

H. M. Evans, D. O.

Christian Monthly Review

WEST GORE, N. S., CANADA

Vol. VIII.

MAY, 1923.

No. 5.

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CHURCH DIRECTORY.

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

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

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

Wednesday evening.—Prayer and praise 8 p. m. Secretary, W. W. Scott.

VICTORIA, B. C.—Church meets at 585 Bolskin Road, Lord's Day, 11 a. m., to commemorate the Lord's Supper.

VANCOUVER, B. C.—Church meets at 502 Hastings St. E. Lord's Day, Bible School 10.15 a. m.; Breaking of Bread 11.00 a. m.; Gospel Service 7.30 p. m.; Wednesday, Bible Study 8 p. m. Sec.-Treas. Arthur F. Summerscales, 6112 Commercial St., S. Vancouver, B. C.

HAMILTON, ONT.—Corner of Cathcart and Wilson Streets. Church meets Lord's Day. Bible Study, 10 a. m. Breaking of Bread, 11 a. m.; Preaching the Gospel, 7 p. m.; Bible Study, Wednesday, 8 p. m.

WOODGREEN, ONT.—Church meets on Lord's Day at 11 a. m. for Bible Study. At 7 p. m. for preaching and worship. S. Whitfield Evangelist.

SMITHVILLE, ONT.—Church meets each Lord's Day at 11 a. m., for worship.

BLACKWELL, ONT.—Church meets in private house on Lord's Day, at 11 a. m. for Bible Study and worship.

BARRIE ISLAND, ONT.—Church meets at home of G. A. Vance, every Lord's Day at 11 a. m., for worship.

FOREST, ONT.—Church meets in private house on Lord's Day, at 2.30 p. m., for preaching and worship.

ST. CATHERINES ONT.—Church meets on Lord's Day at 10 a. m., for Bible School. At 11 a. m. for worship. At 7 p. m. for preaching. Wednesday at 8 p. m., Bible Study.

REGINA, SASK.—Church of Christ meets in Sons of England Hall, 1459 Retallack Street, just north of Dewdney Avenue. The Church meets each Lord's Day at 11 a. m. for worship, and at 7 p. m. for preaching. Mr. Cecil Seed, 1555 Garnet St., Secty.-Treas. H. A. Rogers, Evangelist.

JURA, ONT.—Church meets on Lord's Day at 10.30 a. m., for preaching and worship.

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

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

(Continued on page 28.)

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. VIII.

West Gore, N. S., Canada, MAY, 1923.

No. 5.

OUR PURPOSE.

1. The promotion of unity, on the basis of the New Testament of our Lord and Saviour Jesus Christ, as the only authoritative, infallible, divine and all-sufficient rule of faith and practice, in this the Christian Dispensation.
2. The restoration of the New Testament to its rightful place in our regard, as Christ's law and our only creed.
3. To advocate a return to Apostolic teaching and practise.
4. An abandonment of the creeds, doctrines, commandments and inventions of men.
5. The restoration of the church of Christ, as set forth in the New Testament, as the only true church.
6. To advocate the Faith as set forth in the New Testament as the only true faith.
7. To set forth the way of Salvation as taught by Apostles and Prophets under the last and Great Commission of our Lord and Saviour Jesus Christ.
8. To promote and maintain the worship prescribed in the New Testament in its purity and simplicity—as the only true and acceptable worship of God in the New Institution, the Church of Christ.
9. To disseminate useful instruction and religious intelligence.
10. To promote the development of all Christian graces, activities and service.
11. To defend and maintain the autonomy and independence, under Christ, of the local congregations.
12. The propagation of the Gospel and evangelization of the world.

THE DAYS OF MY YOUTH.

The days of my youth have departed,
 My friends my companions are gone;
 Yet I would not be faint-hearted,
 But strive till the conquest is won.

The earth with its beauties are fading,
 But God's love in my heart is still strong;
 The glories of heaven are brighter,
 As time in its flight speeds along.

How many dear friends I have cherished,
 From my heart's fond embrace now have flown;
 All things I have loved, long have perished,
 While I travel life's journey alone.

But soon in heaven they'll meet me,
 Meet me never to part again;
 Where songs of rejoicing will greet me,
 Sung to Jesus the Lamb that was slain.

There by mysteries no longer beclouded,
 Every step in God's providence plain;
 Our souls in no mystery shrouded,
 In glory forever will reign.

Albert Burgess.

 EDITORIAL.

COMPULSORY REGENERATION.

Goldsberg, England, March 25.—The Archbishop of York today christened "Baby" Lascelles, the infant son of Viscount Lascelles and Princess Mary, in the presence of King George and Queen Mary and other members of the Royal Household and villagers and tenants and dependents of the Harewood estate of Viscount Lascelles, who were given preference over visitors to the village, desirous of witnessing the ceremony.

The christening took place after the morning service in the Little Village Church. It was a quiet and simple ceremony; the

only incident was the lusty crying of the baby which could be heard throughout the church. The infant was given the name George Henry Hubert Lascelles.

In connection with the above described procedure someone has presumed to ask if there is any authority for such performance. We can assure the doubting one that there is. We have before us "The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, According to the Use of the Church of England." This book is the Church Standard and authoritative Rule of doctrine and practice of the Church of England.

In the directions for the "Ministration of Public Baptism of Infants, to be used in the Church," it is commanded that, "For every male child to be baptized *there shall be* two God-fathers and one God-mother; and for every female, one God-father and two God-mothers." (Page 173.) "And the priest, coming to the font and standing there shall say: Dearly beloved, for as much as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this child that thing which by nature he cannot have; that he may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made a lively member of the same." "Then the priest *shall say*, Let us pray. . . . We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon this child; wash him and sanctify him with the Holy Ghost; that being delivered from the wrath, may be received into the ark of Christ's Church."

Let it be noted right here, that this authoritative Standard requires that "The curates of every Parish shall often admonish the people, that they defer not the Baptism of their children longer than the first or second Sunday next after their birth." These six or eight days old infants, not knowing anything good or bad, innocent, sinless and pure as the angels in Heaven, are delivered from God's wrath instantly when the priest's moistened fingers are laid upon their foreheads! The framers of this church Standard have (page 174) admitted the innocence of infants, in accordance with

the teaching of the Saviour on two occasions, when he said, "Of *such* is the kingdom of Heaven," and "Except ye become *as* little children ye shall not enter into the kingdom of Heaven." And yet, according to this creed, the wrath of God abides on these sinless ones till the moistened fingers are laid upon their foreheads !

Proceeding with the ceremony, the priest in prayer shall say: "We call upon thee for this Infant, that he coming to thy holy Baptism, may receive the remission of his sins by spiritual regeneration." What a farce is this, perpetrated professedly in the name of the Father and of the Son and of the Holy Spirit ! What a blasphemous contradiction of the Saviour, who has pronounced them already fit for the kingdom of Heaven.

After the "Baptism," "Then the priest shall say, We receive this child into the congregation of Christ's flock, and do sign him with the sign of the cross," etc. "Then the priest shall say, Seeing now, dearly beloved brethren, that the child is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefit, etc.

We have heard of "baptismal regeneration." What else is this ? In the case of Baby Lascelles, of the things necessary to regeneration, there were absent, (1) The Gospel, The word of God, The Truth, The Seed of the Kingdom; (2) Hearing and Understanding, or the reception of the Seed of the Kingdom, by which we are begotten again; (3) Faith, by which all become the children of God; (4) Repentance, without which ye shall all likewise perish; (5) Confession with the mouth, which is "unto salvation"; (6) Calling on the Name of the Lord, which these coming to God must connect with their baptism. Baptism, only one of the seven requisites to regeneration was possibly present. If regeneration too place, it was baptismal regeneration, Water regeneration—and probably very little water at that.

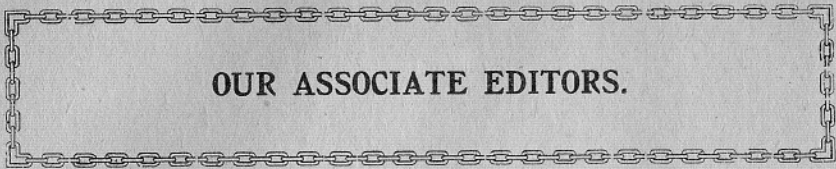
The Protestant Sects, in coming out from Popery did well in discarding many of her long-cherished relics. To some of these, however, as the christening of infants, many of them are still foolishly clinging. Young Lascelles, we are told, by his lusty crying, heard throughout the church, protested with all his might—against his forcible induction into the Kingdom of God, but notwithstanding his resistance, those who had him in their power, being stronger

than he, accomplished his *compulsory regeneration* ! Of course, New Testament authority is not claimed for such procedure; but we have the authority of a *Creed*—of a church of high pretensions. What higher authority do you want ?

WHAT A SUBSCRIBER CAN DO.

The following fits the exigencies of the Christian Monthly Review as well as the Firm Foundation, from which we pass it along to our own dearly beloved.

A paper must have subscribers and these must be loyal to the paper and its policy. A kind word spoken for the paper here and there, has, in many instances, led the way for its further influence and ultimate conquest over sin and unrighteousness. It is quite easy to find fault with a paper or its management. It is also easy to observe the good things the paper contains, and the good done through its teaching. A subscriber can do several things of much value to the paper. He should read it; he should pass each copy on to some one else to read; he should get one or more others to subscribe; he should pay his subscription promptly. I have never yet found the subscriber who reads each issue of the paper who does not find much instruction and profit from the paper. Read the paper and you will esteem it. If every subscriber will hand his paper to a friend to read each week when he has himself finished reading it, the circulation would be doubled. The influence would be far more. It seems that every subscriber might secure one, just one, other subscriber during the course of a year. This should be done from a real love of the truth. If every one would do this the actual paid-up list of subscribers would be doubled. Making allowance for all those dropped from the list on account of death or from other causes the mailing list would still have a steady, healthful growth and a correspondingly progressive and constantly enlarging field of usefulness. If subscriptions are paid promptly the paper's obligations can be promptly met. And this is the only way the financial responsibilities of the paper can be met.



OUR ASSOCIATE EDITORS.

WHAT IS MAN?

J. L. Hines

"What is man, that thou art mindful of him? Or the son of man that thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, And didst set him over the works of thy hands: Thou didst put all things in subjection under his feet." (Heb. 2:6-8) "All flesh is as grass, And all the glory thereof as the flower of grass. The grass withereth, and the flower falleth." (1 Pet. 1:24) "And the dust returneth to the earth as it was, and the spirit returneth unto God who gave it." (Ecc. 12:7) "Man that is born of woman, is of few days and full of trouble. He cometh forth like a flower and is cut down: He fleeth also as a shadow and continueth not." (Job 14:1-2)

With these passages of scriptures before us, we are able to discuss the subject, What is man? It is a fact, that everything that is, has been long ago. Nothing can be annihilated. Everything can be converted, changed, as coal can be converted from coal to ashes and gases, etc. Everything returns to the original element from which it came, and therefore travels in a circle.

In the beginning was God, who is from everlasting to everlasting. In the beginning He created the heavens and the earth, and about six thousand years ago prepared the earth for man's habitation. He spake and the thing was done. Then from the dust of the earth He fashioned man. This man is of the earth, that is, the same elements you find in the soil you till, you find in the human body, but not only in the human body, but in the body of everything in which there is breath. The body is called, "a house", "a tabernacle", "dust", "clay", etc. Into this house of clay, the Lord breathed the breath of life, and man became a living soul. This soul came out from God, hence the reason God is called "the father of our spirits", and we are called, "the offspring of God". But God is eternal, and God being eternal, His offspring must be eternal also, but the spirit in man is His offspring, therefore our spirits are eternal. The flesh is of the ground all mortal, as grass, as a flower, as a shadow and when the spirit passes out must return to the ground from whence it came. But the spirit is from God,

life, intelligence and when it can no longer be retained in the body, passes out to God from whence it came, in the presence of God to wait the redemption of the body from the grave.

The theory that man evolved to his present state from the amoeba is unconceivable, for there is no reason in it. How is it possible for different species to come from a single cell? Do horses come into existence from an egg? Is it not a fact that all chickens come into this world by the same law? The truth of the matter is this; in the beginning God created everything full-grown and then gave a law to govern posterity.

Our Schools are teaching this infidel theory of evolution; thus poisoning the minds of the young, wrecking their faith in the Bible and up-rooting Christian education. It is time we were rising in the strength of the God of the Bible and defending the TRUTH. Cincinnati O. 2428 Jefferson Avenue.

TWO JUDGES

I Jno. 3:20.

When the robber on the cross appeared before the judgment seat of his own heart where his whole life was reviewed, his heart, the great judge within, was forced by the evidence to condemn and pronounce sentence accordingly. There was no other line of procedure possible since this judge had not the power to forgive hence to his neighbor he says, "Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds". The robber here clearly sees that if there is any mercy for him it must come from God through Jesus Christ, "Who is greater than our heart and knoweth all things" (1 Jno. 3:20). So to Him he appeals, and not in vain, for the Greater Judge has the power and will to forgive when we keep His Commandments". (1 Jno. 3:22) Hence God's great forgiving heart reverses the sentence saying "Today shalt thou be with me in Paradise".

The Prodigal son had a similar experience. His life of sin seemed well enough for a time, but at last he must stand trial before his own heart where he can hope for no mercy. And the Judge within him forced from his own trembling lips the awful sentence, "I have sinned against heaven and in thy sight: I am no more worthy to be called thy son". But his case also was appealed before a greater judge, his father and in spite of the loathsome evidence against him, having wasted his substance with riotous living and with harlots, yet the big loving heart of his father was ready to forgive, reversed the sentence saying, "My son was dead, but is alive again".

When Paul's life was reviewed by his own heart, the sentence was, "I was chief among sinners", but God was greater than his heart. He has power to forgive when we keep his commandments. Paul accepted Jesus as his personal saviour, repented of all his sins, and Ananias then said, "Now why tarriest thou? arise and be baptised and wash away thy sins, calling on His name". (Acts. 22:16) And so it is to-day when any man or woman who has ever sinned stands before his own heart, he stands condemned. But God is greater than our heart. He is able and willing to forgive when we keep his commandments.

O. H. Tallman.

PARAGRAPHS

Pointed, Practical and Pungent

By H. M. Evans

Don't criticize the Editor too much for letting an article slip through without his censorship. He is about three score and ten. He is a busy lumberman. He is not able to spend all his time on the paper, he needs, like you, to make a living. Why should he be forced to make his living and **give you a faultless paper at the same time? He needs your help and not your criticism.** He is aged, you are young. Roll up your sleeves. Go to work and help him and stop your criticism. True an article sometimes slips through which contains the "language of Ashdod" and to which the writer was ashamed to subscribe his name, but don't criticise everything you see. We once knew a brother who said he could "preach better if some one under the desk was calling him a liar". Yes, he was a "fighting character". He was a critic. There are others like him.

* * * * *

These "paragraphs" may appear, which they really are, "critical". A certain writer referring to II Cor., 12:2-4 claims that Paul himself was the man he knew "fourteen years ago". This writer claims the same thing, but a critic appears later, in the same paper, who denies that Paul was the man, but offers no proof of his claim. Bible scholars declare that, following chronology back from the time this was written, carries us back to Acts, 14:19 the time when Paul was stoned. In his dead, or unconscious state, his spirit was taken to the "third heavens", yes, "Paradise" where he saw some of God's "secret things" (Deut. 29:2-9) and those things which John was commanded not to make known (Rev. 10:3-4). On account of the abundance, or "greatness of the revelations" which Paul was not allowed to reveal, God gave him a "thorn in the

flesh" to balance up these special privileges of seeing things that others were not to see. Yes, this "thorn in the flesh" God gave Paul to keep him from getting a "swelled head". Notice the pronoun "I" in verse seven.

* * * * *

"Be not many of you teachers," says James the Apostle (Jas. 3:1). Especially is this injunction to be observed by all those who would aspire to be preachers of the Gospel. Teachers, like their pupils, "all stumble" and such are under "heavier Judgment". The responsibility of a teacher is great. The teacher who even unconsciously and with a pure motive teaches a false lesson "stumbles" and for that reason is subject to God's "heavier Judgment". A certain critic in the February issue, while criticizing the jargon, "Shibboleths" and "language of Ashdod" as used by a certain writer who was ashamed to sign his name to an article which appeared in the October issue, in criticizing "Church luncheons" rather militated against his own position. Any society, religious or otherwise, may indulge in "luncheons", "bean feeds", "pie socials" etc. etc. in a building of brick, stone, lumber, or any other material without violating 1 Cor. 11:22. The building of which Paul speaks is built of "living stones", "a spiritual house" (1 Peter, 2:1) and the feast to which he refers is the "communion" of the "body and blood of Christ". Both building and feast is spiritual and I. Cor. 11:22 has no reference to "luncheons" in the basement of a material building. Careless reading and lack of real study often leads us into false positions. We, as teachers, must first **See** ourselves, or like the "blind leaders" may fall into the same ditch with those we are trying to "lead". See that your proof text proves what you are preaching. "Give attendance to reading", says Paul (I Tim. 4:13), "and study to show thyself approved unto God", says the same writer (II Tim. 2:15). "Yea, Verily, Be not many of you teachers." Read! Read !! Read !!! Study! Study!! Study!!! "Be sure you are right, then go ahead", is an old and good motto, but be sure you are right.

P. S. The writer when young, made both speeches and other mistakes that he would gladly recall now if he were able. It requires age, experience, careful reading and critical study to become a critic.

Selkirk, Ont.

The total distribution of Bibles during last year is computed at thirty million volumes. The Bible is still the best seller, the most read, and the best loved book in the world.

OUR CONTRIBUTORS.

A WATCHMAN'S ANSWER.

Our esteemed Bro. Evans asks me to "speak out" regarding what I know of Rodney and West Lorne. I may not know what to say, but fairness and frankness are always best. I spoke six times at Rodney and worshipped once at West Lorne. I love those brethren. They have most favourably impressed me, and I am prepared to go to them again at any time the Lord seems to open the way for me, and I shall preach to them the same plain gospel I seek to live and preach everywhere. Rodney said to me: "You come and preach to us what you find in the Bible and we will follow it." And I have, as yet, observed no evidence to lead me to think that they have violated their good resolution. Indeed I was deeply impressed with their evident hearty response to plain preaching.

Bro. Evans may know more than I know when he calls them "transgressive." But I know nothing against them sufficient to lead me to set them "at naught." I do not claim that these churches are perfect. There are few perfect churches, as Bro. Evans can readily bear witness. And if I should wait for an ideal people with whom to cast my lot I might expect to make a considerable tour of inspection before casting such lot. And further, if the ideal were found they could quite properly decline my services on obvious grounds.

But I find some relief in a disinclination to differentiate as some of my esteemed brethren do. And I may be pardoned for such disinclination, especially when we remember that the love and forbearance of the New Testament Churches led them to retain in their fellowship "many thousands of Jews" who continued zealous for the law of Moses; and also many who retained the "conscience of the idol," and thus held to a lingering conviction that there were other Gods, when there is in reality only one, our Father in Heaven.

Suppose the instrument in worship is wrong, where is our forbearance and long-suffering as compared with these New Testament churches? They retained and loved those weak and erring Jews and Gentiles while they held to their pre-conceived notions and idol stained consciences and sought to lead them to a higher, better stronger faith. If Paul and other apostles of Jesus Christ thus held to the love and fellowship of those erring mortals, who

am I that I should condemn and set at naught my brethren at Rodney and West Lorne?

Brethren, I have no confidence at all in any system of reasoning that creates and maintains divisions over such differences as exist between Rodney and West Lorne, and the churches that I have always fellowshiped. And my own conviction is that we are, ourselves, today, suffering innumerable tortures as a consequence of our own defective logic in these things. The Christian who withdraws from and sets at naught his brother is in need of divine authority for his course. And I opine that a careful study of the Scriptures for such authority will astonish many honest students and change the course of same. It has done those very things for me, and I am persuaded that it will do the same for others who are honest and who have struggled with divisions as I have done.

The churches in the New Testament times did not divide. It greatly weakens my confidence in "walk outs" when I fail to find a single example of such in scriptures. The New Testament churches had weakness and controversies and carnality and unscriptural doctrines, but there is no division on record and no scripture that I can find to authorize division over such questions as have been allowed to divide and distract the greatest work of the last century. Let us set prayerfully to work to heal instead of wound the body of Jesus Christ. These churches are congregationally free as churches ought to be and they love the plain, pure gospel.

M. Watterworth.

NEWS AND CORRESPONDENCE

Estevan, Sask.

April 5, 1923

The Blundell meeting on Lulu Island, B. C. closed February 18 and the seven days meeting with the Vancouver church began the same day at 7.30 p. m.

I am advised by letter that the Blundell church is getting along fine, the attendance being up to forty-seven and everyone alive and active.

The Vancouver church seemed much benefitted by the short meeting held for them and they seem to have a mind to do greater work in the future.

While conducting the Lulu Island meeting, I lived in the home of Bro. and Sister J. Mallory and enjoyed to the fullest their kind hospitality.

The kindnesses and respect shown me by those on Lulu Island,

who are now members, will ever be remembered. I visited in the homes of all.

It will take eternity to tell the good Bro. and Sister Mallory have brought about in this project. When they received my decision to go they wired me one hundred dollars to finance the trip. Now they rejoice in the fruit of their labors.

How many others could finance a similar meeting or the expenses of it? Hundreds and hundreds could if the readiness of mind was there.

While holding the Vancouver meeting I lived in the home of Bro. and Sister J. L. Saunders. I had known Bro. and Sister Saunders twenty-three years ago but never lived in their home before. To live with people is to know them as one otherwise cannot. It has never been my privilege to enjoy greater hospitality than received in this home. While the preacher is not seeking hospitality and kind deeds from those he is laboring among, such goes a long way to vivify, exhilarate and give buoyancy, and helps very much to lighten the burdens which every true preacher is certain to be laden with; burdens which no one knows anything about but the laborer himself, many times.

It may, and no doubt often does, seem to be easy in the eyes of the people among whom the Evangelist is laboring for the preacher; but if he is at all, in a measure, like Paul having the care of all the churches, among which he has labored, at heart his burdens are not few.

Miss Mildred Saunders (only daughter of Bro. and Sister J. L.) was one of the members baptized in Blundell meeting.

Left Vancouver Feb. 28, stopped off at Calgary for one day and saw some of the good members there. Arrived in Regina March, 3rd and began a three weeks meeting with the church there, March 4th. There were no additions but much good seemed to be done the members and many non-members interested. Meeting in Regina should have been continued, but time forbade.

Arrived at Harptree March 24th and was with Harptree and Hart on 25th and was with the Hart Church through the rest of the week. Much good was done these brethren.

Bro. Wilfred Orr of Estevan joined me in the Regina meeting and left for Harptree one week before me. While I was with the Hart Church Bro. Orr preached for the Harptree church and did good work which pleased the brethren.

Bro. Orr and I left Harptree last Monday for here visiting Bro. and Sister W. R. Brown at Weyburn for supper, en route here.

Bro. L. L. McGill held a meeting for the MacRorie church and baptised two. With the help of the boys the churches have been

visited and given a fresh boost. With the help of Bros. McGill and Orr we trust to be able to do a greater work than ever this summer.

H. A. Rogers.

Estevan, Sask.

April 14, 1923

I was up to Bromhead for Monday, Tuesday and Wednesday night: had just fine crowds at the meetings.

Brotherly,

H. A. Rogers

Estevan, Sask.

April 3, 1923

Mr. D. McDougall,

West Gore, N. S.

Dear Bro. in Christ:

Just returned from MacRorie, Sask., where with the able assistance of the brethren and the Lord's blessing we had a very successful meeting. On Friday night two more souls obeyed their Lord in the ordinance of Baptism. The church was encouraged and strengthened by the meetings.

I expect to be at Carman to help my folks with the spring's work, but hope to return to the "field" again in June.

Enclose two subscriptions for C. M. R. I am boosting the paper at every opportunity.

Sincerely your Bro.,

L. L. McGill.

4132 Eastern Ave.

Seattle, Wash., U. S. A.

Dear Bro. McDougall,

We enclose 2 dollars for the C. M. R. We like the paper and pray that God's blessing be with you in your work.

If you can get Bro. James Anderson's book for me or tell me where I could get a copy, we would be so thankful to you. We knew that worthy Brother so well as we lived in the Hamnan district of churches where he spent most of his time preaching the Gospel. He was a noble soldier of the Cross. We have been here for 20 years.

Your Brother in Christ

A. B. Gardner.

Regina, Sask.,

March 23, 1923.

Began a meeting here on the 4th instant and closed last night.

Nineteen meetings were held. While there were no new members made, the church was enthused very much, and many non-members were caused to consider the teaching with interest; results may be reaped later.

There is very great need of a man in Regina and such places all of the time to keep in touch with the people and thereby keep the cause growing.

I am to be at Hart & Harptree for Lord's Day.

H. A. Rogers.

Carman, Man.

April 17, 1923

Arrived home and found my family well last Saturday night (April 14). It is nearly four months since I left for Vancouver.

Had encouraging meetings at Estevan, April 8th, 12th, and 13th. Good meetings at Knoxville Schoolhouse, South of Bromhead, Sask., April 9, 10 and 11. Many of those who attended meeting I conducted there years ago attended. It was a source of much encouragement to the faithful ones there.

I will be home now for a few weeks, then the summer's work begins.

Bros. McGill and Orr have been doing good work this spring and expect to launch into it after seeding. Bro. M. Tromburg assisted me at Bromhead.

H. A. Rogers.

Elmdale Mont.

April 30, 1923.

Dear Bro. McDougall,

I am sending a report of my work for April.

I spoke twice at Estevan April 1st and 2nd and nine times at Mona, nine times at Goodwin, six times at McKinley and twice at the water's edge. The visible results of the work are to date 8 baptisms, one restored and three others made the confession last evening. Making twelve precious souls who have determined to serve God, in his own appointed way. These are all from new families and most of them in a new place. So if the Lord permits we shall commence worship at the McKinley school-house. We are looking for others yet.

Bro. J. O. Golphence has been assisting in this work.

O, if there were only more who would labor in the Master's Vineyard.

Yours in the Faith,

J. C. Bailey

P. S. Change my paper address to Elmdale, Montana.

J. C. B.

Winnipeg.

We are pleased to report six baptisms all Bible School Scholars, and children of Church Members, Beatrice Wilson, Mira Simpkin, Doris Butterworth, Tom Smith, Gordon Luicks, and Stanley Allen.

We are looking forward to six weeks help by Bro. Richardson of Carman Bible Training School.

Every aspect of our work is encouraging.

W. Eatough.

Elmdale, Montana, April 24th, 1923.

Dear Bro. McDougall.—I am in the midst of a glorious series of meetings. Crowds good. Attention excellent. We are in the midst of a Nazarene settlement for the present week.

After one meeting at which I was present I called this Nazarene preacher's attention to some of the things he had said and asked him to publicly defend his position, but he would not sustain his position and admitted that what they call baptism of the H. S. is not what the Apostles received. Will send a fuller account later.

Yours in the Lord,

J. C. Bailey.

Jacksonville, Fla.,

39 S. Ocean Street., April 2nd, 1923.

Dear Bro. McDougall.—Leave here on the 10th inst., D. V. The church here under the faithful labor of Bro. H. N. Rutherford has a steady increase. There have been about 65 (sixty-five) additions during the year. Best wishes for the Christian Monthly Review and family.

Your Bro. in Christ,

Winslow Richardson.

Received two Reviews for month of March. As there are no Brothers or Sisters in the Church of Christ here, I will pass the other one along to a friend. Hoping this will straighten out matters as I cannot get along without C. M. R., and oblige,

Mrs. A. V. Monson,

Melville, Sask.

Balgonie, Sask.

We enjoy the paper very much, and wish you every success.

Yours in Christ,

Mrs. D. T. Smith.

We hear of Bro. E. Gaston Collins preaching to large crowds in Bridgeport, Alabama.

W. E. Morgan, Huntington, W. Va., reports grand meeting with 51 additions to date.

E. G. Collins preaches for the Algood congregation. The brethren at Algood are getting along splendidly, with brothers Swallows and Draper in the lead.—R. E. L. Taylor.

Bro. Bailey and I expect to go into a new place next week. Bro. Bailey is a young brother from Canada; he is here for a short time he is one of those young men that has courage to go out into the world and own his Maker. We are hoping to be able to start work on the new meeting house next month, but we haven't enough means yet to start. Eight hundred dollars are now on hand. Brethren, we did not start this work with the intention of letting it go down in defeat. We still have faith in God and in our brethren.

J. O. Goldhene.

136 Morton Rd.,
Toronto, May 25th, 1923.

Dear Bro. McDougall.—The Lord has given us eighteen precious souls during the last four weeks and there are more to be baptized on Wednesday. The church of East Toronto is rejoicing.
Yours faithfully,

M. Watterworth.

Thessalon, R. R. No. 2.
May 9th, 1923.

Dear Brother McDougall.—After reading Brother Evans' "Watchman! what of the night" I thought I would write you a few lines. I was at Brother Petch's last December when he was asked by the churches at Rodney and West Lorne to come and preach for them. It seemed to me that they were sincere, and I told Bro. Petch that I thought it would be wrong not to go and that if they were in error and if he would preach the truth firmly and kindly they would do one of two things, they would turn from their wrongs or they would tell him his services were no longer required. And I had full confidence that Bro. Petch would not depart from the "good old way" but would "declare the whole counsel of God". Let us not be afraid to go anywhere to preach the Word. But let us

not compromise for the Gospel is still the power of God unto salvation. Let us "preach the word . . . reprove, rebuke, exhort with all long suffering and teaching", 2 Tim. 4:2.

Yours for the pure Gospel,

T. W. Bailey.

We are meeting in our new house, and since spring has come we are having fine meetings. We are (D. V.) going to have Bro. Petch with us in a meeting in June. We are hoping for a good meeting. I am well pleased with the C. M. R. May it live long and stay pure.

T. W. B.

Dear Bro. McDougall.—I herewith attach a dollar. Please credit me and I will send you again soon. We have had three additions at East Toronto lately. Two from the Baptists and one by confession. We are expecting a blessed harvest soon.

Sincerely,

M. Watterworth.

NOTES FROM WESTERN ONTARIO.

Nearly twenty years ago I visited the home of Brother and Sister Hall and Sister Maggie Dewar. About two years and a half ago we buried Sister Maggie; about a year and a half ago we buried Sister Hall; and this spring we buried Brother Hall. Their home on this earth was broken up, and their property was sold. They worked hard and were very careful; but now it is gone. Truly life is a vapor and the things of this life are vanity. The only thing that is permanent is faithfulness in the Lord's service.

These disciples came to Woodgreen to meeting some, a distance of about ten miles. Then for a while I preached in a school house about three miles from their home, and we had the worship there; and as they got older we went to their home and had meeting a number of times.

This spring we also buried Brother Moore. He and his wife had been Baptists, but ever since I came to this country they came to our meeting, and they came before I came here. We studied the word of God together, and being students of the truth and honest before their God they were willing to give up error. Brother Moore said that if they had heard the truth when they were young they would have accepted it. Those who love the truth will find it, for the Bible teaches this. Brother Moore lived to see nearly eighty years. He was a plain, humble man with a bright and clear mind.

A person had to be in his home to know him and appreciate his ability. He was not a public man.

Our meetings are increasing in interest since spring has opened up. The Bible study is good each Lord's day.

The brethren at Jura were not able to have meeting for a while this spring on account of sickness; but we are pleased to learn that they are able to meet again. Like David, we should be glad to go up to the house of the Lord.

Bro. Dougal Black has been sick a good deal this last year or two, but he was some better the last time we heard from him. He is about eighty if not more and is the last one of a large family.

S. Whitfield.

GREAT BRITAIN.

The churches named have had the additions indicated, since our last report. Barnet, 4; Birkenhead, Alvanley Place, 8; Birmingham, Great Francis Street, 1; Blackpool, 2; Bootle, 2; Brighton, 1; Chester, 4; Cwmaman, 8; Heaton, 3; Hindley, 9; Hucknall, 1; Leicester, Harrison Road, 10; Leigh, 1; London, Twynholm, 3; Newcastle, Staffs., 2; Newtown, Wigan, 1; Scholes, 1; Stakeford, 2; Wigan, Rodney Street, 5, making a total of between 50 and 60 since Bro. Rockcliffe began his labours here.

Bro. J. Hoggan has been giving help to the church at Dunfermline since last October, and while the church has been faithfully exhorted the gospel has been proclaimed boldly, with the result that 19 have been added to the Lord.—B. A.

Aylesbury, Sask.

May 14th, 1923.

Dear Bro. McDougall.—Am sorry our subscription to C. M. R. ran out. We miss it very much. We didn't realize how much until the paper ceased to come. Have been much interested in the work Bro. Rogers and McGill have been doing in this Province. Please find \$1.00 for another year and send paper to above address.

Yours sincerely,

Mrs. Wm. D. Leake.

MEAFORD.

The work at Meaford moves along as usual. We are looking forward to some good things in this district during the coming summer. Bro. Petch will commence a meeting at Griersville the last

Sunday in May. Bro. Keffer will also hold a meeting at Cape Rich the first part of June. Our meeting in town will not commence until the last of September. We are especially favoured by obtaining the services of Bro. C. R. Nichol of Texas. An invitation is extended to any brethren to come and enjoy these services with us.

C. G. McPhee.

NEWS NOTES.

Chas. W. Petch.

I baptized one at Rodney and five at West Lorne while I was preaching there. I became acquainted with many fine people and I appreciated their kindness. I trust the word I preached will bear fruit in their lives, as it strengthened me in preaching it. I found people are ready to listen with interest to the simple message of the gospel, when preached in love.

I am to be with the church at Griersville for a meeting to begin by May 27th, and at Kirkwood near Thessalon by June 17th. The church at Kirkwood is not rich in this world's goods, and having sacrificed somewhat of time and means to get their new house of worship completed, I am asking others to help them in this first meeting in their own church house. I want the meeting to continue so long as interest demands, and I have asked some good brethren to have fellowship in the work. I will give one week of time and others have contributed \$27.00 so far. Any who wish to assist in this meeting may send to Bro. Thos. Bailey, Thessalon, R. 2, Ont.

Newmarket, R. 3, Ont., May 10th, 1923.

AMONG OUR EXCHANGES.

CALL OUT THE YOUNG MEN

No doubt many men in the church consider themselves incapable of doing certain things, and because of this feeling they do not attempt anything. Not that they have an aversion for such public service, but because others, too, regard them in the same light as they regard themselves. Just here is where we find a very serious fault upon the part of the average eldership in the churches, in not making an effort to encourage the young men in the churches to take part in the public services. Many young men in the churches regard themselves as unfitted for such work, not

because they have tried and failed but because the elders have unintentionally told them so by not asking them to do anything but sit on a bench and sing. This should not be, and the elders should bring about a change.—F. W. Smith, in Gospel Advocate.

TACT

Tact wins where great gifts without it would fail. It will help the preacher more to know how to rub the fur the right way than to know how many animals there were in the ark.

We should keep the shades of our hearts well up so that every ray of love and sunshine can creep in to keep us warm.

MILTON NOTES

(Very interesting.—Ed.)

MILTON, N. S., Dec. 26.—The Christmas festivities began on Friday evening with the Sunday School's Christmas trees and entertainments. At the Baptist church, the pastor, Rev. J. B. Ganong, and the organist, Mrs. Edward Brain, were presented with purses. In the Christian church, Rev. and Mrs. W. H. Harding were presented with a reading lamp and parlor clock.

On Sunday evening in the Baptist church the special music by the choir was much enjoyed and appreciated by the congregation. On the same evening in the Christian church the Balopticon machine, which has recently been installed was used for the first time. The pictures shown were those connected with the birth and early life of Christ. The pictures, the accompanying lecture by the pastor, and the special music combined to make a very pleasing service.

WASHINGTON, D. C., April 23—Beginning May 20, Bro. T. B. Larimore with the assistance of others will conduct a series of meetings with the Church of Christ in Washington. Out-of-town brethren, please remember that the church is located at Fourteenth Street and Meridian Place, Northwest (3418 Fourteenth Street). All Fourteenth Street cars will bring you near the door.

On March 1, Bro. C. R. Rice and the writer began a meeting at New Martinsville, W. Va., which lasted thirty-two days and

resulted in fifty-four additions to that congregation. We followed this with a meeting at Sistersville, W. Va., with forty-six additions—making one hundred for the two meetings. New Martinsville is a mission of Sistersville and was established under the labors of Bro. C. R. Rice. He is one of the noblest men with whom I have ever labored. Those who know him best love him for his life and labors in the gospel.

GOD'S ORDER

Every church in all the world should send or help to send some preacher or preachers to some destitute region, and thus through them preach the gospel and establish other churches. Why not? This way of doing is exactly what we read in the New Testament; and hence, why not follow it now? Every church in all the world ought to be thus at work. Some wealthy churches could each of them sustain a half dozen or more preachers in preaching the word to destitute regions. But in any case where a single church is too poor to sustain a missionary, Paul's language, "No church had fellowship with me in the matter of giving and receiving but ye only", necessarily implies that other churches might have contributed to him, and, hence, that two or more such churches may co-operate now by sending to the same missionary, each church controlling its own money, sending it directly to the missionary, as the Philippian church did to Paul, and thus maintain, in every case, the independence of the local church as distinctly taught in the New Testament. However, in most cases, any church could sustain one preacher in the work and thus be establishing other churches in other regions. Again let it be asked, **why not?** This is God's order. It shows how churches worked in New Testament times, and it distinctly and conclusively solves the missionary problem.

Furthermore, in all such missionary operations, we learn from the example of Paul and Barnabas, when they went out and as missionaries operated under the auspices of the church at Antioch in Syria, that sometimes the missionaries would return to the churches from which they were sent forth and report their work with rejoicing on the part of both missionaries and churches. See the whole of the thirteenth and fourteenth chapters of Acts, and note carefully these words: "And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles". (Acts 14:27.)

Beyond all reasonable doubt, here is the way churches worked in New Testament times, and if faithfully followed by all churches

to-day, it would spread the gospel "from sea to sea, and from the River unto the ends of the earth". (Ps. 72:8). —M. C. Kurfus in B. A.

An Englishman boasted that he had been taken for a member of the royal family. A Scotchman, hearing him, remarked that he had been addressed as the Duke of Argyll, whereupon an Irishman said that he had been taken for a greater person than either, for as he was walking along one day a friend came up to him, exclaiming, "Holy Moses, is that you?"

THE GOOD CONFESSION

When Jesus ascended the banks of the Jordan after his baptism, "the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased". (Matt. 3:16-17). And when the Savior was born, the angels confessed: "For unto you is born this day in the city of David a Savior, which is Christ the Lord". (Luke 2:11). Peter said: "Thou art the Christ, the son of the living God." (Matt. 16:16.) And in Matt. 8:29 we learn that devils confessed that Jesus was the Son of God. So the Father confessed him, the angels confessed him, men confessed him, and devils confessed him. Surely then, no greater or sweeter words could fall from the lips of men than to say: "I believe with all my heart that Jesus is the Christ, the Son of God."

THE PREACHER'S HARD LOT!

A preacher has a hard time. If his hair is white, he is too old. If he is a young man, he hasn't any experience. If he has ten children he has too many. If he has none, he should have and isn't setting a good example. If his wife sings in the choir, she is presuming. If she doesn't, she dislikes her husband's work. If a preacher reads his notes, he is a bore, if he speaks extemporaneously, he isn't deep enough. If he stays at home in his study, he doesn't mix with the people; if he is seen around on the streets, he ought to be at home getting up a good sermon. If he calls on a poor family, he is playing to the grandstand. If he calls at the homes of the rich he is an aristocrat. Whatever he does, someone could have told him how to do it better. He has a time living off of donations which never come in. Next to being an editor it is an awful life.—Exchange.

The Christian religion is the only thing that can give us forgiveness of sins; happiness in the storms of life; comfort in the breakers of death, and a radiant hope of heaven beyond the grave. My friend, you cannot afford to reject it.

"I am not much of a mathematician," said the cigarette, "but I can;

Add to a man's nervous troubles;
Subtract from his physical energy;
Multiply his aches and pains;
Divide his mental powers; take
Interest from his work and
Discount his chances for success".

"The Old Testament furnishes the type, symbol and prophecy of our religion; the four Gospels, its creed—the things to be believed; the Acts, its terms of reconciliation; the Epistles, its rules of life; and the Apocalypse, the prophetic chain which links the cross with the crown, the church militant with the church triumphant".

McGILL—ORR.

At the home of Bro. and Sister Thos. Orr, Estevan, Sask, at 4.30 p. m. April the third, Bro. L. L. McGill and Sister Evelyn Orr, in the presence of friends and relatives were united in holy wedlock.

The bride was given away by her father. Miss Nellie Orr, sister of the bride, and Mr. Clayton McGill, brother of the groom, assisted the covenanting ones through the perplexing period.

The writer made the nuptial tie,

H. A. Rogers.

OBITUARY.

Mr. J. J. Johnston an old and respected resident of this town, passed to his reward at an early hour on the morning of March the 26th.

In 1840 he came from Ireland and settled in Halton County, and in 1865 he came to Meaford, where he lived until his death. His work in the pioneer days will long be remembered. Any of the remaining preachers who visited this town from twenty to forty

years ago will well remember his activity. Many times have I heard him speak of the wonderful work accomplished by Bros. Benj. Franklin and A. Ellmore.

For many years he occupied a prominent place in the business affairs of the town; and his death removes the last remaining member of the first town council in 1874.

The funeral services were conducted by the writer, at his home on March the 28th, after which his body was laid to rest in Lakeview Cemetery.

Bro. Johnston is survived by his second wife, two sons and two daughters. A. B. Johnston of San Francisco; Herbert of Kitchener, Ont.; Mrs. Burns of Chicago; and Mrs. Smith of Meaford.

C. G. McPhee.

Estevan, Sask., May 23rd, 1923.

The writer was called to Bromhead to conduct the funeral service of Bro. and Sister Fonstad's little adopted girl, aged seven months. It was a great sorrow for brother and Sister Fonstad, but faith in the Resurrection lightens these burdens, and inspires us so to live that we may meet at the Saviour's right hand. It was the first funeral among the church people there; and a good crowd attended, which gave us a chance to preach the truth to a number who would not otherwise come to hear; and we hope the seed sown will bear fruit in time.

Yours in the Faith,

M. M. Tromburg.

The man who has no faith in human nature is not to be trusted.

When the worst comes to the worst it is up to us to make the best of it.

Of the thirty-six religious bodies in the United States that refuse to practice compulsory baptism (baptism of helpless infants) have a combined membership of more than 10,000,000, every one of whom was baptized by his own free will. Of this number 96 per cent are members of the churches of Christ, the Christian Church, the Advent Church, and the Baptist Church.

ACKNOWLEDGMENTS.

For Christian Monthly Review—

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POSSIBLY CORRECT.

An Irish priest was examining a confirmation class. He asked the children: "What is the sacrament of matrimony?"

A little girl at the top of the class answered: "Plaze, your riverence, 'tis a state into which sows enter to prepare them for another and a better world."

"Put her down to the foot of the class," said the curate.

"Lave her alone," said the priest; "for anythin' you or I know to the contrary, she may be perfectly right."

Consider the lowly postage stamp and learn the secret of success. It sticks to one thing until it gets there.

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. Bruggess, 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.

GLENORA, MAN.—Church meets in the Private House of Bro. C. Johnson, on Lord's Day at 3 p. m. for Worship and Breaking of Bread, Sec., Bro. W. W. Adams.

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.

WINNIPEG, MAN.—Church of Christ, N. W. Cor. Sherbrooke and Sargent. Lord's Day Services—Breaking of Bread and Worship 11 a. m. School and Adult Bible Class 3 p. m. Gospel Preaching 7 p. m. Wednesday, Prayer and Bible Study 8 p. m. Secretary, F. Williams, 1 Willow Bank St., Winnipeg.

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