. D. 1850:

"Psallo, to move by a touch, to twitch; to touch, strike the string strings or cords of an instrument; absolutely to play on a stringed instrument; to sing to music; in New Testament to sing praises, Rom., 15:9; 1 Cor., 14:15; Eph., 5:19; Jas., 5:13."

"Psalmos, impulse, touch, of the chords of a stringed instrument; in New Testament a sacred song, psalm, 1 Cor., 14:26; Eph., 5:19, et al."

Keirchen Lexikon (Wetzer and Welte), A. D. 1852:

"Psalmos, from psallein, signifies really a stringed tune, then, figuratively, a song sung to a stringed tune; and likewise, a psalterion is really a stringed instrument; then, figuratively, a collection of songs."

New Greek-English and English Greek (Contopoulos), A. D. 1868:

"Psallo, to sing, to celebrate"—Psalmoidos, a psalmist, a singer of psalms, a bard a minstrel."

Critical Lexicon and Concordance (Bullinger), A. D. 1877:

"Psalmos, a touching, twang; e.g., of a bowstring; of a stringed instrument, a playing music; in later usage a song accompanied by stringed instruments; hence, a psalm, a psalm or song in commemoration of mercies received etc."

Dictionnaire Grec-Francais (C. Alexandre), A. D. 1880:

"Psallo, to play an air; to glorify, sing, to sing psalms."

Dizionario Manuale Greco Italiano (Muller), A. D. 1889:

"Psallo, I cause the strings of an instrument to sound, I sound a stringed instrument; I sing one's praises, glory."—Psalmos, the sound of a stringed instrument, song sung with the accompaniment of a stringed instrument; psalm, song of praise."

De Bibliorum Sacrorum Vulgatae Editionis Graecitate (Saalfeld), A. D. 1891:

"Psallo, to play on, or sing to, the harp; sing songs of glory." Strong's Dictionary of the words in the Greek New Testament, A. D. 1894:

"Psallo, probably strengthened from psao to rub or touch the surface; to twitch or twang, i.e., to play on a stringed instrument (celebrate the divine worship with music and accompanying odes); make melody; sing psalms."

Pickering:

"Psallo, to touch gently; to touch or play on a stringed instrument; to cause to vibrate; to play; to play; to celebrate with hymns" etc.—Psalmos, the twang of a bowstring; striking the cords of a musical instrument; playing and singing to the psalter; a psalm, an ode, a hymn."

Dunbar:

"Psallo, to touch gently, to touch or play on a stringed instrument; to sing; to celebrate with hymns."—Psalmos, the twang of a bowstring; a playing on a stringed instrument; singing to the psalter; a psalm; a song."

Greenfield:

"Psallo, to touch, strike the strings or chords of an instrument hence absolutely to touch or strike the chords, play on a stringed instrument, namely, as an accompaniment to the voice; by implication to sing, and with a dative of person, to sing in honor or praise of; sing praises to; celebrate in song or psalm, Rom., 15:9; 1 Cor., 14:15; Eph., 5:19 Jas., 5:13."

"Psalmos, impulse, touch of the chords of a stringed instrument; an ode, song; a sacred song, psalm."

Greek Gradus (Maltby):

"Psallo, (1) to strike gently; ((2) to pull the string of a bow or of a harp; (3) to praise."

Thomas Sheldon Green:

"Psallo, to move by a touch, to twitch, to touch, strike the

strings or chords of an instrument; absolutely to play on a stringed instrument; to sing to music; in New Testament, to sing praises, Rom., 15:9; 1 Cor., 14:15; Eph., 5:19; Jas., 5:13." whence,—Psalmos, impulse, touch, of the chords of a stringed instrument; in New Testament, a sacred song, Psalm (1 Cor., 14:26; Eph., 5:19), etc'

Hamilton:

"Psallo, to touch, pull, pluck, cause to vibrate; play on a stringed instrument; sing." Sophocles, an eminent Greek scholar, Harvard Professor and Lexicographer, himself a Greek, in his Lexicon, covering the Roman and Byzantine periods, from 146 B. C. to 1100 A. D., assigned to psallo vocal music only: Psallo to chant, sing religious hymns." "Psalmos, psalm."

Parkhurst:

"Psallo, 1. to touch, touch lightly, or perhaps to cause to quaver by touching. 2. To touch the strings of a musical instrument with the fingers or plectrum, and so cause them to sound or quaver. 3. To sing praises or psalms to God, whether with or without instruments (Rom., 15:9; 1 Cor., 14:15; Eph., 5:19; Jas., 5:13)".

Robinson:

"Psalmos, 1. A psalm, a song in praise of God (1 Cor., 14:26; Eph., 5:19; Col., 3:16). 2. Specifically plural, the Psalms, the Book of Psalms."

Taschenwörterbuch (Menge), A. D. 1910:

"Psallo, to strike the strings; to sing to the cithara; to sing songs of praise."—Psalmos, music of a stringed instrument; song."

The Catholic Encyclopedia, A. D. 1911:

"Psalmos, in classical Greek, meant the twang of the strings of a musical instrument." This is undisputedly true—and a concession that it has other meaning elsewhere—as in New Testament."

Novi Testamenti Lexicon Graecum (Zorell), A. D. 1911:

"Psallo, I play a stringed instrument, strike the cithara with the fingers; sing a hymn to the notes of the lyre; Sing, sing sacred hymns in honor of God."

We close this chapter with a reference to the latest, largest and greatest of all New Testament Lexicons:

Thayer's Greek-English Lexicon of the New Testament:

"Psallo, (a) to pluck off, to pull out, the hair. (b) To cause to vibrate by touching, to twang; specifically, to touch or strike the chord, to twang the strings of a musical instrument so that they gently vibrate; and absolutely, to play on a stringed instrument, to play the harp, etc. Septuagint for niggim, and much oftener for zimmer; to sing to the music of the harp; in the New Testament, to sing a hymn, to celebrate the praise of God in Song (Jas., 5:13); Eph., 5:19; Rom., 15:9). I will sing God's praises indeed, with my whole soul stirred and borne away by the Holy Spirit, but

I will also follow reason as my guide, so that what I sing may be understood alike by myself and by the listeners. (1 Cor., 14:15.)"

Readers in this and former numbers, we have already had before us most of the world's greatest authorities, on our present line of investigation, each and all of whom unitedly testify both to the early classic meaning of Psallo, in which instruments appear, and also to its later development in New Testament times and usage, to sing or sing praises. This whole army of scholarship is opposed and contradicted point blank by O. E. Payne.

OUR ASSOCIATE EDITORS.

OUR MOVE TO SELKIRK, ONTARIO

H. M. Evans

In response to a call from the Church at Selkirk, Ont., we arrived here on the night of Sept. 30, and began work with this congregation the following Lord's Day. We were met at the station by Bro. John Cooper and were soon comfortably housed in the home of his father, Bro. Thos. Cooper for a few days until we could get settled on our own home. This only took a few days as the Sisters had the house cleaned and in readiness before we came. Several of them were on hand to assist us in unpacking and getting settled and we are now ready for the Master's work whatever He has for us to do.

Circumstances during the last eight months have fully convinced us that this move is a providential one and that the Lord is with us. For months we almost turned a deaf ear to the pressing invitation, so often repeated, to "come over" to this little "Macedonia" to help these brethren, but the call seemed so urgent and the need so great that we threw the matter entirely into the Lord's hands, earnestly praying that He would lead us to His own will into the field most needing our help. In a most wonderful way the difficulties, which seemed insurmountable to us, were removed and the way opened for us and there was nothing left for us to do but to move to this field which was thus so providentially assigned us. "Casting all our care upon Him" we shall now endeavour to do His will in this humble field.

We regret very much that this congregation has had such a

checkered career, and that the work of the Lord has been thus hindered, but the Lord has said that "Offences will come, but woe unto him by whom the offence cometh". All the "Diotrephes" characters are not dead yet. Even among preachers, who ought, above all others, to know better, there are those who persist in that "rule, or ruin" spirit, to divide congregations and create factions. If our reader has not read Bro. McQuiddy's editorial in the "Gospel Advocate of November 3rd, it will pay him to look up that number and read it.

Notwithstanding all difficulties, we are having splendid meetings and real good audiences of interested and attentive listeners both morning and evening. Making all allowances for all human failings and short-comings we have a fine lot of brethren here, and we pray that all petty little personal differences that may exist here, or elsewhere among the disciples of our Lord may be obliterated and that the spirit of animosity, strife and all works of the flesh and the devil may be replaced by the Spirit of Christ in the hearts of all who profess His name.

God grant that the Spirit of Unity may soon animate every soul; that the lesson of Paul (1 Cor., 1 : 10, 11) may be heeded; the heart-searching prayer of our saviour (John, 17 : 9, 20, 21) answered and the name of the Great Jehovah of hosts magnified and honored.

We earnestly request the prayers of all God's people throughout this vast dominion on behalf of the Lord's work in this little field, not forgetting His humble servant, whom some consider has undertaken an herculean task. BUT "the Lord is my helper; I will not fear", Amen.

Selkirk, Ont.

OPERATION OF THE HOLY SPIRIT

By S. Whitfield

It has been said that through the sin of our first parents the whole world became totally depraved.

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived", (2 Tim. 3 : 13.).

This scripture shows us that man is not totally depraved, for he can get worse and worse.

"And you hath he quickened, who were dead in trespasses and sins. Wherein in time past ye walked according to the prince of the power of the air, the spirit that how worketh in the children of disobedience: Among whom also we all had our conversation

in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others". (Eph. 2 : 1-3.)

Here were people who were dead in sin, and were children of wrath, but Paul does not say that they were totally depraved. He tells us that they got into sin by walking according to the course of this world, and by fulfilling the desires of the flesh and the mind. So it is by the sin of each person that people degrade themselves.

Then they tell us that it takes the direct operation of the Holy Spirit on the heart of the sinner to prepare him to believe and be saved, but in all ages of the world the Bible represents man as being able to hear, believe, and obey the truth and be saved.

It is true that every person who is converted that the Holy Spirit has his work in the same. But how does the Spirit do this?

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement." (Jno. 16 : 7, 8.)

Here we find that the Holy Spirit was to operate on the world and reprove or convict it of sin, righteousness, and of judgement to come.

"But when the comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me". (Jno. 15 : 26.) "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." (Jno. 16 : 13.) "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak: For it is not ye that speak, but the Spirit of your Father that speaketh in you." (Matt. 10 : 19, 20.)

Let us remember these important statements. The Spirit testifies by speaking, and he spake through the apostles.

On the day of Pentecost the Spirit testified by speaking through Peter and convicted or reproved the Jews of sin. They were told to "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2 : 14-38.) They obeyed these commands, were converted, or were born of water and the Spirit, were saved from their past sins, had the promise of the Holy Spirit to assist them in living the christian life.

To-day, when the same truths are preached, that the apostles preached, the Spirit through this preaching still convicts the world of sin, and when such obey the same commands that were obeyed in the days of the apostles, they are converted, born of water and

the Spirit, and are saved from past sins. So the Spirit operated on the sinner through the Word of God, and reproves him of sin.

"Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Spirit sent down from heaven." (1 Peter 1 : 12.)

"No man can come unto me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (Jno. 6 : 44, 45.)

God draws people to Christ through the preaching of the Gospel. People hear and learn of the Father through the Word of God.

"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1 : 16.—)

The Gospel of Jesus Christ is the power that God uses to lead people to salvation. The Spirit operates through the Word of God and reproves the sinner of his sins.

"And many of the Corinthians hearing believed, and were baptized." (Acts 18 : 8.)

This was the order in the days of the apostles: The Word of God was preached, people heard it, believed, and were baptized.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Tim. 3 : 15.)

God depends on the preaching of the Gospel for results.

Carman, Man.

Nov. 25th, 1921.

For the C. M. R., N. S.

To all who have an interest:

Dear brethren in the Christ:—I feel that it is my duty to inform you in regard to existing conditions concerning my work in Saskatchewan.

I have been very grateful to all who have helped in the work of spreading the Gospel; holding up my hands with money and very helpful words of encouragement. Great good has been done, and God will reward all for their sacrifices. During the last two years, with the high prices and obligations of home, etc., I have been unable to finance matters and meet the obligations before me without using money belonging to others, that is, by borrowing.

I have had to borrow so much that I find myself unable to see

any other than but one of two ways out.

The one way, is, to appeal to the brotherhood making known the circumstances, and, if the brethren deem it imperative that the work be continued, they will make an effort to encourage it.

The other and only way left is to take up some other occupation for a year or so until I can recruit and get in a position to enter the field again..

Most brethren, it seems to me, are quite well aware of the work that I have, by God's Grace and the co-operation of the brethren, and the sacrifice of my family, accomplished. I have worked hard and incessantly, and practised economy in every way I could. No one can accuse me of being in the field for remuneration. In the last four years I have had about twenty dollars per month more than the expenses of the work.

I have worked and prayed for the salvation of souls and I am still praying that God will open the way for me to continue to lead dying humanity to the Lamb of God.

There have been many prayers offered up to God that He might send many more laborers into this Western country to assist in winning souls to the Saviour. I verily believe that God, in His goodness, is bringing about an answer to our prayers.

There are boys in the Carman Bible Teaching School, of which Bro. H. L. Richardson is Principal, who are promising for assistance in the evangelistic field in the near future; some could be made use of next summer.

Could we go ahead and continue to push the good work, I feel, that, in the light of the prospects before us, we are entering into the spring-time of a glorious spreading of the Word of God in this country.

I feel sure that Manitoba, Saskatchewan and Alberta are the best provinces in Canada for evangelistic success. Will we put forth an extra effort at this time and do more for our Saviour's cause and the glory of God, or will we stand still and see men sink into ruin?

At a business meeting of the Carman Church Nov. 9th. it was decided, that, on account of the poor crops this year the Church could not assure any financial assistance outside of caring for the home work; this means twenty five dollars a month less for the Saskatchewan work, (\$300.00 per year).

Brethren, I desire to see this work go ahead. A few years with good crops and additional members and churches should see the Saskatchewan work quite self-supporting.

I ask the brethren to consider with prayerfulness the question before us. What am I to do under these circumstances? My home must be provided for. I am willing to sacrifice and do all I can to

see the work go ahead. The brethren in Sask., to my mind, under the conditions which have existed in the way of poor crops, have given liberally. In judgement, the extra help must come from the U. S., Ontario and the eastern provinces.

Any church wishing any further information may have the same freely by asking.

May God overrule that what is best shall be done.

H. A. ROGERS

OUR CONTRIBUTORS.

A MISSPENT LIFE.

Thirty-four years ago when I entered the College of the Bible, Lexington, Kentucky, I met the first Japanese I had ever seen. He was a student recently from Japan, having been converted before leaving his country by Brother E. Snodgrass. Young Tanaka, for that was his name, seemed humble and devout, and, being studious and of a good mind, his future seemed bright. He remained at Lexington, only two or three years when he grew restless and decided to go to Chicago University and study philosophy. In all he remained in America more than ten years, during which time he became thoroughly indoctrinated in unbelief.

Some fifteen years ago he returned to Japan, and, seeing his name in the paper, I wrote him inviting him to call and take dinner with me. He kindly accepted the invitation. Naturally we talked over school days at Lexington and things that followed after, and in the course of the conversation, I asked after his faith. His story was painfully sad. He no longer believed in the Bible as the word of God, but looked upon it as only a collection of myths; did not believe in the resurrection and could not say for certain whether or not there was even a God. His visit was not a pleasure to me and perhaps no more so to himself. He had a position in Waseda University as teacher of Philosophy.

Two evenings ago one of our young men from the Gakuin, who is a devout Christian, came up for a talk, and, in the course of our conversation asked about the advisability of studying Philosophy. While I didn't oppose it I felt constrained to warn against its danger, and cited the case of Tanaka. He seemed quite surprised and asked if it was T. Tanaka, saying that about five

years ago he was his teacher, and that he was now dead, having died about two years ago. On hearing this I could but feel how foolishly he had spent his life when he might have been a great power for good in turning his people from darkness to light and in going hence have gone in the hope of the glory of God.
68 Zoshigaya Tokyo, Japan,

J. M. McCaleb.

Remark: The moral from this is,—Shun those schools, which, like the above mentioned, have long been pregnant with infidelity. A forcible argument also herein presented, in favor of an educational institution in Canada, to arrest the flowing stream of our young people to those infidel factories abroad,—Ed.

A CANADIAN BIBLE COLLEGE.

(Synopsis of address delivered at Winer, October 14, 1921, by

O. E. Tallman, B. A., B. Sc., etc.)

The need of a Bible College is felt by most of us, a college where the Word of God will be revered and taught in its purity. Where our boys and girls, men and women could be further trained for service in the Kingdom.

This school could be financed by a Joint Stock Company, capitalized at \$100,000.00 with a capital part paid up. The shareholders would meet yearly to appoint directors, not less than six constituting the Board, with one third retiring each year.

The Directors would choose a President, who with them would form the business or financial board of the school, to arrange for land or buildings, or whatever was required.

The President would be responsible to the Directors, and would choose the Faculty, which would be small to begin with and be enlarged as required. The Faculty would be responsible to the President. Thus the shareholders, who would be Christians, would be in control of the school through its officers.

This school would have at least three departments, namely:—

- (a) Bible School Workers, etc.
- (b) Singing Evangelists, etc.
- (c) Evangelists and Ministers, etc.

The course of study would be arranged as follows,—

- (a) Bible School Workers,—

1st year.—Bible—Matthew, Mark, Acts, Hebrews,
English—Grammar, Composition, Literature.
History—Ancient, Modern, Canadian.
Singing—Sight Singing.

2nd year.—Bible—Balance of New Testament, after 1st year.
English—A Bible Thesis monthly.
History—Church History, Bible History.
Singing—Sight Singing, Leading.
Evidences, Psychology, and Pedagogy.

(b) Singing Evangelists.—

1st year.—Same as 1st year (a)
Theory and Harmony.

2nd year.—Same as 2nd year (a) less Pedagogy.

In the next, we will treat of a probable curriculum for the
Minister or Evangelist.

NEWS AND CORRESPONDENCE

Christian Monthly Review
West Nova Scotia
Canada

Dear Bro. McDougall:—Enclosed I am sending you cheque
to pay one year sub to "Christian Monthly Review."
Nov, 14th I closed an interesting meeting in Natchez Miss.
with Twelve Baptisms.

With best wishes

Yours Brotherly

M. C. CAYCE

No. 143 Wacaster St. Jackson, Miss.

ST. CATHERINES MEETING

The Church here held a revival effort, being assisted by Bro.
C. W. Petch. Good audiences and interest characterized the whole
meeting. Two were added by primary obedience and we hope for
future reaping from the good seed sown. Bro. Petch gave us some
very able and instructive teaching.

O. E. TALLMAN

JORDAN

The Church here seems prosperous with a healthy bible school
of an average attendance of over 50.

O. E. TALLMAN

Toronto, November 12, 1921.

Dear Bro. McDougall:—In your July issue a report was
printed of the annual June Meeting of the Ontario Churches, held
at St. Catharines and mention was made of the work which was
suggested in connection with Foreign Missions.

In the meantime a general letter has been sent to these churches
outlining the plans, and we enclose a copy, and would appreciate
it if you will print same in your next issue, as it will place the brother-
hood in touch with the work which the Ontario churches propose
to undertake.

Yours fraternally,

G. J. GIBSON

H. BENNETTS

Toronto, October 7th, 1921.

To The Church of Christ at St. Catharines.

Dear Brethren and Sisters:—We take this opportunity of
bringing to your attention the action of the Churches assembled at the
June meeting held at St. Catharines with respect to Foreign Mission-
ary Work.

You will remember that a recommendation was presented from
the Toronto Churches that we extend our present co-operative
efforts to the Foreign Mission field, and it was thought advisable
that this could best be done by assisting the British Churches to
maintain the work in which they are engaged.

The suggestion was first proposed by Bro. N. F. Bambury,
Treasurer of the Foreign Missionary Committee, that the Ontario
Churches undertake the support of a Missionary or one of the
Stations, and he felt any means adopted would be a link to bind
the Canadian and British Churches closer together in a common
work.

The annual cost of the Stations which include three in India
and two in Siam is about as follows:

Daltonganj \$3000, Dudhi \$3000, Latehar \$2500, Siam \$5000,
Mon \$2000. This is for the ordinary upkeep of the Stations and
does not include extras for new buildings and furloughs.

It was considered by the June meeting that to undertake the

support of a Station at present was more than we could do, but it was decided to recommend to the Churches of Ontario that we unitedly contribute to this work, and in this way cement the fraternal feeling which has been manifested in our evangelistic effort in this Province.

To carry out this arrangement that meeting approved the appointment of Bro. G. J. Gibson and Bro. H. Bennetts both of Toronto to act as joint custodians to all funds, which would be forwarded by them to the Treasurer in England. Since that time we have received contributions from the churches at Fern Ave., Toronto, and St. Catharines, for the sum of Sixty Dollars, which when forwarded was converted into Sterling and represented 14 pounds, 15 shillings and 6 pence. Bro. Bambury acknowledged this remittance as from the "Churches in Ontario" and expressed his high appreciation of the efforts undertaken.

It was also suggested at the June Meeting that it might be possible for the Ontario Churches to contribute the first year the sum of One Thousand Dollars (\$1000.) and in this connection the Toronto Churches expected to be able to raise Four Hundred Dollars (\$400.).

We will greatly appreciate if you will give this matter your earliest consideration, and we might mention that the Church at St. Catharines has adopted a plan of taking a monthly offering for Foreign Missions, which they report has stimulated an interest in their local work, and we would suggest that it might be a good plan for others to follow.

We are enclosing several copies of "The Open Door" which is published quarterly by the British Churches in the cause of Foreign Missions, which we are sure will prove instructive and help to arouse an interest in the work we have undertaken. We will forward additional copies as they are received along with a report of the progress we have made.

We feel that this is an important work and in great need of our immediate support, and in so doing we are assisting in carrying out The Great Commission and extending the Kingdom of Christ in heathern lands.

Kindly forward all remittances to G. J. Gibson, 25 Constance St., Toronto. With Christian Greetings,

Yours fraternally,

G. J. GIBSON

H. BENNETTS

Eatonia, Sask., Nov. 23, 1921.

Dear Bro. McDougall:—The C. M. R. seems to be getting better all the time. I wish it was a weekly now instead of a Monthly. Enclosed you will find \$1.00 for to renew the C. M. R. I wish to ask you to change the address on the church directory from Batteau, Ontario, to Eatonia, Sask.

And oblige yours in Christ,

EDWIN FISHER

Leonardville, Nov. 1, 1921.

Dear Bro. McDougall:—Enclosed please find \$1.00, one dollar for the C. M. Review fund. Wish I could send more. Go from here in few days D. V. Please send the C. M. Review to 415 Main St. Medford, Mass.

We still worship God as directed in His Book. With few in numbers it takes a lot of fortitude and love for God to stand out against so much of the wisdom of men. Let me see Gideon with with only three Hundred against a mighty army come off victorious. If only few in numbers, yet faithful to the trust committed to us by and by we will come off victorious through Him who gave His life for us. To God be all the glory.

Fraternally,

WINSLOW RICHARDSON

Toronto, Oct. 27, 1921

Wishing you continued success, I am

Yours fraternally,

R. G. SCHELL

1555 Garnet St., Regina Sask.

P. S.—We like the little paper very much.

C. SEED

68 Zoshigaya, Tokyo, Japan,

October, 6th, 1921.

Editor and Associate Editors of
Christian Monthly Review, West Gore, N. S.

Dear Brethren:—We are fully satisfied that right teaching is at the bottom of right conduct and that defects among well dis-

posed brethren can be corrected by proper instruction. If the churches very generally neglected the Lord's Supper, there would be an especial need for teaching on that point. The churches all too largely do neglect missionary work and there seems to be a great need for an increased volume of sound doctrine on this vital theme.

Will you please permit us to suggest for your consideration that this fundamental of our Lord's church be placed more prominently and frequently before the brethren. We are not speaking of missions in any particular place but Mission work in general. If it shall please you to give this matter fuller expression by your own pens and those of writers you may consider competent, we believe our Lord's cause will be furthered.

Your brethren,

Don Carlos Janes
J. M. McCaleb
ORVILLE D. BIXLER
HARRY R. FOX
E. A. RHODES
HERMAN J. FOX.

Leonardville, N. B.

Dear Bro. McDougall:—The Sept. number of the C. M. R. received. There are many good things in it and the one on co-operation from L. E. Huntsann to my mind he has hit the nail on the head. Isn't this co-operation with Sect.-Treas a rival to the Church if it is not wrong it has the appearance and we are told to abstain from all appearance of evil (1 Thes. 5 : 22.).

Did the innovations that are in the Churches to-day come by one single bound or did they come gradually. Brethren, let us keep our feet on the solid Rock, all other ground is sinking sand.

If this isn't any good, throw it in the waste basket.

Your Brother in Christ,

W. RICHARDSON

WORD FROM JAPAN

For the first half of the year my missionary receipts are as follows: Missionary Residences Fund, \$1,439.50; personal use, \$382.70; free literature in Japanese, \$134.23; miscellaneous (Sister Cypert, Bro. Rhodes, and others), \$152.40. Total \$2,108.93.

Our force is now larger than ever before in its history, but important fields can not be occupied for lack of helpers. There is need for new missionaries to arrive every year. It is especially important to have some one here soon to get acquainted with Sister Cypert's work before she goes home on vacation. There have been thirty-two baptisms this year; a dwelling (which will serve as a meeting house for awhile) is being built for Bro. Bixler in the midst of three country groups who have no leader. Other important business matters are pending. The missionaries (except Sister Cypert) are now (August) in Karuizawa to escape the heat. With ten Bible lessons, one in Church History, and the Japanese language study, they are a little school improving themselves for future usefulness. Please pray for us and for more helpers. See Luke 10 : 2.

DON CARLOS JANES.

68 Zoshigaya, Tokyo, Japan.

Your review of the Payne (painful) book is fine.

You are right in keeping out of our magazine all petty wrangles among brethren. We don't want to read such stuff. Success to you. God bless you, thus far, successful efforts in editorial work.

As ever your co-worker

H. M. EVANS.

909, W. 12th St.,

Dec. 9th, 1921.

Riverside, Cal.

Dear Bro. McDougall.—Truly our lines have been cast in pleasant places. I am almost tempted to dilate on the beauties of Southern California, and make comparisons between this land of sunshine and the homeland with its ever varying climate. The brethren, however, will be more interested in the conditions of labour and the methods of advancing Christ's work as I have found them in Southern California.

There are a few faithful Churches of Christ in this section of the country whose labours have been encouraged by numerical strength, and it is very gratifying to find a considerable number of youths keenly interested in church work. It is my privilege to be in constant attendance at a Bible Reading conducted by Bro. A. M. Morris, of Long Beach, and I cannot recommend too highly this means of better qualifying every member of the church for more efficient service. It was my privilege before becoming a member of the Body of Christ, to benefit by a theological course in a very pro-

minent Bible Institute, where the sole idea was to equip men for the ministry; now we are all agreed that such a course is too exclusive, many men and women of natural ability with a zeal for soul saving and a deep desire to know the Bible, do not have the time nor the means to procure the benefits of a protracted study. The Bible Reading of three months duration makes a systematic course of study possible to a much greater number, and whilst there is only time for the uncovering of many rich veins of truth, the later study in the home develops the *mine* and also the latent talent of the student. This is beneficial as there is not the tendency to succumb to the circumscribed lectures of the Seminary and becoming mimics of the tutors. The Bible Readings are always held under the supervision of the church, this order I believe to be entirely scriptural, and may be considered in the same light as a protracted evangelistic meeting, only with this exception, that the former is to prepare the Christian for winning souls and the latter the direct effort to save. How much of this preparation is necessary, is very evident to all who seek to establish congregations, or in other words to set them in order, there is such a dearth of material for eldership that some times I think the brethren only aspire to be preachers for a display of their natural gifts. 1 Tim. 3:1-7 might as well be erased from Holy Writ for all the apparent desire of our brethren to fill the highest office God can give to man the honor of filling. It is not uncommon to hear brethren say, "We can get along without elders." May this not be a form of despising government?

We cannot look for qualifications above that which is written, and no elder must necessarily have the wisdom of a Solomon nor the perfection of an angel.

Every Christian Father should bend his every energy to bring about such a domestic condition as will permit him to serve in that capacity, if he has the ability to teach. As oversight seems to be the work of an elder, I can conceive of no better means than an intelligent study of the Scriptures to qualify in this regard.

The deviations from the law of Moses, the judgments, penalties inflicted for humanisms, the tenderness of Moses, of David, for the sheep of Israel, the unity of the sanctuary, the precision required in the type how much more in the anti-type—all of which is written for our admonition on whom the end of the ages has come. There are a considerable number of men in the Brotherhood who probably have more ability as teachers than preachers, who could conduct a Bible Reading in their home congregation or a nearby congregation, while the evangelists are busy in new fields. If such brethren would avail themselves of the first opportunity to attend a Bible Reading under competent leadership, then they would know how to conduct same and thus carry on the good work. The un-

folding of Divine Truth by Bro. A. M. Morris is the greatest spiritual feast I have ever enjoyed, so you will have to excuse me for writing at such length—we cannot but tell the things we have both seen and heard.

Wishing you good health and a further continuance of God's blessing upon your work,

Your Brother in Christ,
John M. Bruce.

December 21st, 1921.

Dear Bro. McDougall :—Kindly let this worthy call appear in your paper at as early a date as possible, and thus help the Cause we love.

For a number of years a few have met on the third floor of the Odd Fellows' Hall in Vicksburg, Mississippi. It was and is a very undesirable place to meet and no growth was made, not even so much as having a protracted meeting for the past ten years.

Last summer, I held a tent meeting for them, during which thirty-one were added to the Church, and the few stirred to renewed effort. It was agreed at that time that unless a suitable building could be bought as was done in Jackson and Columbus, a house must be built. A well located corner lot has now been purchased for the sum of One Thousand Dollars, and the restrictive clause is in the deed. This One Thousand Dollars they have paid themselves without asking for any help, but it has exhausted their resources and demonstrated an earnest self-sacrificing spirit. Now they want to build a meeting house to cost about Three Thousand Dollars, and if those who read this and who love the Lord will assist them by contributing One Thousand Dollars, they can then borrow Two Thousand Dollars and will themselves take care of the loan by continuing to give as they are prospered. "Bear ye one another's burdens, and so fulfill the law of Christ." This is a most worthy call. *The house is needed right now*, and the future growth and usefulness of the Church in Vicksburg requires that they have a place to meet and you can see they are willing to do, and therefore ought to be helped,—so please all who read this, send them a contribution and a few words of cheer—they need it and they deserve it. Let's help Vicksburg. Remember the words of the Lord Jesus, how he himself, said: "It is more blessed to give than it is to receive." Mail your check to W. F. Hanes, 1201 First North Street, Vicksburg, Miss.

Yours in the One Faith,
M. C. Cayce, Minister Church of Christ,
143 Wacaster Street,
Jackson, Miss.

ACKNOWLEDGMENTS.

By College Hill Church of Christ, for H. A. Rogers, Northwest Missions.....\$10.00

For Christian Monthly Review :

By Mrs. W. H. Hunsbury, per Mrs. O. E. T.....	1.00
" Church, Jordan, Ont	2.00
" W. R. Brown, per H. A. Rogers.....	1.00
" J. E. Turner, per H. A. Rogers	1.00
" Mrs. Garnet H. Long	3.00
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READY FOR THE FUTURE

The publishers of a certain magazine not long ago needed a new editor, but did not know where to find him. Eventually their attention was drawn to a young man in their own employ who held only a small position but who was doing his work neatly and well. Talking it over with him, the publishers discovered that he had in his desk complete plans for editing the magazine on new and original lines; and within a few hours they had made him editor.

Opportunity favored the young man because it found him ready. Not only was he doing his small tasks faithfully, but he was planning for greater things. This combination will win a large measure of success for any other rightly ambitious young man or woman. It wins promotion for soldiers and sailors, brings honors to clerks and cashiers, and opens large fields of usefulness for many a person who may have felt that no one observed his devotion to his work. Faithfulness to the present and preparedness for the future is a winning combination.

ACKNOWLEDGEMENTS.

For H. A. Rogers, Northwest Missions, By College Hill church of Christ, West Gore, \$10.00

For Christian Monthly Review,

By Mrs. M. Larson.....	\$1.00
By E. Gaston Collins.....	1.00
By Mrs. K. W. Sommer.....	1.00
By O. S. Hodges.....	1.00
By Miss Hodges, per O. S. H.....	1.00
By Mrs. Horncastle.....	1.00
By D. Black, per Mrs. Horncastle.....	1.00
By Maggie Warner, per S. Whitfield.....	1.00
By Matthew C. Cayce.....	1.00
By Edwin Fisher.....	1.00

—An old colored man was burning dead grass when a wise guy stopped and said: "You're foolish to do that, Uncle Eb; it will make the meadow as black as you are."

"Don't worry 'bout dat, sah," responded Uncle Eb. "Dat grass will grow out and be as green as you is."

But how sweet for the saint to realize when he has risen in the glorious body that his toils are over, that there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. And is it not strange that any man, after hearing the gospel in its fullness, should reject the offer of eternal life.—A. ELLMORE.

The Christian who never troubles to be pleasant, and whose temper is uncertain, is not deeply religious, no matter how much he may think so.

Occasionally we find a man who is earnestly looking for the truth, but insisting that it shall be his special brand.

The fact that a man has the sleeping-in-church habit is no sign that he will find rest in heaven.

Beauty is only skin deep, but a sweet disposition extends all the way through.

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. T. W. Banting, 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.

TORONTO (FERN AVENUE) Lord's Day services.—Bible School 9.45 a. m. Meeting for Worship 11 a. m. Preaching of the Gospel 7 p. m. Wednesday 8 p. m., Meeting for Prayer and Bible study. Visitors welcome. D. H. Jackson, Evangelist, 78 Marion St.

SELKIRK, ONT.—Church meets Lord's Day at 11 a. m. for worship and public teaching. 7.30 p. m. for preaching the gospel. H. M. Evans, Evangelist. W. M. Hoover, Clerk.

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Gospel Preaching 7 p. m.
Wednesday---Prayer and Bible Study..... 8 p. m.

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