

Christian Monthly Review

WEST GORE, N. S., CANADA

Vol. VII.

MAY, 1922.

No. 5.

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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.

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

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

(Continued on page 28.)

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Organ of the Churches of Christ in Canada.

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Vol VII.

West Gore, N. S., Canada, MAY, 1922.

No. 5

SPRING.

The balmy breeze sweeps o'er the fields,
The vernal flowers are scattered o'er the lea;
Nature in all her loveliness again
Brings forth the grass and beautifies each tree.

How sweet to wander by the mountain stream,
To mark their wanderings as they gently glide;
While the sun is sinking behind some hill
As we wander forth at eventide.

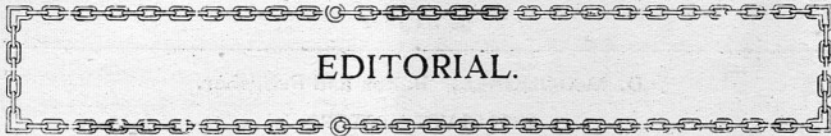
How sweet to listen to the song of birds
That oft we hear from some near grave,
How gay their plumage, how sweet their song;
They hymn the praise of God, the God of love.

Though much there be on earth to please the eye,
To charm the ear and tune the heart to praise
It cannot fit a soul to die,
Or give us peace when sin that heart dismays.

Great God though poor an offering I would bring,
 Deign on a worm to lift thy smiling face;
 Filled with thy love with cheerful heart I'd sing
 To God the God of nature and the God of grace.

Albert Burgess.

West Gore, N. S.



EDITORIAL.

A GENTLEMAN.

What is a Gentleman ?

Here is Swinton the Historian's definition : "That type of man in which are richly blended a sense of personal honor, generosity, courtesy and Christian tenderness and helpfulness."

Here are some M's, that go with it: Mark it; Memorize it; Meditate upon it; Make it a Motto; Master it; Measure up to it.
 —Ed.

O. E. PAYNE—HIS BOOK. No. 12.

THE INTRODUCTION OF INSTRUMENTAL MUSIC INTO CHURCH WORSHIP.—(Continued.)

DR. FREDERIC LOUIS RITTER, Director of the School of Music at Vassar College, and author of "History of Music from the Christian Era to the Present Time," than whom, we presume, no man is better qualified to speak, says:—

"We have no real knowledge of the exact character of the music which formed a part of the religious devotion of the first Christian congregations. *It was, however, purely vocal.*"—P. 28. A man who contradicts such authority as this must be a very wise man—or else a great fool.

EDWARD DICKINSON, Professor of History in Oberlin College

Conservatory of Music, a most eminent specialist in the history of music, says:—

“While the Greek and Roman songs were metrical, the Christian psalms were antiphons, prayers, responses, etc., were unmetrical; and while the pagan melodies were always sung to an instrumental accompaniment, the church chant was *exclusively vocal*. Through the influence of this double change of technical and aesthetic basis, the liturgic song was at once more free, aspiring and varied than its prototype, taking on that rhythmic flexibility and delicate shading in which also the unique charm of the Catholic chant of the present day so largely consists.

“In view of the controversies over the use of instrumental music in worship, which have been as violent in the British and American Protestant churches, it is an interesting question whether instruments were employed by the primitive Christians. We know that instruments performed an important function in the Hebrew temple service and in the ceremonies of the Greeks. *At this point, however, a break was made with all previous practice*, and although the lyre and flute were sometimes employed by the Greek converts, as a general rule the use of instruments in worship was condemned. Many of the fathers, speaking of religious song, make no mention of instruments; others, like Clement of Alexandria and St. Chrysostom, refer to them only to denounce them. Clement says: ‘Only one instrument do we use, viz., the word of peace wherewith we honor God, no longer the old psaltery, trumpet, drum and flute.’ Chrysostom exclaims: ‘David formerly sang in psalms, also we sing to-day with him; he had a lyre with lifeless strings, the church has a lyre with living strings. Our tongues are the strings of the lyre, with a different tone indeed, but with a more accordant piety.’ St. Ambrose expresses his scorn for those who would play the lyre and psaltery instead of singing hymns and psalms; and St. Augustine adjures believers not to turn their hearts to theatrical instruments. The religious guides of the early Christians felt that there would be an incongruity, and even profanity, in the use of the sensuous, nerve-exciting effects of instrumental sound in their mystical, spiritual worship. Their high religious and moral enthusiasm needed no aid from external stimulus; the pure vocal utterance was the

more proper expression of their faith."—*Music in the History of the Western Church*, p. p. 54, 55.

Note that some of the Greek converts, at first, were inclined to employ in worship the instruments with which they had been accustomed to accompany their songs; but this was promptly corrected by the early fathers; and the fact remains, that Greek churches do not to this day use instruments of music in their worship. In fact, it is used in church worship by those people only who are, or have been, under the domination of Papal Rome.

FRANK LANDON HUMPHREYS, author of "The Evolution of Church Music," bears testimony as follows:—

"One of the features which distinguishes the Christian religion from almost all others is its quietness; it aims to repress the outward signs of inward feeling. Savage instinct, and the religion of Greece also, had employed the rhythmic dance and all kinds of gesticulatory motions to express the inner feelings, some of them entirely unsuitable to purposes of worship. The early Christians discouraged all outward signs of excitement, and from the very beginning, in the music they used, reproduced the spirit of their religion—an inward quietude. *All the music employed in their early services was vocal*, and the rhythmical element and all gesticulation were forbidden."—*Evolution of Church Music*, p. 42.

SIR JOHN HAWKINS, another eminent specialist in the department of music, and himself a strong advocate of instrumental music in the worship, cited by Mr. C. Kurfus in his excellent work, "Instrumental Music in the Worship," gives the following testimony:—

"With respect to the music of the primitive church, though it consisted in the singing of psalms and hymns, yet was it performed in sundry different manners; that is to say, sometimes the psalms were sung by one person alone, the rest hearing with attention; sometimes they were sung by the whole assembly; sometimes alternately, the congregation being for that purpose divided into separate choirs; and lastly, by one person, who repeated the first part of the verse, the rest joining in the close thereof."—*History of Music*, vol. I, p. 108.

This, as Mr. Kurfus remarks, though "performed in sundry different manners," yet was all *singing*, and *no instrumental music*. Had there been any instrumental music in the primitive church worship, depend upon it, Sir John Hawkins would have found it. It would not have been left to be discovered at this remote period by one who, as we have already seen, has not made good use of his opportunities.

J. E. RIDDLE, author of "Christian Antiquities," page 384, says :—

"In the first ages of the Christian Church the psalms were always chanted or sung. In the *Apostolic Constitutions* (Book II, 57), we find it laid down as a rule that one of the officiating ministers should chant or sing the psalms of David, and the people should join by repeating the ends of the verses. And this regulation is repeated and explained by other writers."

Speaking of "organs," pages 734-736, the same historian says :

"These instruments of music were introduced into the Christian church about the ninth century. They were unknown alike to the early church, and to all the ancients The large wind organ was known, however, long before it was introduced into the churches of the West. It appears, from the testimony of Augustine and others, that it was known in Africa and Spain as early as the fifth and sixth centuries. The first organ used in a church was one received by Charlemagne as a present from the Emperor Constantine Michael. . . . In the East, organs were never approved as instruments of sacred music, nor did the use of them continue without opposition in the West."

PHILIP SCHAFF, President of the American Committee of New Testament Revisers, and one of the greatest scholars of the nineteenth century or any century, in his "*History of the Christian Church*," says :—

"The use of organs in churches is ascribed to Pope Vitalian (657-672). Constantine Copronymos sent an organ, with other presents, to King Pepin of France in 767. Charlemagne received one as a present from the Caliph Haroun al Rashid, and had it put up in the cathedral of Aix-la-Chapelle. . . . The attitude of the

churches toward the organ varies. It shared to some extent the fate of images, except that it was never an object of worship. . . . The Greek Church disapproves the use of organs. The Latin (Catholic) Church introduced it pretty generally, but not without the protest of eminent men, so that even in the Council of Trent a motion was made, though not carried, to prohibit the organ at least in the mass."—Vol. 4, p. 439.

THOMAS AQUINAS.—That musical instruments were not yet, to any appreciable extent, used in worship in Catholic churches as late as the thirteenth century, is testified by their most eminent scholars of that period, of whom was Dr. Thomas Aquinas, famous as a voluminous writer. He says :—

"Our Church does not use musical instruments, as harps and psalteries, to praise God withal, that she may not seem to Judaize."

Coming on down to the sixteenth century, we find that in the interval between the thirteenth and sixteenth centuries, that is, between the time of Thomas Aquinas and the time of Cardinal Cajetan, that musical instruments had been introduced and become quite common in Catholic churches. Hence the noted Roman Catholic Theologian, Cardinal Cajetan, of the sixteenth century, says :—

"It is to be observed the church did not use organs in Thomas' time; whence, even to this day, the Church of Rome does not use them in the Pope's presence. And truly it will appear that musical instruments are not to be suffered in the ecclesiastical offices we meet together to perform for the sake of receiving internal instruction from God; and so much the rather are they to be excluded, because God's internal discipline exceeds all human disciplines, which rejected this kind of instruments."—*Cited by John Girardeau.* p. p. 161, 162.

We now pass over, without citing, a long additional list of eminent historians, each and all of whom give valuable and emphatically corroborative testimony. We simply name a few of these, giving Book and page, where the reader can find their testimony.

DR. DOLLINGER, Professor of Theology and Church History, in the Universities of Munich and of Bonn.—*History of the Church*, Vol., 2., p. p., 307, 308.

ALZOG, Church Historian of the University of Freiburg, and eminent Catholic scholar.—*Universal Church History*, Vol., p. p., 696, 697.

DR. KARL AUGUST HARE, a voluminous author and Professor of Theology in the University of Jena.—*History of the Christian Church*, p. 153.

JOHN KURTZ, Lutheran scholar and Church Historian.—*Church History*, Vol. 1., p. 376.

JOHANNA KARL LUDWIG GIESELER, an eminent Church Historian, Professor in the Universities of Gottingen and Bonn.—*Ecclesiastical History*, Vol. 1, p. p. 58, 59.

JOHN FLETCHER HURST, author of *History of the Christian Church*, Vol. 1, p. 357.

CHARLES JOHN VAUGHAN, Church of England member of the New Testament Revision Committee, and author of "*The Church of the First Days*," Vol. 2, p. p. 308, 309.

WILLIAM HETHERINGTON, *History of Westminster Assembly of Divinus*, p. 30.

We will conclude this chapter with a brief citation from one more Historian.

JAMES PIERCE, An eminent Presbyterian scholar of the eighteenth century, says :—

"I come now to say somewhat of the antiquity of musical instruments. But that these were not used in the Christian Church in the primitive times is attested by all the ancient writers with one consent. . . . From what has been said, it appears no musical instruments were used in the pure times of the church," *A Vin-dication of the Dissents* cited by John Girardeau.

There are those who because of their worldly lusts, would like to abolish the devil—and extinguish hell. There are those who, for similar reason, would like to obliterate History. But readers, Ages pass; Empires vanish; but History LIVES. Heaven and earth will pass away; but Truth—Historic truth abides forever.

OUR ASSOCIATE EDITORS.

PARAGRAPHS.

POINTED, PRACTICAL AND PUNGENT.

H. M. Evans.

Medical science has established the fact that fresh air, pure food and exercise are absolute essentials in order to a strong and healthy body. The individual who either wilfully violates, or habitually neglects to observe these well established laws of nature must pay the penalty.

* * * *

Nature's laws are God's laws. What is true in Nature's World is also true in the Spiritual World. From the time the child of God is "born anew" he begins to breathe in a new atmosphere, and upon breathing the pure air of Christian influence, feeding upon the pure food of heaven—"the sincere milk of the Word" (1 Peter, 2 :2,) and "exercising" in godliness (1 Tim., 4 : 7-10) his whole spiritual health depends. A wilful violation, or habitual neglect of heaven's thoroughly established laws will most certainly result in Spiritual sickness and eternal death. "Be not deceived, whatsoever a man soweth that shall he also reap" (Gal., 6:7). God will not be mocked.

* * * *

True it is that the hypocrite and worldling have fouled the spiritual atmosphere of the church; This makes it necessary for the Christian, and especially the Elder and Evangelist, to be vigilant and to watch the sanitary and hygienic conditions of the church. The devil is continually on the alert fouling the atmosphere, adulterating the food and encouraging the child of God to engage in unnatural, unlawful and destructive exercise. Hence, the necessity of daily exhortation (Heb., 3:12-14) Sobriety and watchfulness (1 Peter, 5 :8.)

* * * *

Instead of sobriety and watchfulness and the girding on of the Christian armour with a determination "to stand" (Eph., 6 : 10-18) the young Christian often seeing that the devil has polluted the atmosphere of the church (and with that as an excuse,) abandons

his "birthright" for a "mess of pottage" and joins in with the world, the flesh and the devil to enjoy (?) the pleasures (?) of sin with all its fun, frolick and fashion, while Angels and Christian friends weep and the devil laughs.

* * * *

My Dear Brother or Sister:—On account of your daily Bible reading, prayer and your habitual Christian life in Christ Jesus, you are in positive danger (?) of wearing the crown of life in the glory land. The devil offers to remove all this danger (?) by a surgical operation in his very popular hospital. In order to perform this operation successfully he always gives a very pleasant, but powerful Anesthetic. This is usually amusement such as the movie, the theatre, the card table, the dance, etc. Or it may be a successful business deal which suddenly increases his patient's holdings in stocks and bonds, or enlarges his bank account. It may be popularity, fame or distinction in social, commercial or political circles, or anything else that will give his victim more confidence in the world, the flesh and the devil. There are thousands of unsuspecting Christians who are unconsciously following the devil's lead to his infernal hospital, where, when once on his operating table, they seldom recover from the effects of his venomous anesthetic.

A tragedy occurred in this community recently, when a neighbor, in a fit of despondency, buckled a heavy iron weight around his neck and threw himself into the river not far from his house.

This man spent his life in profanity and utter neglect of and indifference to Christianity. His wife had been found dead in her bed a day or two before, and this, coupled with his own ill-health induced a despondent condition which resulted in his rash act.

A day or two before taking his life he was heard to pray the Lord to take him, just as though the Lord had any use for a man who had spent his whole life in the service of the devil.

The Lord did not answer his prayer, but the devil did and suggested suicide as the way out of his trouble. The Lord has declared that He will "laugh at the calamity" of such characters "and mock when their fear cometh." (Prov., I :26) Yea, verily "Whatsoever a man soweth that shall he also reap" (Gal., 6: 7, 8.) What are you sowing, my brother? What shall YOUR harvest be? "Idle words" (Matt., 12 :36, 37), an unbridled tongue and a life spotted by the world (James, 1 :26, 27). A life spent in satisfying the cravings of the flesh (Gal., 5 :19-21) and the love of wordly lust (1 Jno., 2 :15-17) will surely bring their reward. God will "laugh at your calamity and mock when your fear cometh." "Walk in the

ways of thy heart and in the sight of thine eyes," my brother, but remember God will bring you to judgment (Ecc., 11 : 9).

* * * *

There seems to be as much difference in the distinction Bro. Huntsman is trying to make between the needs of the worker and the supplying of those needs, as there is between "tweedledee" and "tweedledum", and is of about as much importance.

It seems to the writer that time is too short to waste it over such useless and hairsplitting discussions. A sister recently asked us what Bros. Tallman and Huntsman were "scrapping about." "Scrapping" brethren better be turned over to Josh. Billings for his almanac as a joke. And say, Bro. Tallman, perhaps, my mind is "confused" too, but really, even with three pairs of spectacles in my possession, I fail to identify Epaphroditis in your "District Sect.-Treas." Perhaps the confusion is caused through subluxation in the cervical region, thus affecting my cerebellum and the function of the optic nerve. If you come to Selkirk I will have you give me a Chiropractic "punch in the neck" the kind to wake me up and clear up that "confused" condition. Come and see us, Doctor, and diagnose my case. I hope I am not in a serious condition.

Selkirk, Ontario.

GIFT OF HOLY SPIRIT.

S. Whitfield.

"And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." (Matt., 3 : 16).

Here we learn that Jesus received the Spirit, and that he received it after he was baptized.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but he know him; for he dwelleth with you, and shall be in you." (Jno. 14 : 16, 17.)

From this passage, we are taught that the world cannot receive the Spirit. In conversion, the Spirit operates, through the Word of God, on the person who is coming to Jesus; but he does not receive it to dwell in him until he is baptized and brought into Christ.

Just before Jesus was crucified he told the apostles that the

Spirit was with them, but that he would be in them. The Spirit was with the apostles up to the day of Pentecost, but on this day they were filled with the Spirit, and he was in them.

"But this spake he of the Spirit, which they that believe on him should receive : for the Holy Spirit was not yet given; because that Jesus was not yet glorified." (Jno., 7 : 39.)

The Spirit had not yet entered into the apostles.

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do ? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts. 2 : 37, 38.)

Peter is here promising the Spirit to those who would be baptized. Jesus received the Spirit when he was baptized and the Spirit through Peter tells baptized believers that they will get the gift of the Spirit.

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Gal. 4 : 6.)

People became sons of God by accepting the condions of salvation or by obeying the Gospel, then God gave them the Spirit of his Son. They became members of God's family then they had a right to the blessings of that family. The Spirit of God does not dwell in an unclean person. Before a person can receive it, to dwell in him, he must become purified through obedience to the truth, or the Gospel. King Saul had God's Spirit. but when he departed from God and became evil God took the Spirit from him and an evil spirit took possession of him.

"Cast me not away from thy presence; and take not thy Holy Spirit from we." (Ps., 51 : 11.)

In this Psalm David is speaking of his sin in killing Uriah. He is asking God for mercy, and he does not wish God to take the Spirit from him. Saul's sin was wilful and presumptuous; but David's was committed through weakness of the flesh. God did not take his Spirit from David.

"And we are his witnesses of these things; and is also the Holy Spirit, whom God hath given to them that obey him." (Acts. 5:32)

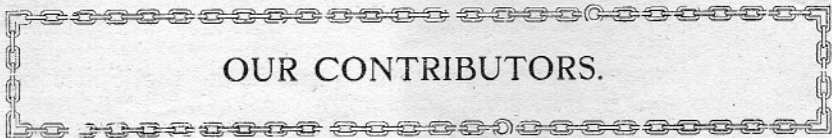
This passage shows that we must obey God to receive the Holy Spirit. It is given to obedient believers. All through the Bible we are taught that man is to be obedient to the commands of God to receive the promised blessings,

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise." (Eph¹, 1 : 13.)

They became children of God by hearing, believing, repenting, confessing and being baptized, and then they were given the Holy Spirit which sealed them as the children of God. They also had assurance of all the blessings and promises of the Gospel.

"Likewise the Spirit also helpeth our infirmities : for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." (Rom., 8 :26.)

We all have many infirmities, but the Spirit of God helps us in these weakness. We need much help and encouragment. With God as our Father, Christ as our friend and elder brother, with the Spirit as our helper, with the angels of God to encamp round and about us to do us service, and the faithful here to lead us on, we should be encouraged to press forward in God's service to the end.



OUR CONTRIBUTORS.

A WORTHY NEIGHBOR.

Jesus tells us the story of the good Samaritan in the 10th Chapter of Luke.

A certain man asked Jesus what he must do to inherit eternal life, and Jesus said unto him,----"Thou shalt love the Lord thy God with all thy soul, with all thy strength, and with all thy mind, and thy neighbor as thyself." Then this person asked Jesus who his neighbors were. Jesus then told him about a certain man who was going from Jerusalem to Jericho; and as he was going on his way, he was overtaken by robbers, who stripped the clothes off him, and beat him, leaving him almost dead. A priest happened to come down the same way, and when he saw this man lying there, he just passed by on the other side. A Levite also came the same way, and when he saw this unfortunate man he also passed by on the other side. But a certain Samaritan came along and when he saw this poor man, he had compassion on him, and he washed his sores, pouring on them oil and wine; and set him on his own beast and brought him to an inn. He also paid the inn keeper for taking care of him.

Now this Levite and priest that did not help their neighbor were supposed to be devoutly religious, while the Samaritan who was a despised person in the sight of the Jews showed his neighborliness by helping his unfortunate neighbor. Now Jesus asked

the lawyer who was the neighbor; and he answered and said, The one that showed mercy unto him. And Jesus said unto him. "Go and do thou likewise."

We should always practice Christianity, and be to our neighbors as the good Samaritan was. Take for example in the 9th chapter of Acts, where Dorcas was taken sick and died. She had been so full of good works and almsdeeds, and the people were very much distressed about her death.

In being good neighbors we should practice the Golden Rule which is; Do unto others as you would have them do unto you. We have to work to be good Christians. In James 2:14-16 we read: What doth it profit a man if he hath faith, but hath not works? Can that faith save him? If a brother or sister be naked, and in lack of daily food, and one of you say unto him; Go in peace; be ye warmed and filled, and yet not give them the things needful to the body, what doth it profit?

In the 16th Chapter of Luke we read about the rich man and Lazarus, where the rich man was sitting in his fine house with servants and all luxury, but when Lazarus a beggar was laid at his door, he did not even give him food. Even the dogs felt pity for the poor man and licked his sores. Surely this man was a poor neighbor.

In Matt., 25:31-46, we have a good illustration of the Judgment. The Son of man shall come in all His glory, and all the angels with him. Then shall He sit on the throne of His glory; and before Him shall be gathered all the nations; and He shall separate them one from another, as the shepherd separateth the sheep from the goats, and he shall set the sheep on his right hand, but the goats on the left.

The King will say to them on his right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world; and then he names the different things that were done by these people who were good neighbors. After which he said, In as much as ye did it unto one of these least my brethren, ye did it unto me. To those who did not practice neighborliness with each other, He said; depart from me, ye cursed into eternal fire, for inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go into Eternal punishment, but the righteous into eternal life.

This lesson shows us that we should all be willing to help those that are in need, and by so doing receive the abundant reward which is given to all those who do the will of God.

H. Strom,

A Student in the Carmen Bible Training School.

SCRIPTURE MEDITATIONS.

Christ says in John 14:6.—I am the way and the truth, and the life. No one cometh unto the Father but by me.

We see by that verse that we cannot get to heaven except through Christ and to be in Christ we must be in *his* church. We know that we must believe in Christ and belief comes of hearing and hearing by the *word* of God, not by the word of man. Then after we believe we must repent or turn from our sins. Then confess Christ before men. "With the mouth confession is made unto salvation, with the heart man believeth unto righteousness." Then we must be buried with Christ in baptism.

After thus obeying our duty does not stop, but we must *walk* in the light as he is in the light. We must study to show ourselves a workman that needeth not to be ashamed and to give every man an answer who asketh concerning the hope that is in us.

If we do not study we cannot expect to show some one else the way. Christ says when your treasure is there will your heart be also. So if we are truly Christians we will be laying up treasures in heaven.

We must turn from our sins before becoming Christians. We cannot turn from our sins and still keep doing the same things after entering Christ that we did while we were yet in darkness. We cannot serve God and man too. We must take our stand either for God or against God.

1 John 2:4.—He that saith I know Him and keepeth not his commandments is a liar and the truth is not in him.

There are too many lukewarm Christians. Christ says in Rev. 3:16—"Because thou art lukewarm and neither hot nor cold, I will spew thee out of my mouth."

Can we be dancing Christians or play cards and go to theatres and serve God? Those are not the worst sins, but some that young Christians are liable to fall into. What ever we do in word or deed we must do all in the name of the Lord Jesus. Can we do every thing the world sanctions and be a Christian?

Would we want Christ to come and find us in the dance hall or theatre or wasting our time at cards or such things as are not pleasing in his sight? Watch therefore for ye know not the day nor the hour when the Lord cometh. We must arm ourselves with the word of God, which is His power unto salvation to all who believe and obey.

Let us put on the full armour of God and keep ourselves unspotted from the world. Then when God calls us home we can say as Paul did in II Timothy 4:7—I have fought the good fight, finished the course, I have kept the faith, henceforth there is laid up

for me the crown of righteousness which the righteous Judge shall give to me on that day.

Christ will never leave us nor forsake us if we but follow him. Christ says, "we are in the world but not of the world." So let us prove ourselves faithful to the end that we may receive our reward.

When Jesus comes to reward his servants, whether it be noon or night, faithful to him may he find us waiting, with our lamps all trimmed and bright.

Let us grow more earnestly in love, joy, peace, long suffering, gentleness, goodness, patience, brotherly kindness, meekness, faith and the Lord will be with us. For he says he will abide in us if we do his will.

Come Labor on !
 Who dares stand idle on the harvest plain ?
 While all around him waves the golden grain,
 And to each Servant does the Master say
 Go work today.

Come Labor on !
 The enemy is watching, night and day,
 To sow the tares, to snatch the seed away;
 While we in sleep our duty have forgot.
 He slumbereth not.

Clarisa Stevens.

BONDAGE AND EXODUS OF ISRAEL.

After the death of Israel and his sons, there arose another Pharaoh 'Who knew not Joseph.' He made slaves of the Children of Israel and severely oppressed them. Without Divine aid they could in no way escape from bondage, So we, at the present time, are in bondage to Satan and without Divine aid we cannot escape.

At this time God raised up a deliverer for Israel. This deliverer was Moses, who under God's providence had been especially prepared for this work. Christ is our deliverer and he was perfect.

When Moses demanded that Pharaoh let the children of Israel go, Pharaoh was stubborn and refused. Today Satan tries to keep the human race in bondage to him.

God sent plagues on the Egyptians to help the children of Israel to escape. Each time Pharaoh said they might go, but after the plagues were removed he refused. After the plagues of frogs, lice and flies, he tried to make a compromise with the Israelites,

and said that they might serve their God in the land. Satan tells people they can serve God in the world. He knows that those who try to do this are still in his power. Then Pharaoh said that they might go, but not very far away. So Moses entreated Jehovah and the swarms of flies departed. But as soon as the flies were gone, Pharaoh hardened his heart and did not let the people go.

Then after the murrain on the cattle and the plagues of boils and blains and of hail, and when the plague of locusts was threatened Pharaoh called for Moses and Aaron and asked them which of them should go. Moses said that with their flocks and their herds, their wives and their little ones, they would go. Pharaoh said that it should not be so, but they that were men should go and serve Jehovah. Satan knows that if we are still bound to him by our fleshy ties and leave our property in the world, then our hearts will not be in the Lord's work, and we will still be in his power.

After Moses had left the presence of Pharaoh, God spoke to him and told him to stretch out his rod that the locusts might come. They came and were followed by the plague of thick darkness. Then God told Moses and Aaron to go to Pharaoh and tell him that unless he shall let Israel go, the first born of man and beast should die; but of the Israelites not one should die. Then, following the instructions received from God, the Israelites ate the passover. At midnight the Egyptians raised a great cry because the destroying Angel had slain all the first born of the Egyptians and they were urgent that the children of Israel should depart. Then Israel started. No one can become a Christian without making up the mind to begin. Had the Israelites refused to leave Egypt when God helped them they would never have escaped from bondage.

Under God's direction the Israelites journeyed onward until they came to an arm of the Red Sea. Now Pharaoh thought that they were entangled in the wilderness, so he pursued them. He came up with them just as they were before the Red Sea and they were afraid, but God commanded them to go forward, and the pillar of cloud and of fire removed from before them and went between them and the Egyptians. Then Moses stretched out his rod over the sea and a rod was made for them so that they were able to pass through on dry land. So the Israelites were baptized unto Moses in the clouds and in the sea.

The Egyptians started to follow the Israelites into the sea, but God caused their chariot wheels to come off and there was confusion among them. As soon as the Israelites had passed over, the sea went back to its place, and the Egyptians were drowned. After baptism we are saved from Satan's bondage, are out of Satan's kingdom and in Christ's.

After crossing the Red Sea the Israelites journeyed on until they came to Mount Sinai. There the law was given to them, but they could not keep it and sinned so that they were obliged to wander in the wilderness forty years, and of all those who came up out of the land of Egypt who were twenty years old upward, only two reached the land of Caanan. This shows us that it is possible for an individual to so stumble after he has become a Christian that he may never reach Heaven.

Pearl C. Perry,
Carman Bible Training School.

NEWS AND CORRESPONDENCE

P. S.—Dear Bro. McDougall:—

I am sending in some writings on the Bible and if you think they are all right, I would be glad to have you publish them.

Here's wishing you every success, and may God bless you and help you to carry on the good work.

Yours in His Service,
Clarisa Stevens.

Estevan, Sask., April 10th, 1922.

Left Regina March 24th for Harptree, where I began a meeting on the 26th. On the 28th of March I took the "Flu," and the meetings were discontinued until the 2nd of April, when the meetings closed on account of my condition and also of the roads.

On April the 5th we began another meeting in Estevan, and still continue. The brethren here have bought a lot in a very central part of the town. There is a small building on the lot which has been fixed up to accommodate the gatherings for the present.

The Estevan Church is ambitious to push the work of the Lord. This is very encouraging. The church plans to build a meeting-house on the premises later on.

Bro. H. E. Foreman baptized a lady in Regina, as result of the meeting there, the Sunday after I left. The meetings here continue all this week.

H. A. Rogers.

Carman, Manitoba, April 10th, 1922.

Dear Bro McDougall:—A most satisfactory five months' session of the Bible Training School here closed with an excellent

program presented to a full house on the evening of March 31st. The results reflect credit upon the conscientious hard-working class of students. Our Father in Heaven is honored and praised thro our Lord Jesus Christ and His Church at Carman for the provision they have made for this great work. God has wonderfully blessed and prospered this undertaking, and a goodly number of our students intend to push their training until they become worthy preachers and missionaries.

We hope for a doubling of the enrollment next fall. The small expense is not worthy to be compared with the immense benefit of a season well-spent in this institution.

I thank you for publishing articles we sent. We received from Ontario a letter strongly commending the work of our students as shown in those articles. Bro. C. C. Merrit urged me to send the students' compositions re "Missionary Work" to him for publication in the Harvest Work. This I did. But I am mailing you to-day some of their work on other lines, which I would suggest that you scatter along in different issues. It may be wise to divide the longest essays. If you think unwise to publish them, just discard them, and keep the standard of your paper high.

Three conversions and baptisms recently have brought rejoicing, and we hope for others ere long. Meetings are well attended and interesting. It is a pleasure to have so many young folks preparing for, and exercising themselves in the Wednesday night meetings. We find it pays to give young folks an interesting part in the study and teaching of God's Word to assist in overcoming the popular tendency for detrimental worldly amusements.

Bro. M. Watterworth is here for a few days again re some business affairs, and we appreciated his speaking when the Church met to break bread yesterday. We are very much pleased to learn that he plans to move to Toronto for evangelistic and missionary work.

Let the necessary financial assistance for Bro. H. A. Rogers in the great Saskatchewan Mission work be continually before the Churches. Don't be satisfied with sending but once to his necessities. He is doing a great work. What is the part of each reader in it?

Thanking you, Bro. McDougall, for space and favors, I am,

Faithfully yours in Christ,

H. L. Richardson.

GREAT BRITAIN.

Since last issue, the churches have had additions by faith and baptism as follows:—Belfast, 1; Birkenhead, Alvanley Place, 5;

Birmingham, Anderton Street, 1; Great Francis Street, 1; Summer Lane, 6; Brighton, 1; Buckie, 3; Chester, 12; Dennyloanhead, 1; Derby, 2; Gateshead, 5; Glasgow, Henrietta, Street, 2; Kirby-in-Furness, 2; Leicester, Evington Road, 20; Liverpool, Empire Street, 8; Nelson, 1; Nottingham, Gordon Road; 3; Oldham, 11; Percy main, 1; Portnochie, 1; Saltney, 4, Scholes, Wigan, 2; Sheffield, 1; Stockport, 3.

Wishing you every blessing and praying God our heavenly Father to let his blessing rest upon you and to use you to his Glory is my prayer for you with Christian love, I am,

Your Brother in Christ,

Wm. Johnson,

Glenora, Man.,

I wish you every success in your efforts, and send you my Christian love, in which my wife joins me. May God bless the "C. M. R.," and its Editor is our united prayer.

Faithfully your Co-worker,

H. M. Evans.

Estevan, Sask., April 24th, 1922.

The meetings which began here on the 5th inst., were brought to a close last night with a full house. The attendance throughout was fine and the interest the best. The brethren here seem not to get tired going to church.

We had five weeks of meetings beginning Jan. 28th, and twenty meetings this time, and at a business meeting on Saturday night I was invited by the church to begin another meeting here in about five weeks. Where is the church that can beat this for wanting meetings.

Two more were baptized on the 17th. The church is surely alive and eager for the truth.

Prejudice here is almost thick enough to cut. One night last week one preacher of the town and a good number of his brethren came to our meeting. I had been speaking about ten minutes when the preacher, not having asked if he might speak, blurted out a criticism. This preacher had been doing a lot of talking about my preaching around the town. It seemed very evident that the preacher came to root me up, and that his brethren came to watch him do it, as they had not attended before; and it's hardly necessary to say that they have not attended since, when you get the rest of it.

The preacher sat fair in front of me, about ten feet from me. Since he had interrupted the meeting, I felt that it was my privilege to take him in hand.

My friend stood up and began to tell his experience, as he called it. I had to ask him three times in succession to sit down and advised that we were not asking for his experience, but that I had some questions for him to answer.

If ever a man was rolled over and turned upside down he was one. He denied that baptism was necessary to salvation. I questioned him until he admitted in clear and plain language that baptism was essential.

I asked my friend what he taught inquiring sinners to do to be saved. He first said, "repent and be baptized" I doubt if he knew what he was saying just then. He then said it was not necessary to be baptized. His wife sat by his side trying to find scriptures, and even said she would like to speak awhile. She seemed to think that she could do better than her husband the preacher.

One time the poor man would admit that baptism was essential, when forced, and then turn and say it was not, until the audience was disgusted. Finally he said that he was not able to discuss scriptures with the writer. I advised my friend that on account of the talking he had done re what I preached that he was just where I was glad to have him that night, and had it not been for that I would not have dealt with him so severely; and informed him that when he or any of his preaching brethren were ready to impugn what I taught, I would be ready to appear with them in the City Hall.

Well, there was some talk about town the next day, and the following night the house was fuller than ever, but Mr. preacher wasn't there.

I left my family on Jan. 28th, and have been conducting meetings nearly every night since. I go home to-morrow for a short stay.

H. A. Rogers.

Vancouver, B. C.

At the close of our evening meeting on Sunday, April 16th, the church here was thrilled to see Bro. and Sister Ward's daughter, Coral, respond to Bro. E. E. Juday's Gospel invitation and confess her allegiance to Christ.

This was the climax to a wonderful day, with meetings morning, afternoon and evening, and the presence with us of brethren from many other points—brethren whose faith and zeal and tireless hope encourages and enthuses us.

Bro. Juday baptized Coral on Monday evening, April 17th, be-

fore a goodly number of witnesses, Bro. Cassel, of Goldendale, Wash., assisting in the service.

Bro. and Sister Ward learned "the way of the Lord more perfectly" under the teaching of Bro. Rogers in Regina, Sask., and since they have been in Vancouver have set us all an example of steady faith and loyalty to Christ and His Church.

We rejoice with Bro. and Sister Ward in the fact that their daughter is now their sister and ours, and may God grant unto her a long life of splendid service under Christ her Redeemer and her King.

A. F. S.

ACKNOWLEDGMENTS.

For Christian Monthly Review:—

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PUBLISHER'S DESK.

Dear Subscriber—(all our subscribers, as members of one great C. M. R. Family, are very dear to our heart)—but dear subscriber, did you notice that *purple stamp* on your paper? Please pray for us—or *do something*—to save us this.

"Life is a sheet of paper white
Whereon each one of us may write
His word or two, and then comes night.
Greatly begin! though thou have time.
But for a line, be that sublime.
Not failure, but low aim, is crime.

AMONG OUR EXCHANGES.

OMITTING THE FOURTH STANZA.

A STORY.

Brother Cobia glanced anxiously at his watch. It was now 7 :52 and he had an appointment with an old friend at eight o'clock for a few minutes' chat for the arrangements of an outing for their vacation. There was just one more hymn to be sung and he had no time to spare. He had for a few months been the special leader of the church in its activity of spreading the gospel to the lost. This meeting was one especially given to that subject.

"Let us sing, in conclusion, number 287, omitting the fourth stanza" he announced, trying unsuccessfully to conceal his haste.

This was an old favorite hymn the church had often sung with emotion :

Take my life and let it be
Consecrated, Lord, to Thee.
Take my moments and my days,
Let them flow in ceaseless praise."

Brother Cobia took a hasty look at his watch after the second stanza; "7:55, I can still make it;" and while singing the last stanza he picked up his hat and coat, placing them in a more handy position that upon the short and hasty dismissal he may make for the door.

"Brother Cobia ! "

With a surprised look Brother Cobia turned toward Kedo Forben who for the first time had put in a word of protest or objection. He had always been ready to push everything to the very limit.

"Brother Cobia," said he, "I object to omitting the fourth stanza."

Why be so stirred over this little matter ? All found themselves reaching for and turning again to number 287 to see what the fourth stanza was :

"Take my silver and my gold,
Not a mite would I withhold."

"I'm opposed to omitting the fourth stanza If it were only in our singing it would not be so bad. Likely that just happened, but we are omitting it in the life of our church work. The amount of money that has come into our treasury this year is shamefully

small. I think it is getting to be our habit in our consecration to 'omit the fourth stanza.'

"We sing to the Lord, 'Take my life,' but when it comes to our silver and gold we ask every one except our Lord to take it. Silver and gold we offer our grocers, our furniture dealers, our jewelers, our milliners, our merchants all, but we scarcely average the smallest bit of silver among our coins as a weekly offering at our missionary work, and I have never yet been custodian of a single piece of gold since I've been treasurer.

The appeals from our mission fields are read to us and we listen to them and say placidly, 'How interesting!' but we 'omit the fourth stanza.' We hear of great opportunities that should be seized ere they pass, and we say, 'what a pity,' but we continue to 'omit the fourth stanza.' We have tried all sorts of ways to get a little money in our treasury, when we have all that we need if only we would learn not to 'omit the fourth stanza.' Now I'm sure all of you know that I am not an extremist. I do not think a Christian ought to feel uncomfortable every time one may put on a pretty hat or a good suit of clothes, but we have dollars for all these things and only pennies, nickels and dimes for the Lord.

"He says that gold and silver are His. We have so much and yet we bring so little to Him, when it is really His and not ours."

These were true and eloquent, earnest words and they had their effect upon all not omitting the leader, Brother Cobia, and with disregard for eight o'clock, as if forgotten, he said: "Let us sing the entire song not omitting the fourth stanza."

The treasurer's book bore witness in the weeks following of the earnest "singing with the spirit and understanding" of Hymn number 287.

NOTE:—The above story, verbatim from the Harvest Work, is being passed along. The author is unknown to us. (Ed.)

THE PREMIER AT CRICCIETH.

Mr. Lloyd George is spending a well-earned rest at Criccieth. On Sunday he attended the Sunday School at Berea Chapel. The class was conducted by Mr. W. Williams, son of the co-Elder of the Premier's uncle. Mr. William George, the Premier's brother, is a prominent worker in this Christian Church, which is sometimes referred to by the press as belonging to the Baptist Union. This is a mistake, for it has from very early times been in co-operation with the group of Churches known in this country simply as "Churches of Christ" and in America as "Disciples."

RIVAL BIDDERS.

(From the Christian Intelligencer.)

The clergyman's eloquence may have been at fault, still he felt annoyed to find that an old gentlemen fell asleep during the sermon on two consecutive Sundays. So, after service on the second week, he told the boy who accompanied the sleeper that he wished to speak to him in the vestry.

"My boy," said the minister, when they were closeted together, "who is that elderly gentleman you attend church with?"

"Grandpa," was the reply.

"Well," said the clergyman, "if you will only keep him awake during my sermon, I'll give you a nickel each week."

The boy fell in with the arrangement, and for the next two weeks the old gentlemen listened attentively to the sermon. The third week, however, found him soundly asleep.

The vexed clergyman sent for the boy and said:—I am very angry with you. Didn't I promise you a nickel a week to keep him awake?"

"Yes," replied the boy, "but grandpa now gives me a dime not to disturb him."

PREACHER'S THREAT BRINGS A HARVEST.

Washington, N. C.—At the concluding service of his revival meeting in this City the Rev. B. F. McLendon, of South Carolina stated that certain truths about a husband in Washington had come to his attention. The revivalist said further that if this man, who was in the congregation, would deposit \$10 in the collection plate it would be taken as a sign of repentance and nothing further would be said about it.

The collection plate turned out afterwards to contain eight \$10 bills.

You cannot accomplish anything by talking about something you have already done. The thing to do is to get busy on something else worth while and carry it through.—Eugene G. Grace.

And there—in the prepared, appointed way.
Listening to hear, and ready to obey.

SUCCESS.

The father of Success is Work.

The mother of Success is Ambition.

The oldest son is Common Sense.

Some of the other boys are Perseverance, Honesty, Thoroughness, Foresight, Enthusiasm, Co-operation.

The oldest daughter is Character.

Some of her sisters are Cheerfulness, Loyalty, Courtesy, Care, Economy, Sincerity, Harmony.

The baby is Opportunity.

Get acquainted with the "old man" and you will be able to get along pretty well with the rest of the family.

The wise man keeps his temper even when he is getting the worst of it.

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CHURCH DIRECTORY—Continued from page 2.

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.

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. C. G. McPhee, Minister and Evangelist.

THORNBURY.—Church at Thornbury meets in the home of W. A. Whitfield, Lord's Day at 10 a. m. for Bible Class, and 11 a. m. for Communion; also every Tuesday at 8 p. m. for Bible Study. 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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