

*A. F. Simmerville
6112 Commercial St. S.,*

Christian Monthly Review

WEST GORE, N. S., CANADA

Vol. VII.

JULY, 1922.

No. 7.

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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 29.)

Christian Monthly Review.

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Vol. VII.

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

No. 7

(For the Christian Monthly Review.)

SUMMER.

I love to listen by some rippling stream,
I love the stillness within the forest gloom,
Enwrapped in a fond and contemplative dream
Of days long gone and childhood's happy home.

I love to look on the wild plants that grow
Where strangers footprints are seldom seen,
To mark the little mayflowers spring and blow,
And the trees robed in their summer green.

I love to listen to the wild bees hum,
Or to the plaintive chirp of some lone bird
Anxiously waiting for its mate to come,
Or to the lowing of the distant herd.

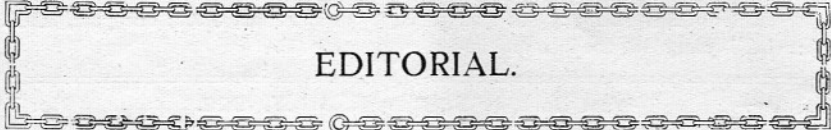
I love to lift my eyes on heaven's blue arch,
Where planets glide and stars unnumbered shine,
Where systems roll and fiery comets march,
Speaking the power of Deity divine.

I love the works of Nature everywhere,
In the sweet vernal robe or grassy sod;
But oh, I love that, which is better far,
To look from Nature up to Nature's God.

If in the works of Nature we behold
The impress of omnipotence and love,
What glories doth the sacred page unfold,
Guiding lost sinners to a throne above.

God's power and love is seen in every place,
Where e'er the eye can rest or thought can soar,
But so transcendent is the work of grace
That every humble heart must God adore.

ALBERT BURGESS.



EDITORIAL.

THE TALENTS MULTIPLIED.

Under this head we propose to publish, from time to time, as we receive them, reports of results of used talents by servants of the Master. The object is to encourage and stimulate others to diligence and zeal in good works. "Your zeal hath provoked (enkindled zeal in) very many", said one of old. This implies that some publicity had been given to their activities. We have therefore inspired approval of publicity for exemplary Christian activities. Good works, that would give inspiration to others, are, we know, sometimes done in a corner, with little if any public mention. The fruitfulness of these good works is diminished by the lack of publicity. "Ye are the light of the world." And, "Let your light shine before men, that they, seeing your good works, may glorify your Father which is in heaven." "Holding forth the Word of

Truth," "in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

No. 1.

Report number one, under this head, is by R. L. Ludlam, Jr., and gleaned from the Gospel Advocate :

"Brother H. C. Collins established the church here (Williams, Okla.). He is now seventy-nine years of age and in feeble health. He has baptized four thousand four hundred and ninety, and of that number fifty are preachers."

We solicit reports of like nature, from any or all parts of the "Field, which is the world."

O. E. PAYNE—HIS BOOK.—No. 14.

From the foregoing premises the following conclusions are irresistible :—

1. That "Sing" was, in New Testament times, and still is, a common meaning of the Greek word "*Psallo*." This has been so universally affirmed or acknowledged by authorities, that it has never been denied by any reputable scholar.

2. That *Psallo*, in New Testament precept, means "Sing," and has no reference whatever to any musical instrument except the heart.

3. That the best and most capable men whom the Christian era has produced, for the translation of the Holy Scriptures, have all universally, and without a notable exception, correctly translated the New Testament Scriptures containing *Psallo*.

4. That O. E. Payne's foolhardy assumption makes fools and ignoramuses of each and all of these, the least of whom was more eminent in scholarship and more credible than he.

5. That Apostolic precedent, as well as precept, is entirely lacking for the use of musical instruments in Christian worship.

6. That instrumental music in the worship of churches of

Christ was not practiced nor approved in the first centuries of the Christian era.

7. That the use of instrumental music, especially organs, was introduced into church worship, as was sprinkling for baptism and other forms of corruption, centuries later, by the apostate and corrupt Church of Rome.

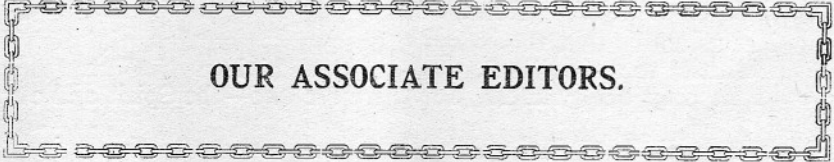
8. That, as God has commanded us to "do all things whatsoever we do, in word or deed, in the name (by the authority) of the Lord Jesus Christ," and as He has given us no authority, by precept or precedent, for using musical instruments in the Divinely ordained and solemn worship of God in His holy sanctuary, it is therefore the most presumptuous—ay—blasphemous disobedience to so introduce and use them.

9. The presumptuously disobedient "shall be turned into hell, with all the nations that forget God." The mouth of the Lord has spoken it.

10. That, if we follow O. E. Payne in his course of disobedience; if we aid, abet or comfort him in his wicked work, by word or deed, or by circulating his book, which entices others to disobedience, our doom is written! Beware!

11. Mr. Payne's assumption that the playing of musical instruments in Christian worship is "mandatory," that is, commanded, consigns to eternal perdition all the "holy men of God," the holy Apostles and prophets of the New Testament. The Lord, in commissioning His Apostles, just before His ascension, said to them, "All authority is given unto Me, in heaven and in earth. Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." Later, the Lord, through the apostles, according to O. E. Payne, commanded the playing of musical instruments in the worship. But these same apostles ignored and were wholly disobedient to God's command issued through them. Even apostles cannot be saved in disobedience. Christ is the Author of eternal salvation to them that obey Him. Hence those disobedient Apostles and Prophets are lost!

12. Mr. Payne labors to make it appear that *Psallo*, during the centuries, developed no change of meaning, but that in New Testament precept it retained and was used in its root meaning and early classic usage to twitch or play upon the strings of a stringed instrument; and that therefore the precept to *Psallo* makes mandatory the playing of musical instruments in the worship. But we will shortly see where this contention will land him. Assuming Mr. Payne's position that *Psallo*, in New Testament usage, retains its ancient root meaning, the twitching of strings or playing upon a stringed instrument, how many Christians are doing or have done that in worship? "O! but we use an organ, which is certainly better." But who told you to use an organ? An organ is not a stringed instrument. *Psallo* has not, and never had at any time, any reference to an organ, nor to any kind of instruments other than stringed instruments. No authority has been produced that so affirms. When the Lord commands you to play upon a stringed instrument, you play upon an organ, which is not a stringed instrument, instead! Can you obey God by doing something else and different from what He tells you to do? *Psallo*, in any sense in which it ever was in use, cannot be made to cover the playing of organs, and the command to *Psallo* cannot be obeyed by playing upon organs. If, by the use of *Psallo*, the Lord commands the playing of stringed instruments in worship, then very few have been obedient. The great mass of those who have professed to be followers of Christ throughout the ages of the Christian era are thus consigned—by Mr. Payne, to the destiny of the disobedient—with himself and his disciples following hard after—because of their disobedience in not playing upon stringed instruments in worship.



OUR ASSOCIATE EDITORS.

WITNESS OF THE SPIRITS.

S. Whitfield.

To know that we are the children of God is the greatest of all questions that we can consider. To know that we are gives us satisfaction, comfort and consolation. To be in doubt or unsettled con-

cerning this matter is not pleasant. Therefore, if we can know, we certainly wish to.

"But sanctify the Lord God in your hearts ; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (I Pet., 3: 15.)

We cannot always be ready to give a reason for the hope that is within us unless we can tell that we are Christians. So Peter realized that we could know. The Bible tells us whether we are children of God or not. The Book of all books is our guide on this question, and on all other spiritual questions.

Some say that they know that they are saved, for they feel that God has pardoned their sins; but this will not do, for feelings are too changeable and uncertain to risk this question on. No court of this world would accept a man's feelings as evidence concerning an important manner. We want the truth of heaven on this vital subject.

It is said that people think that they are the Lord's people, and they conclude that they are; but Paul said that he thought that he ought to do certain things, but he was wrong. Naaman said that he thought that the prophet would come out and call on the name of his God, and strike his hand over the place and recover the leper, but he thought wrong. Man's thoughts are not God's thoughts, so man's thoughts are wrong.

But others tell us that a person's conscience is a safe guide to follow, and it will tell us when we are servants of God. Paul tells us that he had a good conscience when he was persecuting the church, and he calls himself the chief of sinners because he did this.

Now if feelings, our thoughts, or even conscience are safe guides to follow, what is the use of the Bible? People in general do not have much use for the Bible; but those that desire to do God's will must remember that the Bible is our guide from earth to heaven.

"The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom., 8: 16.)

Let us notice that this passage does not say that the Spirit bears witness to our spirit that we are the children of God. This would be only one witness, but there are two—the Spirit and our spirit.

The Spirit through the Word of God says that the sinner is to hear the truth; believe that Jesus Christ is the Son of God; repent of his sins; confess Jesus before men; and be buried with Jesus by baptism into His death. That when a person does these things from the heart he is baptized into Jesus Christ and into His death. All spiritual blessings are in Christ. By being brought into Christ people are brought to the blood of Christ, and His blood atones for our sins. Remission of sins takes place in Christ. Now if we have

done these things, the Spirit bears witness with our spirit that we are the children of God; but if we have not done these things, the Spirit bears witness with our spirit that we are not the children of God.

"But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." (Rom., 6: 17, 18.)

All responsible people have sinned. Paul tells the Christians that when they obeyed from the heart the things that they were taught, that they became free from sin. They had been taught the Gospel, and through obedience to it they were freed from sin. They knew then that they were the children of God. The Spirit did then bear witness with their spirits that they were saved from past sin, and were the Lord's people.

"Though He were a Son, yet learned He obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey Him." (Heb., 5: 8, 9.)

Jesus was always obedient unto His Father, which always gave him favor before God. We must obey the things that are required of us to have and maintain God's favor and blessing.

"And why call ye me Lord, Lord, and do not the things which I say?" (Luke, 6: 46.)

To confess Jesus as Lord is to acknowledge Him as our King or Sovereign. Then to be consistent we must obey Him; and just as we do this Jesus will confess us to His Father in heaven.

THE JUNE MEETING.

The June meeting, held at Stouffville this year, was one of the best it has been my privilege to attend. The attendance on Lord's Day ranged from 425 to 600. Brethren were there from Cape Rich Griensville, Owen Sound, Beamsville, Jordan, St. Catharines, Smithville, Detroit and Deckerville in Michigan, Pekin, N. Y., St. Louis, Louisville, and a host from Toronto. Such a gathering of brethren joining their voices and hearts in praise and worship to God, was a sight and sound that could not help but edify and inspire one to greater zeal for the cause of our Master.

The singing of the "psalms, hymns and spiritual songs" by hundreds of voices would not have been improved by the use of any human instrument. The fellowship and brotherly feelings were to us all a foretaste of heavenly joys. "How sweet, how heavenly is

the sight, when those who love the Lord, in one another's peace delight, and so fulfil His word."

The sermons and addresses were all of a high tone; and expressed the confidence of the brethren in the inspired writings as God's word of truth, which is our only and all-sufficient guide from earth to heaven; needing no addition nor subtraction, and requiring no change to meet the present conditions and needs of man.

The meeting at 3 p. m. Saturday was one of interest. Short addresses were given by about twenty brethren. At the evening meeting Bros. L. J. Keffer and O. E. Tallman spoke on the subject of "Worship". They set forth the true and false or vain worship in contrast and emphasized the thought that worship included more than a mere mental attitude toward God; and that in worship our whole being is engaged in service to Him, and obedience to His expressed will, as revealed in the New Testament.

The service on Lord's Day from 9.45 to 10.45 was occupied in the discussion of "The profitableness of the inspired writings." Brothers C. W. Petch, W. Lundy, Chas. Black, of Detroit, and E. L. Jorgenson, of Louisville, spoke on the subject.

At 11 a. m., with Bro. C. H. Claus as chairman and Bro. Jas. Stewart presiding at the table, the Lord's death was celebrated by about four hundred brethren partaking of the bread and wine, as members of one body, all having equal rights and privileges in the benefits of their Lord's sacrifice. After the supper Bro. J. W. Shepherd, who is widely known among the brotherhood, gave an edifying and comforting address on "The Inheritance of God's Elect."

At 3 p. m. Bro. W. D. Campbell set forth, in his clear and convincing way, "The church that was built by Jesus the Christ." We can have that church to-day, not by reforming some religious sect, but by sowing the same "*seed of the kingdom*", the Word of God, as the apostles of Jesus sowed in their day. Thus and thus only can we reproduce a true church of Christ.

In the evening Bro. D. H. Jackson of Toronto gave one of the best addresses of his life on "A message for the 20th Century." He sounded out the appeal to the Old Jerusalem Gospel as the only message that can supply the need of men in this age.

The Monday morning meeting was given to Missionary and Evangelistic reports of the work done in different places, and to urging the brethren to greater efforts along these lines.

Bro. Campbell continued the meetings until Wednesday night, when one brother was reclaimed, and Bro. Watterworth has continued them since then to the present.

The church at Stouffville has been much edified and strengthened by the June meeting and subsequent services. Four young

people were baptized by the writer just before the June meeting, and we are hoping for others to be gathered in ere long.

The Brethren at Toronto have asked for the next June meeting. It will keep them going to improve on the last two June meetings. We only wish they may do it.

Yours in the blessed hope,

Chas. W. Petch,

June 27th.

Newmarket R. 3, Ont.

SELKIRK NEWS PARAGRAPHS.

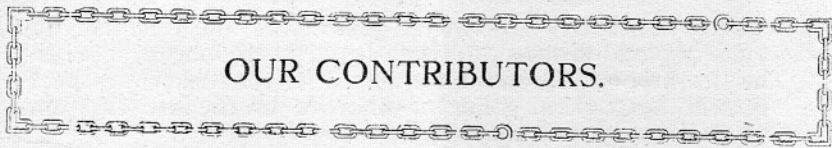
We recently enjoyed a visit from Bro. O. E. Tallman, of Jordan, Ont. We learned from him that the two bodies of disciples at Rosedene, Ont., (primitive and progressive) who determined some time ago, to unite their forces have eliminated the unscriptural things from their public work and worship and are now working harmoniously along apostolic lines. This gives us cause for rejoicing and we trust that the unity of those professing to be disciples of Christ may ere long be an accomplished fact in other fields. May God hasten the day.

The home of Bro. and Sister J. J. Hoover, in the township of Rainham, overlooking Lake Erie, was the scene of a quiet and pretty wedding on June 7th, when their daughter, Nellie Blanch, was united in the bonds of wedlock to Roy Watterworth, of Glencoe, Ont. Sister Nellie had been a stenographer with a large wholesale warehouse in Hamilton, Ont., and worshipped with the congregation in that city. The loss of the Hamilton brethren will be the gain of the brethren worshipping at Glencoe, Ont., where Bro and Sister Watterworth will make their home. A host of friends wish them a happy and prosperous life in the world of changes, and a happy life among the redeemed in that world where changes never come. This writer had the pleasure of tying the nuptial knot.

The congregation here are enjoying good meetings twice each Lord's day with good audiences morning and evening. Thus far our work here has been pleasant, and we trust profitable to all.

H. M. EVANS.

Selkirk, Ont.



OUR CONTRIBUTORS.

AFTER THE RESURRECTION.

L. L. MCGILL.

The Saviour died on Calvary's tree,
He sacrificed His all;
And gave His life for you and me,
Redeemed us from the fall.

All hope was ta'en from every heart,
Of those He loved so well,
As once for all the price was paid,
That saved from Death and Hell.

At early dawn the women came,
A deed of love to do,
The empty tomb the stone away,
Through tears the scene they view.

The angels came in vesture bright,
Proclaiming, and they said.
"Go, tell His brethren and His friends,
He's risen from the dead."

'Twas later in the upper room,
That Thomas doubting said,
"I must have proof 'ere I believe
He's risen from the dead."

"Thrust here thy hand," the Saviour said,
"And feel my wounded side.
Feel now my nail-scarred hands and feet,
Believe and blessed abide."

My sinner friend believest thou,
That Jesus died for thee?
And burst the mighty bands of Death
From sin to set you free?

O come to Him and test His love,
Trust, work and watch and pray,
And all His wondrous goodness prove,
And live eternally.

Upon the Sea of Galilee,
The fishers toiled all night,
But took no draught till Jesus came,
And blessed them by his might.

Then Peter rushed to Jesus side,
The Master whom he loved,
The Saviour he had thrice denied;
Thus Peter's faith was proved.

"Simon, Simon, dost thou love
The Saviour of mankind?
Forsake me not, but feed my flock,
In me Salvation find."

Oh Christian in the hour of stress,
Faint not, nor turn aside;
But in His service do your best,
And in His love abide.

If thou on duty, Death dost find,
Thou shalt be ever blessed;
And hear that welcome plaudit:
"Well done, enter into rest."

MOVING PICTURES.

When the police authorities were asked to give permission for out door preaching in a new place they very gladly granted it saying it helped them. The point was that the gospel preached to the people made them less troublesome and made the policeman's task lighter.

A certain sister in America writing to Brother Bixler signed herself "Miss." Our brother wrote her in turn saying the services of a young sister were needed in his field of labor, and asked if she would not consider coming. She wrote back that perhaps she would not fill the bill as she was now sixty-three and it would be yet seven years before she would be prepared to come.

Having some business at one of the banks the other day, and it was only a branch of the main place of business, I counted twenty-five employees. How so many could have anything to do was a mystery. How the bank could afford to employ so many was equally so.

According to Deuteronomy 14: 21 the Israelite was forbidden to eat anything that died of itself, but he might sell it to foreigners.

This hardly looks fair on the face of it; but maybe it is similar to the missionary and his hens. Mr. Alexander had a fine lot of white leghorns. The cholera got into them and fine fat hens would go to roost at night apparently well; but by morning they would fall of dead. The neighbors asked for them to eat and offered to buy them. The missionary of course wouldn't sell them and even declined to give them away. He went to the police about it and they said it was all right to let them eat them. A chicken dying of this disease was not dangerous to eat. Maybe it was customary for foreigners to eat such flesh and if they were willing to buy it knowing what kind it was the Jew was permitted to sell it to them.

Down in the heart of the city the other day I went into a store and called for a bottle of Waterman's ink and got it. On going away I handed the clerk a tract. He smiled and said, this house also is Christian. It is not so rare nowadays to find business houses the owners of which are known as Christians.

J. M. McCALEB.

68 Zoshigaya, Tokyo, Japan.

NEWS AND CORRESPONDENCE

MATRIMONIAL.

On June 14th in the city of Hamilton, Ontario, in the presence of immediate relatives, Sister Grace Tallman of that city was united in marriage with Bro. C. Gordon McPhee, of Meaford, Ontario, formerly of West Gore, Nova Scotia. Dr. O. H. Tallman, of Owen Sound, officiated. After a dinner well suited to the occasion they left for a month's holiday in Detroit, Sarnia, Sault Ste. Marie, and among the thirty thousand beautiful islands of Georgian Bay. They will reside in Meaford where Bro. McPhee is a much beloved defender of the simple Jerusalem gospel.

O. H. T.

Estevan, Sask., June 13th, 1922.

Bro. L. L. McGill, of Carman, is with me helping with the singing and doing some speaking each night. We began a meeting here Sunday morning.

The church here is as full of life as ever. The brethren got busy as soon as I left them (April 15th) to build a cement basement and put a roof on it fixing it up and had it ready for meeting for June 11th. The basement is 29x30 ft. with an eight foot wall, 4½ feet under the ground and 3½ above.

At any time the roof can be taken off and a superstructure erected. Brethren, this is a fine way to get accommodation and stay within means. The building can be made longer than the foundation if desired.

This basement is just fine for meeting in, so cool in the warm weather of the present time, and will be so easily heated in cold weather—the floor is cement also.

Macrorie, Harptree, and several other places are waiting for meetings. The harvest truly is great; the vineyard large, but the laborers very few.

I would advise that anyone who sends money and receives no acknowledgement of the same may know that I did not receive, as I acknowledge every donation that is sent by letter. If your donation was sent thru someone else you may not have received the acknowledgement, but sender should have.

H. A. Rogers.

SASKATCHEWAN WORK.

Estevan, Sask., June 23rd, 1922.

Arrived in Estevan, June 10th, with Bro. Rogers. Began a meeting with the congregation here Sunday, June 11th. One more, in the person of Mrs. J. A. Bergloff, was baptized into Christ. The members here are very much alive and zealous for the Lord's work. Since April 15th they have built a concrete basement in which to meet. At any time the roof may be raised and a house built on the foundation.

Sunday afternoon, June 18th, we opened a meeting at Wood End School, seven miles south. There were not sufficient seats for all present. During the week both the attendance and attention have been good. The grain in these Western fields is ripe unto the harvest. "Pray ye, therefore, the Lord of the harvest that He send forth laborers into His harvest." Let us all work in harmony with our prayers.

Bro. Rogers is working at top speed all the time, both privately and publicly. He has calls to many different points to hold meetings, but at present is unable to attend to them.

I plan to assist in this work all summer.

Yours in Christ,

L. L. McGill.

MANITOBA JUNE MEETING 1922.

The June meeting this year was held at Winnipeg, on June 3rd, 4th and 5th. It is several years since one was held here, and consequently, it was looked forward to with considerable interest. The visiting Brethren and Sisters, twenty-six in number, mostly were met at the Union Depot, and from there conveyed to the Church House where at six p. m. supper was served. When the inner-man had been satisfied a short time was spent getting acquainted and talking over old times, after which all assembled in the main hall to hear reports of the work from both visiting and home brethren. The visitors attending represented Carman, Rosebank and Glenora.

Bro. Tucker of Winnipeg presided over this meeting, and we commenced with the song "Blest be the tie that binds our hearts in Christian love". After prayer and a short address of welcome, Bro. W. Johnson Sr. was called on to give a report of the work at Glenora. He, after relating the many discouragements during the year also those things to encourage, endeavoured to impress upon us the need of greater co-operation.

We were also informed that arrangements had been made for Bro. H. L. Richardson to hold special meetings during the month of June.

Bro. D. Stewart then gave a report of the work at Carman, speaking of the splendid condition of the church and especially the interest displayed among the young people, which, he said, was due to a considerable extent to the labors of Bro. Richardson. The report of the Bible School was left to other Carman brethren.

Bro. W. Eatough was then asked for a report on the work at Winnipeg, and he enumerated the trying times we had passed through, which were also brightened with occasional encouragements. He also reminded us of the visit of Bro. and Sister Crochatt who had been to India visiting our missionaries and of the pleasure it was to hear of this work from Bro. Crochatt. There were also three who had been called away by death, Bro. Hudson, Bro. McKenzie and Bro. Barnes, mentioning briefly their zeal for the cause.

Bro. L. McGill was then called on to give a report of the Carman Bible School, and dealing with this from a student's standpoint, said what a great pleasure it was to have this privilege of attending and of the great help received and the efficient way in which Bro. Richardson took them through.

Bro. A. H. Beamish was then called upon and he endeavoured to impress upon us the responsibility that was ours with regard to

the training of the children and the interest we should take in the young people.

Bro. Harry Rogers of Winnipeg next spoke to us on sympathetic co-operation, pointing out how that each one of us should work hand in hand at all times in order that the greatest good might be accomplished.

Bro. Richardson then reported on the Carman Bible School, from a teacher's standpoint, telling of the pleasure it was to him to have students who were so willing and anxious to improve themselves, also that several had been successful in obtaining diplomas.

When Bro. A. Adams of Winnipeg was called on we had somewhat of a change in that instead of an address he favored us with a song entitled "He Will Hold Me Fast" conveying the thought that if we would only trust in the Saviour and endeavour to live the Christian life we would not fail to receive the reward of the faithful.

Bro. F. Butterworth of Winnipeg, being called upon, drew our attention to the vastness of the Dominion and how that it should be one continuous chain of churches of Christ and that while there were links broken in the chain we should do our best to have these repaired.

Bro. Stebbins of Carman being given the opportunity, told us how interested he became in the church, finally accepting Jesus as his Saviour, and expressed a desire that before long he might be enabled to do a greater work for the Master.

Bro. J. J. Close of Winnipeg, was then called upon to give a report with regard to foreign missions; he dealt particularly with our responsibility in this work.

This meeting came to a close about ten o'clock p. m., each feeling that we had had a good time and made a splendid beginning. The meetings for Lord's Day had been arranged for morning at eleven, afternoon at three and evening at seven. Lord's Day morning saw us with a fairly good attendance. Bro. Johnson Sr. being president, after expressing his appreciation of meeting with the brethren, very ably drew our attention to the importance of meeting around the Lord's Table. After this had been attended to, time being given for prayer, several brethren took part. Bro. Stewart, of Carman being planned to speak was called upon and took for his subject "THE ONE BIG FAMILY." He impressed on us how important it was that we should belong to this family and the blessedness of being members of it. The morning meeting came to a close about one o'clock.

The afternoon meeting was presided over by Bro. Eatough, of Winnipeg, beginning at three o'clock. After the opening exercises Bro. L. McGill, of Carman, was called on to address us taking for

his subject "A TASK FOR EACH ONE," pointing out how that this work was not only for those of mature years, but that there was something for each one to do, for the boy, for the girl, for the young man and maiden.

Bro. Richardson then took the remainder of the time with the lesson selected for that day "JEHOIAKIM TRY'S TO DESTROY GOD'S WORD."

The evening service saw us with a record attendance, Bro. Adams presiding. After the opening exercises, Bro. Richardson, being appointed to address the meeting, was called on, taking for his subject "OUR CHIEF BUSINESS" and once more we were impressed with the importance of living Christian lives, forsaking worldly pleasures etc. After the close of this meeting a number of the brethren and sisters met at the home of Brother and Sister Eatough and enjoyed the remainder of the evening singing songs.

We were pleased to have with us Bro. McGill who very ably lead the singing at the morning and evening meetings.

The meeting for Monday evening was presided over by Bro. Eatough. It had been arranged that five brethren should give short gospel addresses and Bro. Eatough spoke first taking as a text "REMEMBER JESUS CHRIST," impressing us with the thought that no matter what the conditions were or the circumstances we were placed in were, we should remember Jesus Christ.

Bro. Tucker, of Winnipeg, next spoke, taking for his text "ONE THING THOU LACKEST," the main thought being that in order to receive the reward of the faithful we must be obedient in all things.

Bro. Johnson Sr. being given the opportunity spoke to us regarding "THE VALUE OF A SOUL IN THE SIGHT OF GOD," showing that it was not the will of the Father that any should perish.

Bro. Adams, of Winnipeg, was then called on and drew our attention to "THE ONE DIVINE INSTITUTION, THE CHURCH," pointing out that through this church alone, (Christ being the founder) we are able to enter into that rest above, having lived faithful to the end.

Bro. Richardson then took the remainder of the time taking for his subject "THE WHOLE BIBLE FOR THE WHOLE WORLD," reminding us of the sacrifice paid by those in the early days in order that the Bible might be preserved, and also of the many languages into which it was translated, finally reminding us of our duty in making known to the people the will of God to man.

After a very profitable time our meeting was brought to a close, also the June Meeting, using for the closing song the same one chosen for the opening "BLEST BE THE TIE TIE THAT BINDS OUR HEARTS IN CHRISTIAN LOVE." It was hoped that the Glenora

brethren might be so prosperous that another year the June Meeting could be held there. After Bro. Richardson on behalf of the visiting brethren expressed appreciation of the good time given them by the Winnipeg brethren we finally closed with the Doxology.

We are sorry that we cannot give a more detailed report, but space will not permit of this being done.

Thessalon R. R. No. 2.

June 27th, 1922.

Dear Bro. McDougall :— I am enclosing \$1.00 for my renewal subscription for C. M. R. which I believe is overdue.

I just closed a meeting at Ice Lake, Manitoulin Island, commencing on the fourth of June and ending on the twenty-first, the attendance and interest were fine all through the meeting. The visible results was nine baptisms, and others seemed very much interested. There are some fine people over at Ice Lake, I always enjoy being with them.

Your Brother in Christ,

T. W. Bailey.

Dear Bro. McDougall :—Will also send a list of names of those from whom we have received help for our building. We are about ready to start. We were detained some on the cutting of part of the lumber but as it is about ready now we will soon be able to start building.

The Church at Stouffville, per Bro. Petch	\$10.00
The Church at Pine Orchard, per Bro. Petch.....	20.00
Bro. Petch individually	2.00
Bro. John Cooper, Selkirk	10.00
Bro. Eli and Calvin and Sister Alice Kindy	5.00
Church at St. Catharines.....	51.50
Mrs. Vine, Little Current	5.00
Bro. Sam Whitfield	10.00
Church at Ice Lake, M. J.	10.00
Thos. Robertson " " "	5.00
A. Robertson, " " "	2.00
John Kerr, " " "	5.00
Truman Wilson, " " "	2.00
Tom Wilson, " " "	2.00
Robert Nelson, " " "	3.00
H. Baker, " " "	2.00
T. Baker, " " "	2.00
E. Baker, " " "	1.50

Church at Greersville, \$25.00 promised.

We are indeed grateful for the help from the Brotherhood. If there are any who feel disposed to help with this work we shall be very thankful. The expenses are being made as low as possible, the brethren here doing all the work. It might be worthy of mention that this will be the first meeting house owned by our brethren on what is known as the North Shore. With what money we have on hand we would be able with about \$125 more to erect our building practically free from debt.

Your brother in Christ,

T. W. Bailey.

Estevan, Sask.

July 2nd, 1922.

Bro. L. L. McGill, of Carman, Manitoba, has been with me since June 17th, and we have been holding meetings in Estevan and Wood End school house each night and three times on Sundays since that date.

Bro. L. L. is a good singer and is making fine progress as a preacher. He will soon be able to conduct a series of meetings alone.

The meetings in Estevan and Wood End have been a grand success. One has been baptized in Estevan this time.

The Wood End meeting began on June 18th. We began on the third week yesterday. Wood End is eight miles south of Estevan.

Yesterday the Wood End house was crowded. The seats of the large school were packed and the rest stood. The subject was, "What Must I do to be Saved?" The Wood End people were nearly all Lutherans, and the preaching has been a sudden change to them. There were about seventy-five there yesterday.

As we sang the invitation, "God is Calling the Prodigal," yesterday, a man with his wife responded. We went to the river, about thirty rods away, and these two were lowered in the liquid grave in the presence of all the congregation. The finest of respect was shown by all, and we feel sure that many more of these people will surrender to the Christ soon.

If we only had more preachers to help do the work that is ahead of us, some of which we cannot get done, we could put in the whole summer in this part. People south of Wood End are anxious for us to cross the boundary into North Dakota, and I feel sure that a grand work could be done. Thousands of souls are starving for the Gospel of the Son of God.

Brethren, the great missionary fields, right at home, are ripe,

ripe for harvesting. May God put it into the hearts of His people to realize the opportunities at our hands.

Regina, Macrorie, Harptree and other places are waiting for meetings.

H. A. ROGERS.

Abilene, Texas, July 6th, 1922.

Dear Brother McDougall:—A word from the far South West is that God is VERY, VERY good to us this year in sparing our lives and giving to us so many good things, among them is that He sends the sun'shine and the rain needed so far to ensure a field crop at least, and with another season or two, a bumper cotton crop. The same sun shines on us as on you, only 'tis a little later reaching us with its life-giving rays. Oh ! 'tis wonderfully arranged God's great and grand universe, far beyond man's ability to comprehend or understand, yet we find some WISEACRE, doubting yea, saying there is no God. But we say to all such—the fool hath said this. God be thankful that there are a few faithful ones who love and trust Him, yea have an abiding faith in Him, knowing that He doeth all things well, for He Knoweth best, He loveth best.

Sincerely your Brother,

J. Y. McQUIGG.

Carman, Man.

Bro. H. L. Richardson is at Glenora holding a meeting. Just now I believe the attendance is small. We are still keeping on our regular meetings, although attendance is smaller, as several of our members are sick and some away. We also keep up Bible Study at Boyne School Tuesday evenings, and Stirling School Sunday afternoon.

Yours,

D. S.

Let us notice for a few moments the ninth verse of the seventh chapter of Mark: "Full well ye have rejected the commandment of God." Reject is to lay aside, or to refuse to accept. Frustrate is to prevent from attaining a purpose; to make of no effect. Pervert is to change the purpose of.

Baptism is one of the commandments of God which came through one of the holy men of God, the Apostle Peter, who spake as he was moved by the Holy Ghost, and it was he who said, "Repent and be baptized every one of you . . . for the remission of sins" (Acts 2:38). Remission of sins is the purpose of baptism, and it comes fittingly into its place after hearing, faith, repentance and

confession. Then comes salvation, for Jesus said, "He that believeth and is baptized shall be saved."

Another purpose of baptism is that we may be made a member of the body of Christ which is the church. "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). "For by one Spirit are we all baptized into one body" (I Cor. 12:13).

—Mrs. S. E. Goodin.

WHAT THE NEW LIFE MEANS.

In the first place, it surely means a closer walk with God, for apart from this spiritual growth is out of the question. Jesus speaks about "hungering and thirsting after righteousness." One great trouble with many of us who claim to be Christians is that we are hungering and thirsting for nearly everything else except righteousness.

Just a word sketch from a few apostles will show us their great desire for all Christians to come consciously "nearer our God to Thee, nearer to Thee." Paul says, "I press toward the mark." Peter says, "Ye should follow His steps." James says, "But be ye doers of the word and not hearers only," and John says, "If we walk in the light, as He is in the light, we have fellowship one with another."

It is a fine thing for one to be passively good, but it is much finer for one to be actively good.

Being good is one thing, while doing good is another and quite a different thing. When we dedicate our lives to God we promise to be good and to do good. *Doing* may properly be called the touchstone of the new life. Again, the new life means that Jesus Christ shall have full control of my thoughts, words and deeds. It means that Christianity shall permeate every fiber and fabric of my being. It means that "whatsoever ye do, do it heartily as unto the Lord." We have erected an arbitrary wall between the sacred and the secular, and we think of making tents and the practice of medicine and the pleading of law and such like as being secular while preaching the Gospel is sacred.

While Paul was making tents and Luke was practicing medicine and Zenas was pleading law, they were just as much Christians as when they were preaching the Gospel. When any man accepts Christ every duty become sacred.

Of course, in the world there is a realm of secular and a realm of sacred things, but in the church our "lives are hid with Christ in God," and regardless of what our task or work may be, the duty is solemn and sacred. How many of us have learned the real meaning of the New Life?—H. H. Adamson.

Bro. Albert Burgess, one of our aged brethren, and the one who writes such beautiful verses, in acknowledging a tribute to one of his poems replied: "I have but one object in view. That I may do some good." What a charming world this would be if everyone were actuated with the same impulse.—*Christian Leader*.

[NOTE.—Brother Burgess is the eldest member of the College Hill Church of Christ, West Gore, Nova Scotia, where, though aged and infirm, living at a distance, he still often assists in the Lord's day services. He is a poet, and the son of a poet, his father, James Burgess, being the author of some of the best poems that embellish our literature. We published some of these, years ago, in our Maritime Department of the *Christian Leader*.—Ed.]

"ABOUT BIBLES."

The British and Foreign Bible Society, founded in 1806, and the American Bible Society, founded in 1916, have issued about five hundred million copies of the Scriptures in seven hundred and twenty-five languages and dialects, and the Gospels are being translated into more than forty other languages. There are several other Bible Societies and many commercial firms which have printed the scriptures. The entire circulation to the present day has approached possibly a thousand million copies.

The American Bible Society reports a net loss of \$35,000 last year, because the price of Bibles was not increased in proportion to the cost of labor and material. This society since its organization has issued 140,000,000 copies of the Bible. The output of the British and Foreign Society for its last year was 8,655, 781 books, increase over the previous year. Portions were published in ten new languages one every five weeks raising the total in this one society's table of languages to 538.

About a century and a half ago, while sojourning in Geneva, Voltaire wrote that at a given date in the near future the Bible would have become obsolete and could not be found, if at all only as a curiosity. "A few years since, says Mr. J. F. Goucher, while in Geneva, I looked up the room in which he wrote that statement and found it stacked to the ceiling with Bibles, and the house being used as an annex to the British and Foreign Society.

F. B. SHEPHERD.

The above clipping is from one of our subscribers, who conducts a Missionary Department in the *Christian Herald*.—Ed.

OBITUARY.

MRS. LYDIA L. HILL.

On Friday afternoon last, about 2.30, there passed away one of Carman's most widely known and most sincerely beloved citizens, relict of the late Christopher Hill, who died May 1st, 1912.

Lydia L. Mallory was born Feb. 14th, 1851, in the township of St. Vincent, County of Grey, about three miles from the well-known town of Meaford, Ontario. She was the third of four children born to Mr. and Mrs. Wilson Mallory.

She "remembered her Creator in the days of her youth," and, by obedience to the Gospel, became a Christian when twelve years of age. Since then her life as a consistent member of the Church of Christ has been one good sermon, about fifty-nine years long.

It would be hard to find a life more completely filled with beneficent acts that were done so fully in accord with the Saviour's instructions: "Let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee."

The funeral service at 2.30 p. m. Sunday, June 11th, was largely attended, and was conducted by H. L. Richardson, Evangelist, of the Church of Christ.

AMONG OUR EXCHANGES.

The resurrection of Jesus stands forth as a fact, unaffected by the boastful waves of scepticism that ceaselessly through the ages beat themselves against it; retains its significance as a corner-stone in the edifice of human redemption; and holds within it the vastest hope for time and eternity that humanity can ever know.—Dr. Orr.

Christians have too often been found thanking God that they are not as other men are. There is only one attitude of approach to Him. It is "God be merciful to me, a sinner."

The way to unity is to listen to the Shepherd's voice and follow.—A. B.

It is not enough for us to hand to succeeding generations well-bound Bibles; we must leave them the legacy of Christ-illuminated lives.—J. Wiltshire.

It's all right to love your enemies, but don't slight your friends.

When anyone, whether prompted by pride or otherwise, places himself above correction and closes his ear to instruction, he then shuts himself off from the light and starts backward.—E. Gaston Collins.

Not one of us is so strong but than when he thinketh he standeth he should take heed lest he fall.—Jas. E. Chessor.

For we must Share if we would keep
That good thing from above;
Ceasing to give, we cease to have;
Such is the law of love.

As I now look back on the thirty-six years of evangelistic work, I can see many instances where I shook the bush too hard. Many green and half ripe fell off, which never matured. When the fruit is fully ripe, not much shaking is necessary—it is ready to fall. Congregations have been hurt by a large number of unconverted additions. The Gospel is "God's power unto salvation; and unless converted by this power, trouble always follows. The Lord adds to the church, but he adds no green or half ripe fruit. Were you added to the church by the Lord or by some big preacher.—J. R. Williams.

The church that has not a passionate zeal for lost souls is not well trained.—C. E. Plank.

Our grand business is not to see what is dimly at a distance, but to do what lies clearly close at hand.—T. Carlyle.

It is an art to give, even to our nearest friends; but what a test of manners it is to receive.—R. L. Stevenson.

A proposal retrograde in itself, and containing elements of that from which divisions have sprung, can never bring unity nearer.

NO BACKWARD GLANCE.

"No backward glance shall hinder or appal me;
A new life is begun;
And better hopes and better motives call me
Than those the past has won."

PUBLISHER'S DESK.

AN APPRECIATED GIFT.

A nice Ford Sedan Car ! A present from a Brother and Sister not at all wealthy—in dollars, but possessing, assuredly, some of the true riches. Ye editor has for some time "*felt*" that a touring car would be of good service in enabling him to get out around over Canada, among the brethren, in the interest of your paper the C. M. R., and of the general interests of the cause we love. It would be altogether useless for us to try to give adequate expression to our thanks for such a gift. But God's blessing upon the givers will be adequate.

P. S.—I forgot to say that the above mentioned present was made to a brother publisher of a little Monthly Religious Paper away down in one of the Southern States.

Subscribers changing residence are requested to notify us, giving both former and present address.

THE BIBLE.

In How Many Languages Have the Scriptures Been Published
Throughout the World ?

In 725 languages and dialects, up to the end of 1920. During the past decade some complete book of the Bible has appeared in a new language at the rate of one every six weeks.

How many volumes of the Scriptures have been issued from the time that printing was invented up to the present day ? An absolutely accurate answer is impossible, but we do know that the American Bible Society from 1816 to 1920 has published 141,729,340; that the British and Foreign Bible Society from 1804 to 1920 have sent forth 310,814,428; while in my native country the National Bible Society of Scotland has issued 65,923,772 in the shorter time of its work from 1861 to 1920. These three make a total of 518,467,540. In addition to that the Bible has been printed by an ever growing number of publishing houses great and small. It is a conservative estimate to say that over 600 million volumes of the Bible, in whole or in part, have been circulated since printing was invented.—Gospel Herald.

UPWARD.

The world moves on its upward course,
The star imparts its hidden life,
In spite of war and human wrong
It draws by love and not by strife.

And just as surely as it shines,
The light will cause the world to see,
The brotherhood of all mankind,
Is yet the thing that is to be.

—Kenneth McClay.

WHAT WOULD'ST THOU BE ?

"A blessing to each one surrounding me;
A chalice of dew to the weary heart,
A sunbeam of joy, bidding sorrow depart.
To the storm-tossed vessel a beacon light,
A nightingale song in the darkest night,
A beckoning hand to a far-off goal,
An angel of love to each friendless soul:
Such would I be.

O that such happiness were for me!"

—F. R. Havergal.

CHANGE OF FAITH.

(From the Dry Goods Economist.)

Suzie had for a long time been praying for a baby sister. The other day on laying down the Mansfield News, her mother said :

"Our new pastor's wife has a new baby."

"How do you know?" asked Suzie.

"It's here in the paper," her mother replied.

"Please read it to me," Suzie insisted, and her mother read,
"Born on Nov. 21st, to Rev. and Mrs. John Smith, a daughter."

Suzie was very quiet for a minute, lost in thought, then she said:
"I'm going to stop praying and advertise."

A RANDOM THOUGHT.

"A dreamer dropped a random thought: 'twas old, and yet 'twas new;
 A simple fancy of the brain, but strong in being true;
 It shone upon a genial mind, and lo! its light became
 A lamp of life, a beacon ray, a monitory flame.
 The thought was small, its issue great; a watch-fire on the hill,
 It sheds its radiance far adown, and cheers the valley still."

—C. MacKay.

Right may give way to wrong for a time,
 And virtue may yield to crime;
 But the strength of our need and the help of our creed
 Will be energy, faith and time.
 The time is short; the more the reason then
 For filling it as full as it can hold,
 With thrills of beauty, yearnings for the truth,
 And joys of love and labour manifold.

—John W. Chadwick.

Following the marriage ceremony the bridegroom called the minister aside and inquired the price of the service.

"Well," said the minister, "you may pay me whatever it's worth to you."

"Be reasonable," groaned the groom. "This woman inherits \$1,000,000 on her twenty-first birthday."

"How much Ah owes you, rev-und?" the bridegroom asked after the ceremony. "Oh," said the minister, "pay me whatever it is worth to you." The young darky looked his dusky bride over from head to foot with adoring eyes. Turning to the minister, he said, "You's ruined me fo' life, rev-und, yo' shoa has!"

L. H. MARTELL, M. A., LL. B.,

BARRISTER-AT-LAW.

SOLICITOR NOTARY, ETC.

Bank of Commerce Building
 Windsor, N. S.

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.

ESTEVAN, SASK.—Church meets at 1014 Second St. on Lord's Day at 11 a. m. for Bible Study and Worship. At 7.30 p. m. for preaching. Wednesday at 8 p. m. for Bible Study. H. A. Rogers, Evangelist, Thos. Orr, P. O. Box 422, and J. E. Turner, Elders.

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

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