

A. F. Summerscales
6112 Commercial St. S.

Christian Monthly Review

WEST GORE, N. S., CANADA

Vol. VII.

AUGUST, 1922.

No. 8.

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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., Secy.-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.

Organ of the Churches of Christ in Canada.

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D. McDOUGALL, Editor and Publisher.

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Vol. VII.

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

No. 8

TELL ME MORE ABOUT JESUS.

O tell me more about Jesus,
Said an old man feeble and grey;
As he came to the home of my father
On a beautiful mid-summer's day,
I had often read him such stories,
As the flood and of Noah's dove,
But he said just read about Jesus,
I want to hear more of his love.

O tell me more about Jesus,
I am weary and lonely to-night,
The evening's shadows lengthen,
While the sun sheds his last ray of light,
O tell me more about Jesus,
There are crimson clouds still in the west,
I'm so weary and lonely to-night dear
And I long like a child so for rest.

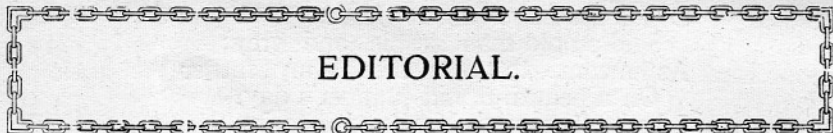
O tell me more about Jesus,
 Just read where He says "come to me,"
 Do not read of His tears and His anguish,
 Though his death brought salvation to me,
 How dark is the journey before me,
 Were it not for a promise so blest,
 But I'm lonely to-night and so weary,
 And I long for a season of rest,

O tell me more about Jesus,
 Of the sins He so freely forgave,
 Of His love and His mercy so tender,
 That love that is mighty to save,
 I am weary and lonely tonight dear,
 Of the woes and temptations of life,
 Of the toil and the sorrow since childhood,
 Temptations and worry and strife.

O tell me more about Jesus,
 That sweet, sweet story of old,
 How he opened His arms to the sinners
 And gathered them into his fold,
 There's a light and a radiant glory
 That lingers still far in the west,
 But I'm weary, so weary to-night dear,
 And I long like a child so for rest.

West Gore.

Albert Burgess.



EDITORIAL.

TAKING CORRECTION.

I make mistakes, and am grateful when brethren point out to me my mistakes or failures in any line.—C. R. Nichol, in *Gospel Advocate*. I think C. R. Nichol must belong, not only to a "peculiar people," but to a particular little group among that people. For I notice that others, when corrected, will get haughty—instead of humble, and sometimes get "mad as a hatter." Not long since several of our C. M. R. writers, including five of our edi-

torial staff and one or two others, have written in correction of certain wrong tendencies. One, perhaps the most interested, ordered his name erased from our subscription list, in consequence. This we did feeling that we have still reason to rejoice that this is the only name that so far appears this year in his group, the list of erased subscribers. I am at the same time glad that we have some—I trust many who belong to the other group, who are humble, glad to be corrected and prompt to profit by it. To this latter group belongs another, who at first gave encouragement to the tendencies alluded to and was directly corrected. What did he do? Did he howl, "Stop my paper"? He sent a cash contribution of ten dollars for ten copies of Vol. 7 for gratis distribution! What noble qualities have we indexed in this case: meekness of heart; greatness of soul and loyalty to the Truth!

Let us not become so absorbed with zeal in trying to build up the Lord's church that we forget that He has any right or authority in it.

It has been said that sermons should be well proportioned; that their length should correspond with their width and depth. Some sermons are long at twenty minutes and some short at two hours. Our personal preference is for the latter kind. However, if you have nothing to say worth saying, and must fill in the time, "you can "just fly your arms and holler," and nine tenths of your audience will think you are a great preacher.

THE MULTIPLIED TALENTS, NO. 2.

When God called home James A. Harding, he took to himself a man of faith. Without any disparagement to the many virtues that he possessed, it may be truly said that his faith stood so pre-eminently above them all that our sight for them was dimmed in our admiration for his faith. Whatever may be said of his virtues and of his defects, it can not be truly said that he did not have unwavering faith in God. . . . His was not a dead faith. He

proved his faith by his works. In obedience to the command of Christ to go, therefore, and teach all nations, he went and preached the gospel to the poor as well as the rich, not waiting for some church to assure him of a support, but relying on the promise of Christ; "And lo, I am with you always, even unto the end of the world." With him, Christ's command to go and his promise to be with him always were sufficient. He would not wait for a church to send him. Are you surprised that a man with so much trust in and reliance upon God rolled stones of difficulty out of the way? Such faith overcomes the world. If all of God's people possessed such faith, our difficulties would be fewer. The great preponderance of our trials and sorrows grow out of a lack of faith in God. . . . Brother Harding was a man of great activity. Probably his greatest work was in evangelizing. He held successful meetings in many States of this Union and in some of the provinces of Canada. Some of his most successful meetings were held in the city of Nashville. Through his labors the South College Street Church of Christ was greatly strengthened, and as was the Foster Street Church of Christ. As I now recall, his two tent meetings—one in South Nashville and one in Northeast Nashville—resulted in almost three hundred additions to the church. His faith, zeal and enthusiasm were felt in many parts of the city. The work that he did in those days of his vigorous manhood will live long after he has been forgotten. The worker dies, but his work lives. The memory of an active, devout life is so sweet and comforting to those left behind! "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them."—Gospel Advocate.

In this connection we wish to stress the point, that Brother Harding did, as others who *can* ought to do, he went, not waiting to be sent by any church, any board, any co-operation or any Sec.-Treas.—without promise of a stipulated salary and control of his activities. We have in Canada, at present, at least one notable example of this primitive and pioneer way of evangelizing, that of H. A. Rogers in the Great Northwest. There are those, especially if the field is distant, who cannot go without being sent. Of these it may be asked, "How shall they preach except they be sent?"

These, when worthy, ought to be sent. But we have reasons to believe that some who can and ought to go as did James A. Harding, are unwilling to do so—till they can go with a contract in their pocket for a stipulated sum of money for a stipulated amount of preaching.

SOME THINGS ENCOURAGING.

FROM THE HARVEST WORK,

There are about a half dozen churches in Texas that employ a local missionary to preach in the country adjacent. . . . The preacher who goes out into the highways and byways preaches to a much larger per cent of unsaved people than when preaching in the old established churches. The writer has recently held a meeting in a mission field where an average 75 per cent of the evening audiences were of the world, while the church that was supporting the work felt encouraged when 15 per cent of the audiences in their own meetings are unsaved people. The churches are also waking up to the fact that to supplement the weak rural or small town churches and build them up to the point of real usefulness is to do the most practical kind of mission work. . . . If the stronger churches do not push consecrated and practical men into these communities, to put them on a higher plane, the territory will finally be lost to the cause of Christ.

The church at Abilene has Bro. J. F. Smith, in the field all the time, supplementing the weak places, and some great results stand to their credit already this year.

The church at Cleburne is doing the same kind of work through Bro. C. A. Buchanan. I predict that this good wave will widen until every church that has passed the stage of a mission point, will be participating in this kind of mission work.

The Christian Monthly Review sees eye to eye with the Harvest Work in this matter. And we have the impression that there are a half dozen churches in Canada, yes, in Ontario, that could and should each have an evangelist all the time out in the field preaching the gospel to the unsaved. Take for instance the Mea-

ford Church: While they have, ostensibly, an evangelist laboring for them all the time, if they keep him all the time at home, preaching the gospel to the saved, he is in no sense an evangelist; he is more like a pastor; and sometimes, perhaps, not many removes from "the pastor".

Now it seems to us that a church as strong as Meaford should not only sustain a preacher all the time, but that they should send him out at least half the time in missionary work to the unsaved. At the same time they should have a half dozen young men of their own membership in training for evangelistic work. Meaford, for ought I know, may be doing all this—and more. The point is, that any church able as Meaford *ought* to be doing it. And churches not strong enough to singly sustain an evangelist, should co-operate, and two or more jointly contribute to the support of an evangelist. This co-operative work is scriptural and apostolic. It requires no new organizations, functionaries, committees nor Secretary-Treasurers. It is carried on by the Divinely instituted churches of Christ through their Divinely appointed functionaries. It embodies the wisdom of God, and is in no way improved by the inventive genius of man.

WHY THE RATES ARE HIGH.

The salary paid to Howard G. Kelley as president of the Grand Trunk Railway Company, is \$50,000 per annum. He also receives \$2,000 as director's fee from the Grand Trunk Railway. He also receives, as Vice-President of the Detroit Line Company, a salary of \$2,500 a year. In all \$54,500 a year. I have not the slightest doubt that there are men who would do his work as well or better at \$4,500, leaving the \$50,000 entirely out. Other Grand Trunk officials are Frank Scott, at \$18,000 a year; W. H. Biggar, at \$20,000; W. D. Robb, at \$19,000; J. E. Dalrymple, at \$18,000, and R. S. Logan, at \$14,000 a year. That's why. Railways do not, as some have presumed to think they should, exist as public utilities, but only as a means to provide princely salaries for officials !

O. E. PAYNE—HIS BOOK.—No. 15.

A FALSE IMPRESSION.

Hitherto we have been reviewing the premises affecting the authoritative aspect of the use of man-made instruments of music in the worship of God in His Sanctuary. The following facts are now so well established, so absolutely certain, that none but a simpleton, or an ignoramus, will ever again deny them :—

1. The New Testament does not authorize such use.
2. They were not appointed, introduced nor so used by the Lord or his Apostles.
3. They have never been admitted to such use in the Eastern church.
4. They were not admitted in the Western (Roman Catholic Church) except in a few isolated cases, till after the time of Thomas Aquinas, late in the thirteenth century, the same period that witnessed that other Romish innovation, affusion for baptism.
5. They have never been admitted to such use by any but those peoples who have been in the past under the domination of Rome. Just as in the case with affusion for baptism.

We turn now to notice some other features of this book, one of which is a subtle use of language calculated to make A FALSE IMPRESSION.

We find language used many times in this book to make it appear that *we* are averse to music, opposed to instrumental music, haters of "heavenly" and "elevating" music. On page 11 he speaks of the "agitation against instrumental music." On page 327 we are accused of charging God with "having arbitrarily stretched forth the forbidding hand against the employment of this art, the embellishment of the most heavenly of all man's attributes or accomplishments."

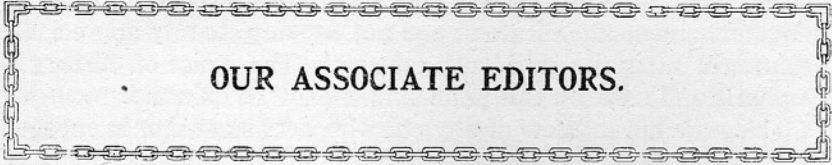
The false impression is here sought to be made, that we, or some have started an agitation against instrumental music," and charged God with "arbitrarily stretching forth his hand against it." Who, in all the wide world, has ever been known to do anything of the kind? Again, on page 329, we have this information: "The New Testament unquestionably directs Christians to employ

music both in the assembly and out." Is anyone in particular denying this? He might have much better stated the truth, in the language of the New Testament, by saying it directs "singing and making melody in the heart to the Lord." Why did he not thus speak as the Oracles of God, instead of, "employ music"? Of course he means "employ music" to include playing upon man-made musical instruments in the worship of God in the assembly of the saints. But he did not dare to say this. Why did he not say it? Simply because he well knows that *it is palpably untrue*. We may rest assured that he would not have failed to say this if he could have truthfully done so. Again, on page 328, we have this overwhelmingly admonitory information: "We should have borne in mind that the great and the good in every age, in all lands, and throughout both dispensations, have hallowed music, and employed it freely in lavish variety in the worship of God, and in drawing the old and young to hear God's message to men." Notice that in this passage again, he dares only to say "music", not instrumental music. The impression obviously here sought to be made is that instrumental music was used in the worship of God, by the great and good, in all ages and lands through both dispensations. This of course is untrue, hence he could not say instrumental music, but only just "music". That the impression here obviously sought to be made is glaringly false is evidenced by the facts, that the world is only about six thousand years old since Adam, and that during three thousand years, or one half of this period, musical instruments were not, in any age, land or dispensation, used by the great and good, nor by any one else, in the worship of God; that after man had for three thousand years worshipped God without musical instruments. They were then for the next thousand years, till the time of Christ, used in the worship of God only in one place, the temple; they were never used in the synagogues, which were later established everywhere. Their use in temple or tabernacle worship at Jerusalem was a device or "invention", as God called it, of David, for which a woe was pronounced upon those who do likewise.

After the beginning of the Christian era, these instruments, though used in idol worship, were not used by those who professed to be Christians, in the worship of God, in any age or land, to the

present day, by any except the apostate church of Rome, her daughters and some imitators; and not by any, to any appreciable extent, till after the thirteenth century. The voice of history is emphatic and clear on this point and cannot be gainsaid.

Now we never knew of any one who ever started or is engaged in "an agitation against instrumental music." We do know of some who "earnestly contend for the Faith which was once delivered unto the saints." "The Faith" is the system of Gospel Truth which God has revealed to us to be believed. In it God specifies the acts of worship which are pleasing to Him. We know of some who are continuing "steadfast *in the faith*, not going beyond and adding their own inventions. We know of some who, while making a legitimate use of carnal things, while enjoying good instrumental music or an oyster stew in their proper places, are at the same time careful to maintain the purity of the prescribed and spiritual worship of God, who is a Spirit, and must be worshiped, not with men's hands, not with carnal and sensual things, but in spirit and in truth. We know of some "spiritually-minded" people, who, while they enjoy the legitimate use of these carnal and sensual things, to a very much greater extent enjoy and delight in the pure and spiritual worship of their Almighty and glorious Heavenly Father. We know of some of these who protest against the adulteration and corrupting of God's worship, by the introduction of man-made sense-pleasing devices. While a woodsman at a lumbercamp table was shaking the snow-white salt over his steak, another, having filled his own cup and taken a mouthful of the prepared tea, discovered that it had been sweetened with salt instead of with sugar. But keeping quiet, he passed the flagon on to be enjoyed by his comrades, who being likewise victimized, acquainted the cook with the situation, expressing some displeasure at being treated with salt tea. But there was no fault in the salt. Some were using it with relish on their meat. *It was all right in its place.* Its place was not in the tea, but on the meat. Many things are good in their place, but bad—even deadly elsewhere. Instrumental music and oyster stews are good in their place which is certainly not in the solemn worship of God in his sanctuary. There is no sin in the organ; nor is there sin in alcohol. There is sin in some *people*, who, to gratify their own lust, make an improper use of these things.



OUR ASSOCIATE EDITORS.

PARAGRAPHS.

PITHY, POINTED, PRACTICAL AND PUNGENT.

H. M. Evans.

In a recent issue of the "Montreal Weekly Witness," one Porter attempts a defence of the so-called "Higher Critics," in which he asserts that these fellows do "not attack the Bible," but seek only "to purify the Bible." Indeed! As well might we look for the devil to "purify" heaven. If these fellows wish to do some house-cleaning they will find a big job on their hands if they start at their own hearts. "Faith" will purify the heart, but this bunch and "faith" (in the word of God) are foreigners to each other.

There is a story in this same old Bible that tells how the original great-great grand father of this bunch of fault finding block-heads, who pose as scholars and critics, got into the skin of a snake, crawled under the fence into the Garden of Eden and undertook to "purify" God's garden with his hellish system of sanitation and hygiene.

The real object of this sneaky, snaky, slimy, slippery bunch is to obscure the Word of God behind a cloud of hellish DOUBT. "Yea hath God said?" seemed but an innocent question to "the mother of all living." She began to parley with this "*Higher Critic*" from the *lowest* hell. He was not long in convincing her that God was unkind to her in forbidding her to eat of the fruit of this tree that would make a god of her and educate her in the "knowledge of good and evil". The Word of God sank into utter insignificance (?) under the wonderful scholarship (?) critical examination and "purifying" (?) process of this dirty, slimy old snake, and poor Eve, when too late, found out that she had been deceived by the devil in a snake's skin.

If this legion of devils would crawl into snake skins to-day when they pose as "purifiers" of the Word of God instead of getting into colorless coats and vests and under flat hats, under the guise of Rev. Clergymen and College Professors, the religious world to-day would be able to profit by Mother Eve's experience with

snakes and stear clear of this slimy set of hellish doubters. Beware of snakes.

* * * *

In the same issue of the paper referred to one of those scientific guessers predicts that in 10,000 or 50,000 years to come (and of course this fellow will have this old world stand that long) cities are going to be built above the clouds miles above the earth and held there by "gravity-annulling devices".

We read of Cain building a city on the east of Eden, in the land of Nod, but in Cain's genealogy we have a list of city builders, ranchmen, metal workers, musicians, polygamists, and murderers only, and not one who "called on the name of the Lord," or "walked with God."

* * * *

Another set of would be scientists started out to build a city over "slime pits" in the "land of Shinar" with a "tower that would reach to heaven," but this set of scientists living anywhere from 10,000 to 50,000 years hence are going to go these old fashioned "Shinar" scientists one better and put city and tower both above the clouds, they are going to get closer to heaven by the shorter route (?) We think it advisable just here to remind these fellows of what happened Cain's descendants in the days of Noah and of what happened to those "Shinar" fellows. Better take God into account after this. There is a city whose builder and maker is God (Heb., 11:10) and this city has towers, bulwarks and palaces (Psalm, 48:12, 13), and belongs to the kingdom which cannot be shaken (Heb., 12:13).

All this "Higher Critic" and Scientific stuff only goes to show that the same old fellow is on the same old job. Better watch his sly tricks. He has thrown away his snake skin and put on a preacher's coat, or a college professor's gown. Look out for him.

Selkirk, Ont.

NEWS AND CORRESPONDENCE

Estevan, Sask.,
July 1st, 1922.

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

Dear Bro. McDougall.—I have your letter with \$10.00 enclosed. I thank you very kindly for this. It is the regular help that is needed and seems to count.

I have the pleasure of saying that Bro. L. L. McGill and I are

having successful meetings in Estevan and West End School. West End school house is about $8\frac{1}{2}$ miles south of Estevan.

The Wood End meeting is two weeks old, and many are deeply interested; and I feel that ere another week passes I can write you that some have been baptized into Christ from there.

Bro. McGill speaks at every meeting for a time, before I do, and he is improving every day. If Bro. L. L. stays with me for the summer he will be able to go out and conduct meetings alone after that.

At Wood End, as at every place I have ever labored, men and women say that they never heard the Bible explained before. It is sad that so many thousands of souls are starving for the Word of God.

As I have said before, if I could be kept on new soil I could set up new congregations continually. If we only had the Timothies to follow up and water. Bro. McGill will be a Timothy. We need more.

Bro. McGill was going out to look for labor this spring after helping his father get his work done at home. I urged L. L. to come on with me, and while I could not offer him any remuneration I reasoned that if he would come on and take up the work there would be some provision overruled for him. Bro. McGill has no way of supporting himself save to go out and work, he has hitherto worked at home to support his parents as not many boys or young men have done. Any assistance sent Bro. L. L. will be very much appreciated, and I can assure that it will not be in vain.

Our expenses will be heavy for the rest of the summer, and if the brethren will strengthen our hands with the means to push the work along great good, we trust, will be done:

The Wood End work is creating a fine interest. Most of these people have been Lutherans. We have had a number of people speak to us wishing we would go further south into Noonan, N. D., and hold meetings, about eight miles south of Wood End. We cannot go just now, as four other places are waiting for meetings.

Brethren, please send money by postal note or express orders. Don't send P. O. M. O. as they mostly cause delay. Don't forget us now brethren, the time that counts is from now till the end of September.

H. A. Rogers.

I trust to be able to do much for the C. M. R. this summer. Everyone likes the C. M. R. I wish all the members would pay up.

H. A. Rogers.

1182 Thurlow St., Vancouver, B. C.,
July 13th, 1922.

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

Dear Bro. McDougall :—You have my promise, made over two years ago that when we were settled in this city I would do something towards the support of your worthy paper "C. M. R."

I have read with much interest many articles written by brethren among whom we are most familiar is Bro. Rogers, Evangelist of Carman. We rejoice with the many members of the "One Great Body" over the grand work so beautifully done and crowned through the faithful work of Bro. Rogers while in Regina, Sask. in not shunning to teach the whole council of God,

Surely the fields are white already to harvest, but where oh where are the reapers. We pray that the Lord will send real reapers into the harvest. This city is flooded with every sort of false teaching, and almost equally as bad in results is the Gospel taught in part only leading thousands on into the maze of error, until they are so bewildered that the faith is lost. Oh for a closer walk with God should be the prayer of the Church, now as never since the days of the apostles.

Enclosed please find M. O. for \$5.00 being subscription fee for your paper for one year subscribed by deeply interested sisters and brethren of this church who jointly wish you greater success in your publication.

Yours in the Master's work,

H. H. Ward.

Punnichy, Sask.,
July 10th, 1922.

For the present, the Wood End meeting closed Lord's Day afternoon with one more confession and baptism. I never closed a meeting before with so many men and women so seriously convicted who did not obey as at the Wood End meeting. The interest, from the first, was very fine, and almost the same audience each night for the three weeks. It seemed too bad to close this meeting just now, but we could not do otherwise.

Bro. L. L. McGill will preach at Wood End next Lord's Day and we may be privileged to conduct a few meetings there the week following.

The writer was called here by wire to conduct the funeral service of a true and faithful mother in Israel in the person of our beloved sister Frederick York. Sister York's obituary will appear later.

H. A. Rogers.

Hanna, Alta.,

July 18th, 1922.

Dear Bro. McDougall :—Am enclosing \$1.00 to continue my subscription. I trust you will be able to continue the good work of publishing the "Review". The way you have handled O. E. Payne's book is fine.

Wishing you every success, I remain,

Yours sincerely,

R. Peters.

Algood, Tenn.,

July 24th.

On the night of July 21st I closed a thirteen-day tent meeting at LaFayette, Ga. The crowds on the average were good. This is a prejudiced place. One was restored and eight baptized, among whom were two Baptists and one elderly lady who had never been anything religiously, and one sister who had become dissatisfied with her baptism. We think good was otherwise done. Began at Corder's Cross Roads. in Lincoln County, yesterday.

E. Gaston Collins.—C. L.

OWEN SOUND.

Spent July 23rd with the good brethren of East Toronto. Spoke twice and also taught a class at Sunday School. These brethren have bought a fine corner lot and are preparing to build. Last Lord's Day, July 30th, I was permitted to preach three times in the union church-house, Owen Sound North. We had a splendid hearing.

Aug. 1st, 1922.

O. H. T.

Harptree, Sask.

July 30th, 1922.

Christian Monthly Review :—

Bro. Rogers and I arrived in this district July 28th. We left Estevan with some reluctance. Many people in the Wood End School District are convinced of the Truth but have not yet obeyed. However one more in Estevan obeyed the Lord's command and was baptized July 27th. This makes a total of six since beginning there in June.

It may be of interest to you to know of Bro. Rogers' method

of procedure in the field, so I will cite one day's work which is typical of many others.

After some study and preparation in the morning we started out in the Ford and presently arrived at the home of a French Roman Catholic lady who had been attending the meetings. Here Bro. Rogers preached for about two hours, answering questions, reasoning on the scriptures and exhorting to stand for God's Word alone.

Next we went to a brother's home for dinner, and after a short visit crossed over the boundary into Uncle Sam's country. A short ways from the line was the next stop at a Norwegian Lutheran home. The lady of the house had been attending the meetings regularly and was deeply interested. Like others she was anxious that her neighbors should hear the Truth, so came with us to another home, of people of the same faith. Here again Bro. Rogers talked for some hours explaining many things, including the Divisions of the Bible, Baptism (showing the fallacy of infant christening), and Salvation by Obedience. The people pressed us to stay for lunch, after which we hurried to the school house and made preparations for the evening meeting.

It was my privilege to lead the singing and open the meeting and after speaking for a short time called upon Bro. Rogers who discoursed for about one hour. At the close, when the invitation was given one lady came forward and the following evening was baptized.

This is a sample of the work Bro. Rogers is doing and he told me he has been working like this for some years. He has a runabout Ford, without which he would be greatly handicapped. Every mechanic knows that for economic driving a bus must be kept in good repair and repairs cost considerable. However, Bro. R. does most of his own garage work and thus saves quite a sum.

The harvest is plentiful but the laborers are few. We need more men in the field. I. B. Students, Mormons, yea every denomination is busy sending out missionaries and people who are not taught differently are accepting them. Would that the churches in the East fully realized the opportunities in this country and no doubt they would send more help—more men, more means.

Bro. Rogers begins a meeting to-morrow night at Hart School, and I will carry on here (Harptree).

Brethren remember us in your prayers.

Last night we attended an I. B. S. meeting. At the close the speaker, Mr. J. B. Williams, invited the audience to ask questions, so Bro. Rogers asked him if he would be willing to defend his teaching in public debate. After some discussion the propositions were agreed upon but the time and place were not settled. Mr. Wil-

liams would not debate during the following week. However, he consented to do so at some time in the near future.

"Contend earnestly for the faith once for all delivered to the saints."

L. L. McGill.

LETTER FROM FRANCE.

My Dear Brethren,—I trust you will be glad to have some news of France. The assembly of Christians meets now provisionally—for we are in the hands of God—at 22 Naples Street, Paris (Metre Station: Europe), each Sunday at 10.15 a. m. for the Lord's Supper. Somewhere about one hundred brethren and sisters meet.

For several months we have worked with an English Christian, who has a tent, in which we preach the Gospel in the populous part of Paris, near the Parcs des Buttes-Chaumont. The meetings are held at 8.30 p. m. on Sundays, Tuesdays, Thursdays, and Saturdays. On Wednesdays we have a prayer meeting. We have also started a Sunday School, and have a large number of children who have no knowledge of the Gospel.

Outside Paris we are evangelising by correspondence. Again the little paper, "The Exodus," is being published, and serves to evangelise in France and all French-speaking countries. For this work I have received precious help from Mr. Ball, 37B Promenade, Portobello, Edinburgh. This dear brother has sent me 150 francs, and has promised the same each three months for a year. We are very grateful that this beloved brother is so solicitous for the cause here. We are persuaded that his example, so Christian and so edifying, will bear good fruit.

Finally, we solicit the prayers of our brethren, that the Lord will continue to abundantly bless our missionary work.—Heartfelt thanks, fraternally yours in Christ,

V. Hautefeuille,
110 Rue de Noisy, Bagnolet,
Seine, Paris.
—C. Advocate.

Harpree, Sask.,
Aug. 2nd, 1922.

Bro. McGill and the writer closed the Wood End three days meeting July 25th, and conducted one meeting at Estevan July 26th, baptizing a man of about sixty years on the 27th in the Estevan river. We left many at Wood End and Estevan convicted of sin and convinced of the way. On account of so much other work

we were compelled to leave, but it was hard to do.

We motored to Weyburn Thursday night to stay at the home of welcome of Bro. and Sister W. R. Brown. We motored to Harptree on Friday and shaped around on Saturday ready to start in on Sunday. Harptree is about one hundred and eighty miles from Estevan.

Harptree Church met at 2 on Lord's Day, July 31st and we began a series of meetings which Bro. McGill is still carrying on. Sunday was a beautiful day and the crowd was large.

The writer began a meeting in a new place (Hart School) about 8 miles south of Harptree on Monday night, with a very pleasing attendance.

As we had no meeting on Saturday night we attended a Russelite meeting held in a school house east of Harptree. The address of J. B. Williams (the Russelite preacher) was so enthused with the disgusting and nauseating stench of socialism that all save Russelites felt relieved when the amen came.

The writer felt impelled by duty to invite the opportunity of replying to the 2½ hours speel for fifty or sixty minutes the next day in the presence of Mr. Williams, and asked the meeting how many wished to hear such. Nearly every hand went up. I then urged my friend to acquiesce to the wish of the audience. Williams said he could not meet me for some time. I invited him to meet me as soon as he could and defend Russelism, stating several propositions by which he promised to be engaged later on.

The Harptree brethren are well pleased with the work Bro. McGill is doing.

H. A. Rogers.

GREAT BRITAIN.

Reported last month, the following additions to the churches : Birmingham, Great Francis St., 2; Burslem, 3; Chorley, 1; Cowdenbeath, 8; Dundee, 7; Egremont, 10; Leigh, 4; Morley, 1; Newcastle, Staffs, 2; Wigan, Newtown, 3; Rodney St., 2; Scholes, 2; Workington, 3; Aberdeen, 12; Leicester, 16.

Davis City, Iowa.

I like the Magazine very much.

Your Brother in Christ,

Wm. J. Campbell.

A TALK WITH THE GIRLS.

The story of Ruth is one of the most beautiful in the Bible. It has been referred to as "a fine bit of sentimentality," but most of us prize it as something infinitely more than that. "There are occasions in life when the veil seems to be lifted from our common experience, and we see the patience and beauty and wonder that is hidden beneath the surface." If it is ours to possess the eyes that see, and the heart that understands, we gain in these rare moments an impression that is never again eradicated of what God can be and do for those who love and serve Him. That impression on our own inner life will some day bear its own fruit, and this fact indicates something more than mere sentiment. These are some of the lessons we find in our study of Ruth.

Ruth is a foreigner when first brought to our notice. Married quite young—Eastern fashion—to the son of Naomi, she chooses Israel's God as her God, and it must have been the cause of some bitter jealousy among Israelitish women that she should be held in such high honour, even deemed worthy to become the ancestress of Israel's great king. This great honour was simply due to the fact that she was a loving, pure-hearted woman. We are down to elementary facts here; no high birth or mental capacity is considered. The one thing that availed was simple goodness. Notice ere we pass on that God had a special plan in the future for Ruth. It might just as easily have been her sister-in-law, Orpah, to whom the honour was given. Up to a certain point she loved Naomi, and went with her, and wept bitterly when she left her to return to her own people. She, too, would serve Israel's God during her husband's lifetime, but the difference between them was that Ruth refused to give Him up. With Ruth to love and accept meant once for all. With Orpah it was a matter of expediency. It was plainly a case where decision of character was felt. And are we not often faced with the same thing in our day? We see two young people brought up under the same influences in home and Church life, sharing the same responsibilities and pleasures, and ultimately going diverse ways :—

"From the same cradle side,
From the same mother's knee;
One to long darkness and the frozen tide,
One to the peaceful sea."

Since decision in character determines so largely what the future course will be, we do well to remember that it is a habit that grows and develops through the common experiences of everyday life. The point wherein Ruth differed from her sister Orpah did

not appear all at once. It was a gradual development, and we must remember she had for some years been in the company of Naomi, whose conversation and actions would all centre round the God of Israel and His righteousness, and Ruth would be shaping herself accordingly. Her actions, when we come in touch with her, were merely the outcome of the lessons she had learnt. "The truest heroisms can be shown to be part of the day's work with those who did them, and part of their essential character, too. The deed does not make the hero; it manifests him. The demand often comes suddenly, but the power to meet it comes of our yesterdays. Through all life's least eventful passages of experience we are deciding how we shall bear ourselves in life's supreme moments."

What is the lesson for the girls of to-day? Simply this : God has some work for you to do, some part in His great plan of the universe that only you can fill; and it is necessary that you should be getting the right training that will fit you for it. Your sphere may be circumscribed and narrow, but it is not too narrow for you to make your influence felt, and let others see whose you are and whom you serve. If day by day, under God's guidance, your life is growing sweeter, purer, more unselfish, and loving; if your character is being moulded through contact with the Lord you love; then when your day of testing comes, when His purpose for you has ripened into maturity, you will shine forth as the stars in the firmament, an honour in your day and generation. We are looking to our young women in the days to come to fill the ranks as we fall out. Your opportunities and privileges have been greater than ours, and we expect great things from you. And we shall not be disappointed.—Janet Smith.

BE CAREFUL.

Be careful of the little deeds you do.
For oftentimes they echo back to you
Across the years.
The tiny note you sent one sorry day,
The coin that helped a beggar on his way;
Ah, always take the time to stop and say
The word that cheers !
Perhaps some little deed may bring you fame.
Perhaps the world will learn to love your name
Because of tears
You dried for others. And when life is through,
Perhaps the little deeds you, thoughtless do,
Will be a glowing monument to you
For countless years !

—Sel.

OBITUARY.

Mrs. Frederick York was born in Connecticut in 1835; was married to Mr. York about 1859. Bro. and Sister York lived in the vicinity of Meaford, Ont., Canada, for about fifty-three years, and will be remembered by many of the aged brothers and sisters in Christ, and the preaching brothers who long ago preached in Meaford when the late Brothers D. L. Latin, Jas. Trant, Chas. Jay, Brother and Sister P. Elford, Alonzo Smith, Sister Laycoch, and many others that cannot here be mentioned lived.

Bro. Frederick York and wife moved to Saskatchewan, Canada, thirty-two years ago, near to Gouthwood Hills.

Bro. York died at the age of eighty-nine in March, 1920. Sister York died at the age of eighty-seven July 9th, 1922, and her funeral service was conducted by the writer July 11th. The writer knew both personally and loved them for their works sake.

The surviving members of the family are—Mrs. Jos. McGill, Mrs. W. H. Campbell, Miss E. York, Mrs. D. M. McIvers, all of Carman, Manitoba; Mrs. F. L. Constantine, Cranbrook, B. C.; Mr. J. H. W. York, Oakland, Cal., and Stanley F., of High River, Alberta.

H. A. Rogers.

ACKNOWLEDGMENTS.

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For H. A. Rogers :

By College Hill Church of Christ, West Gore, (June) ..	10.00
" " " " " " (July)	10.00

BEECHER'S CONFESSION.

(From the Boston Transcript).

One Sunday morning Henry Ward Beecher when he returned home from church threw himself on the lounge and said in a tone of deep dejection. "I believe that was the worst sermon I ever preached. One of his daughters protested that she had seldom heard him when he was more energetic. "Oh, yes," said the great preacher, "when I haven't anything to say I always holler."

We, in these days, have reason to be concerned, not only about the pious unimmersed, but about the unpius immersed.

PUBLISHER'S DESK.

We are getting anxious about some of our *staff*, from whom we have not heard for some time, and wonder if they have become weary in well-doing. You see the purpose—the utility of a staff is support. There are some things that will not stand without support, hence a staff is necessary—a staff that *functions*.

We are indeed grateful to our co-workers for the support already rendered this year. And although we are at present about three months behind with printing expense, we trust that, with improving business, this will be made good before the end of the year. We cannot expect to make any enlargement during the present depression, and will do well indeed to hold our own.

We hope our subscribers will watch the purple date stamp on their papers, and renew promptly on or before date of expiration. Only one so far this year has requested discontinuance. But renewal is overdue from quite a number. Oh how we admire that virtue—that grace—that saving grace for poor publishers—promptness.

AMONG OUR EXCHANGES.

I am sure the greatest hindrance we have to-day is the inefficient eldership—J. D. Tant.

Civilization has not yet reached the stage it should, or there would not be so much crime, want, unemployment, sickness, sorrow and death.

This can be due to only one cause—that man has not made spiritual development his chief aim. He has sought control of the physical world and made tremendous advance; he has cultivated the arts and sciences, and is proud of the results. But he has not goodwill on earth; he has not widespread joy and prosperity; he has not peace. The cause must be sought, and earnest search cannot fail to reveal that it lies in rejecting the plan laid down—"Seek ye FIRST the Kingdom of God, and all these things shall be added unto you." Man has put the added things first; hence the confusion. The golden rule is not yet the law of man's life in every department. Not having sought God first, he has not recognized the necessity of putting his fellowman next, and consequently his re-

lations are topsyturvy and contrary. Something must be done about this if the world is to become the heaven below that it was meant to be. It would seem as if it were time to heed Hosea's advice; "Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up." In this course lies the hope of the world.—Evening Echo.

CRITICISM.

No person should object to reasonable criticism nor seek to evade its point by calling it fault-finding. The work of the Lord and his apostles was largely critical, and in searching the hearts of the people by the word of truth, they found little to approve and much to condemn. The Sermon on the Mount contains severe censures upon the false doctrines and unauthorised practices of the Jewish teachers, and was no doubt regarded by these as undeserved and abusive. Error desires nothing better than an open field and no objectors, for the masses of men are naturally credulous, and are ever ready to believe whatever suits their worldly inclinations. All times of real progress and spiritual improvement have been times of controversy. Of course, discretion must be used in this matter, as in others. Not every opponent deserves an answer, nor every sophism a laboured refutation.—Bible Advocate.

A notable result of home training is seen in the character of Timothy. "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." (2 Tim. I: 5.) Grandmother, are you a Lois? Mother, are you a Eunice? If so, where are your trained Timothies? We need thousands of grandmothers like Lois and also thousands of mothers like Eunice. We need hosts of self-sacrificing Timothies who will declare the "whole counsel of God." Christian mothers, who among you will train a Timothy? Do you know that your own salvation and the final end of your children depend upon what you do now? Christian motherhood is one of the highest positions on earth. The nobility of this position is beyond our estimate. Mothers, please do not belittle this high position by neglecting the religious education of your own children. Begin it now, and keep it up until the children are safe in the bosom of the true church.

In order to a faithful performance of motherly duties, the mother must be rooted and grounded in divine love. This is common with all Christians. "That Christ may dwell in your hearts

by faith; that ye, being rooted and grounded in love," etc. (See Eph. 3:17.) Please read the context. This verse and the context includes all Christians. Christian fathers, mothers, sons, and daughters are included in it. All must be rooted and grounded in love. Christian mothers should not seek to enter politics, because that is not God's order. The sacred duties and obligations of Christian motherhood must with all mothers outweigh every other consideration. The souls of our growing boys and girls weigh more in the estimation of every good mother than all material things. Give your boys and girls your best efforts.—F. P. Fonner.

The first ordinance with which we have to do is the family, instituted in the beginning and declared inviolate. For its control we read first in order of importance: "Husbands love your wives and be not bitter against them." (Gal. 3:19). "Wives submit yourselves unto your own husbands, as unto the Lord." (Eph. 5:22).

These twain commands faithfully obeyed by both parties would preserve the unity of the family as long as both parties might live.

Here I wish to state with emphasis that all of the divine laws are perfect and they are to be obeyed perfectly. I read nowhere of provisions being made for man's partial infractions of divine law; any loophole for escape by reason of difficult and adverse conditions brought about by human environment, perfect obedience is to be rendered that perfect results may be obtained, and all total or partial infractions of divine law is sure to bring disaster.

Obedience to the two laws quoted above by both parties would render divorce impossible, and forever end the endless discussions of the divorce question which are continually coming up. When questions of this character arise we know that somebody has been disobeying the Lord, and worse, wish to continue in disobedience.

The spirit that seeks to evade divine law or to hunt for excuses to justify disobedience to divine law, is a bad spirit and should be carefully resisted.—Geo. Douglas.

If we use the present wisely we may safely leave the future to take care of itself.

New Testament was first divided into verses by Robert Stevens, a French printer, in 1551.

JUST A SMILE.

"What a lot of good you'd do
If you'd smile !
As this world you travel through,
If you'd smile !
Though you're neither rich nor clever,
Though your youth be gone for ever,
Yet one thing you can endeavour—
You can smile !
You could lighten many sorrows with a smile,
You could brighten sad to-morrows with a smile.
Though you've neither gifts nor graces,
And the homeliest of faces,
Yet you'd cheer world's dark places—
If you'd smile !"

GLAD TO TAKE CORN COBS.

The editor of the Smalltown Bugle like many of his brethren, experiences considerable difficulty in persuading his subscribers to come forward, from time to time, with the annual subscription price. "If it is agreeable to you," he finally wrote one hardened delinquent, "I will accept two bushels of corn in payment of the amount you owe me." "I regret to say," responded Farmer in due course, "that in feeding my stock I have used all the corn I raised." "Dear Mr. Brown," began the next letter of the series, "inasmuch as you have used all your corn, I presume you have a large supply of corn cobs on hand, and I would be glad to accept a load thereof in payment of the amount due from you, as I can use them in place of kindling wood." "Mr. Editor," replied the farmer by the same mail, your letter has been received and contents noted. What I want to know is this—what in Sam Hill do you think I'd want with your paper if I had a supply of corn cobs."

Men are revolutionizing Christianity, instead of allowing Christianity to revolutionize the world.

An instance of monetary success in the collection has been noted since the minister published the following soliloquy in the parish magazine :

"I am a nickel.

"I am too small to buy a loaf of bread; I am too small to buy one-half pound of chocolates; I'm too small to buy a ticket for a good motion picture.

"I am also too small to buy a box of undetectable rouge. I am even too small to buy one package of good cigarettes.

"Nevertheless, some people seem to think I'm 'some money' when I come to church."

Jones, hurrying home from business, remembered his promise to bring back some figs.

He turned into the nearest fruit store and was confronted by a very pretty girl.

"What can I get you sir ?" she asked.

"Jones, always of a nervous disposition, especially so when in the presence of the fair sex, hastily voiced his order :

"Half a pound of pigs' fleas !"

And to this day he can never make out why the young lady retired so hurriedly.

C. A. RYAN,

DRUGGIST,

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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.

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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