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6112 Commercial St.*

Christian Monthly Review

WEST GORE, N. S., CANADA

Vol. VIII.

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CONTENTS.

	Page
Don't Look for Flaws...	4
Editorials :	
Preacheritis	4
United States Cities.....	5
The Sunday School.....	6
Carman Bible Training School.....	8
Our Associate Editors :	
Amen, Brethren.	9
Unto Him be Glory in the Church.....	9
Our Contributors' Dept. :	
Those Who Are No More.....	12
News and Correspondence :	13
Among Our Exchanges ...	18

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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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.

DON'T LOOK FOR FLAWS.

Don't look for flaws as you go through life;
 And even when you find them
 It is wise and kind to be somewhat blind
 And look for the virtue behind them;
 For the cloudiest night has a hint of the light
 Somewhere in its shadows hiding;
 It is better by far to hunt for a star
 Than the spots on the sun abiding.

The current of life runs ever away
 To the bosom of God's great ocean;
 Don't set your face 'gainst the river's course
 And think to alter its motion,
 Don't waste a curse on the universe—
 Remember it lived before you.
 Don't butt at the storm with your puny form,
 But bend and let it fly o'er you.

The world will never adjust itself
 To suit your whim to the letter;
 Some things must go wrong your whole life long,
 And the sooner you know it the better,
 It is folly to fight with the infinite,
 And go under at last in the wrestle,
 The wise man shapes into God's great plan
 As the water shapes into the vessel.

 EDITORIAL.

PREACHERITIS.

Preacheritis ! What's that ? Is it some new disease which has broken out among preachers, or is it an old distemper with a new and unfamiliar name ? It is reported to be a very contagious and spreading disease in Oklahoma, and in consequence of which, prospects are not very encouraging in that State. Is this a disease which affects the preachers themselves, or the churches afflicted with preachers ?

Reports at hand do not indicate the symptoms nor give a diagnosis of the malady. We should have more information, in order that we may find an antitoxin or serum to inoculate and render us immune, before the epidemic reaches us.

From our limited opportunities we have imbibed the impression that the disorder is not confined to the preachers themselves, but that it most frequently attacks the members of the congregation, not excepting even the Bishops themselves.

What else but the early symptoms of this disease is the dilatory attendance on the ministrations of the Lord's house by the members of the church ? What else can be the apathetic performance, or even, shirking of their God-given functions and duties, by the Bishops ? Surely this microbe has reached the vitals when they evince an inclination to transfer to an hireling the work which the Holy Spirit has given them to do. And the members have caught the fatal germ when they love to have it so.

UNITED STATES CITIES.

The City of Detroit, Mich., has five loyal churches of Christ. The West Side Central Church has had a remarkable growth, with a present membership of 413 and a local live list of 250. Claud F. Witty is evangelist.

Chattanooga, Tennessee, has four churches of Christ (loyal congregations), in a population of near one hundred thousand. Nashville, Tennessee, has about thirty-five loyal congregations of the Church of Christ within her precincts, and many missions scattered over the wide world.

There are still some cities in the United States, as well as some in Canada, which have as yet no church of Christians only. In these cities we find, instead, denominationalism galore. A condition of thing wholly unknown to the New Testament. In New Testament times all Christians were Christians only. There were no Sectarian Christians; no denominational Christians; no Episcopalian Christians; no Presbyterian Christians; no Methodist Christians; no Baptist Christians. These are plants which our Heavenly Father has

not planted. Our Lord has said something about "every" such plant, to which we ought to give heed.

We carry the Bread of Life to the distant Siamese, the Patagonian and the Hottentot, and have none for the hungry millions at our doors.

THE SUNDAY SCHOOL.

What is "The Sunday School," and what is a Sunday School? Nearly all Protestants favor and speak commendably of "The Sunday School." A few speak deprecatingly of "The Sunday School." If by "The Sunday School" is meant a modern, popular Institution or organized Society other than the church of Christ for doing the church's work, then we are with the few, and resolved to give God the glory in and through the church.

But, if, as it sometimes appears, the term Sunday School is deprecatingly applied to good work done by the church, or by individual members of the church, in teaching Scripture truth to young or old on the Lord's day, then we are *not* with those few.

The Church of Christ is the Pillar and ground of the Truth. It is God's Institution and Society for the support and propagation of His Truth. It needs no man-made props or auxiliary societies. The teaching of God's Truth, as contained in the Holy Scriptures, is the legitimate work of the Church, both for its members individually and in its congregational capacity. Whenever this is done on Lord's day, whether in public or private, whether with many or few, old or young, there is a Sunday School. We are under no obligation, however, to name this work "The Sunday School." Bible School, or Bible teaching, or Scripture Study, would be more correctly descriptive of this work. It is not essential that we adopt a name for this work. The essential matter is, that we do the work.

The Church of Christ itself is a School ("Come unto Me and learn of Me"), a Sunday School, a Monday school, and every-day school. We, as disciples of Christ, are Sunday School scholars, and every day scholars in the school. Whenever and wherever there is teaching and those taught on the first day of the week, right there is a Sunday School. Our Saviour was a Sunday School Teacher.

He was constantly teaching. Our Exemplar in this. The Apostles, like their Master, were persistent teachers, Sunday School teachers every day teachers. They were beaten by the Jewish authorities, and forbidden to teach or even speak in the name of Jesus, but they rejoiced that they were counted worthy to suffer shame for His name; "and daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." This work was "daily," and when ever it was conducted on Sunday they had a Sunday School. The case is not affected, in principle or in fact by the number of pupils, whether few or many, nor by the method or manner of imparting instruction. New Testament authority for Sunday Schools, that is teaching the Word on Lord's day, as well as on every other day is found in Act 5; 42 and in many other New Testament Scriptures.

But a man argues that parents should teach their children at home, and thus do away with the need of them being taught elsewhere and by others. This is very good as far as it goes; but it does not go far enough. What about the children of untaught parents? Children who have no chance of being taught in the home! O the legions of them! Shall there be no effort made for them from without? What of the numberless orphans and children of godless parents? Christian people who have children should teach their own children at home; but what of these untaught myriads of fatherless, homeless, Godless? Must we not try to teach and save them, or leave them to perish—because they are not our own children?

Robert Raikes is often abused as the originator of Sunday Schools. On the contrary, this work is as old as the Christian dispensation itself, though it may not have been thus named at an earlier day.

"Ye ought to be teachers," says Paul to some of his converts, but they were still babes, not having increased in the knowledge of God" since entering the school of Christ. How many of us are like them. We ought to be teachers. Nor is our teaching restricted to the home, nor to the public assembly, but according to abundant New Testament precept and example, is authorized anywhere, everywhere, any time, all times, any way, every way, in season, out of season.

"What then ? notwithstanding *every way*, whether in pretense or in truth, Christ is preached, and I therein do rejoice, yea, and will rejoice."

CARMAN BIBLE TRAINING SCHOOL.

Third Session, 1923-24, Catalogue has come to hand. Session opens Nov. 1st, 1923. Write H. L. Richardson, Principal, early, at Box 280, Carman, Man.

We can say some good things concerning this school, even at this distance. The perfection of Penmanship of some of its students, who have become our contributors, is very commendable and pleasing indeed. We have reason to wish that some others of our writers could have the advantage of a term of Penmanship tuition in the same school.

The Essays of its pupils, which have appeared in the Christian Monthly Review, speak commendably of the tuition which they have received. We are ardently in favor of Bible Schools; that is schools in which the Bible is made a prominent or chief study. If such schools are sinful, as some one or two people have been known to contend, then I am a great sinner, for I have been guilty of founding some of them myself. The Papacy, the devil and *one or two others*, are opposed to the Bible in schools. But we would have a transcendently better world if the Bible was made the chief study in all schools, and every school were thus a Bible School.

Price Billingsley, a widely known and esteemed evangelist, in the Gospel Advocate, sounds a timely note of warning, to which our younger men, and some older ones, would do well to take heed. See another page this issue.

We also call serious attention to the letter of Bro. W. M. Kempster, Editor of the Bible Advocate, England, and worthy successor to James Wallis and David King. His letter reveals something of the mischief wrought by the effort of the digressive element on this side, when they sent W. T. Moore across to seduce the Old Country brethren from their steadfastness in the simplicity of Apostolic teaching and practice.

OUR ASSOCIATE EDITORS.

AMEN BRETHREN.

For the last month I have been working with the threshing machine helping to garner the wheat, and at the same time earning some of that which helps one provide for his own.

I have been with the Hart and Harptree brethren each Lord's Day, and we had good meetings.

Threshing will soon be finished and I will again be holding out the "Word of Life" to this undone world.

It has been with extreme pleasure that I have seen Bros. Petch Evans, Keffer and Hines lift the sword against the philosophical reasonings of some of the Scribes.

I say amen, Brethren ! Stand by the old paths. Too much leniency with what is not our own (the Word of God), too much compromising, too much seeking to please men, which is useless, fruitless and vain.

There seems to be a craze for breaking over Zion's walls and seeking the ways of men. Societies and organizations seem to be seizing the attention of many of our young preachers.

The W. C. T. U. and all other societies are foreign to God and the Bible; away with the whole lot, and Brethren, come again with the sword and let us chop off every bud of human invention soon as they appear.

H. A. Rogers.

Harptree, Sask., Sept. 29th, 1923.

UNTO HIM BE GLORY IN THE CHURCH.

S. WHITFIELD.

In all ages of the world God has appointed a system of work and worship for his people. This system has varied in the different dispensations of the world; but in each dispensation people were expected to worship and work according to the system appointed by God for that age. People were blessed in working and worshipping according to the appointments of Jehovah.

In all time people were pleasing to God just as they respected,

lived in and worked through the plan that God had placed before them, and no blessing could come to them only as they did this. As long as Adam and Eve remained true to God and to his law all was well; but just as soon as they turned from God's way to ways of their own they were cursed. Abel offered his sacrifice in accordance with the will of God. He was blessed; and his example of loyalty to God is still speaking to us. Cain offered a sacrifice that was the work of his own hands, and he said that his punishment was greater than he could bear. Nahab and Abihu offered strange fire unto God, which he had not commanded them to offer; and fire went out from the Lord and destroyed them. So, if we are honest before our God, and are familiar with his ways, we can easily see the importance of living in and working through the appointments of God.

These examples in the Old Testament are for our learning. God is just as particular now as he was then; and just as it was important then to work in harmony with the laws of God so it is now. To do this means life to us, but to turn away from this means death. Living and working as God directs brings glory and honor to God, but any other way robs God of the glory and honor that is due His great name.

"Unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen." (Eph. 3 : 21.)

Christ left the glory that he had with his Father; came to this wicked world, suffered, bled and died that he might build his church, as an institution for people to enter to be saved; to worship in and work through to carry on all His will; and just as we are true to these appointments, are we bringing glory to God. This is the only system appointed by God for our work, safety and salvation. To be satisfied with this, live in it, and work through it, is God's way of blessing us.

"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which we purposed in Christ Jesus our Lord." (Eph. 3 : 10, 11.)

This great plan was in the mind of God from the day that sin came into the world, and God was preparing for it during all the days that led up to the coming of Christ. God was the author of this wonderful system. No other could devise such a simple, yet great plan. This plan was kept a mystery until the days of Christ, the setting up of His Church, and the preaching of the Gospel to Jew and Gentile. Jew and Gentile were made one in Christ, and all could enjoy the remission of their sins through obedience to the will of the Master. This wonderful plan was so great that the

angels desired to look into it. Its simplicity, greatness, results, and far-reaching effect took their attention.

The wisdom of God is shown in the church. Only those are permitted to enter who are poor in spirit; willing and anxious to do the Lord's will; ready to accept and obey the way that seems foolishness to man: and to do the things that would not seem to bring the desired blessing. The conditions that are to be complied with by which we are made members of the church are such that they keep out all, and all the work of the church show the wisdom of God.

"And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him which filleth all in all." (Eph. 1 : 22, 23.)

Christ is the head of the church, therefore he had the right to lay down the conditions by which we are saved from our past sins; and since all authority was given unto him in heaven and on earth he had also the right to make known the system of worship and work of his church. By carrying out the requirements of Jesus we are bringing all the glory and honor to God and his Son.

"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ; to his praise and dominion for ever and ever. Amen."

Speaking and teaching the commandments of men, bring glory to men; but speaking and teaching the commandments of God bring glory to God. Paul taught only Jesus Christ and him crucified, and his speaking was not with enticing words of man's wisdom; but in demonstration of the Spirit and power; that the faith of those who heard him might not be in the wisdom of men, but in the power of God.

"All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you! and lo, I am with you always, even unto the end of the world. Amen." (Matt. 28 : 18-25.)

Bill Nye had the truth well told when he said: "A man may use a wart on the back of his neck for a collar button; ride on the back coach of a railroad train to save interest on his money till the conductor gets around; stop his watch to save wear and tear; leave his 'i' or 't' without a dot or cross to save ink; pasture his mother's grave to save corn; but a man of this sort is a gentleman and a scholar compared to the fellow that will take a newspaper two or three years and then refuse to pay for it."—Ex.



OUR CONTRIBUTORS.

THOSE WHO ARE NO MORE.

In every heart fair forms are seen,
Loved ones we used to know;
Who walked with us along life's stream
In days of long ago,
Although their voice has long been still,
We see them as of yore;
And all through life our live still clings
To those who are no more.

'Tis hard to take life's burdens up,
When sorrows on us frown;
'Tis hard to sup from sorrow's cup
Ere welay life's burdens down.
But still 'tis good to think of them
When our heart with grief is sore,
And tears of grief, give some relief
For those who are no more.

Oft we think of a gentle voice,
Who cheered us every day,
And many weary months we mourned
When he was called away.
In days long gone his tiny feet
Oft pattered o'er the floor;
But now alas that form so sweet
Will walk with us no more.

Albert Burgess.

A loving trust in the Author of the Bible is the best preparation for a wise and profitable study of the Bible itself.—H. C. Trumbull.

The Heavens declare the glory of God, and the Firmament showeth His handiwork.—David.

NEWS AND CORRESPONDENCE

THE SELKIRK MEETING.

The meeting at Selkirk, Ont., with Bro. A. J. Bachman, of Mentone, Ind., doing the preaching has now passed into history. The meeting began on Sept. 4th, and closed on the 21st. We had a splendid meeting all things considered. Two precious souls obeyed their Lord and some differences between brethren settled. We really had a good meeting. Bro. Bachman is one of our strongest preachers, even now as a comparative young man, and promises still greater powers in the cause of our Lord as years pass. We are expecting great things from Bro. Bachman wherever he goes. The well wishes and prayers of the entire congregation go with him in his future labours. May his kind increase.

H. M. Evans.

Forest, Ont., Sept. 16th, 1923.

Dear Bro. McDougall:—

Saturday, Sept. 1st, Bro. and sister Whitfield came over to Forest, and on Lord's Day he gave us two good sermons. We had a goodly number of disciples from different parts of the country, and we all enjoyed the meetings very much. We welcome Bro. Whitfield or any gospel preacher at any time.

Then on Sept. 9th, Bro. George and family, of Woodgreen, brought Bro. Whitfield over to Jura and he also gave us a good sermon there. We enjoy these visits, hope they will become more frequent.

Yours in Christ,

Mrs. James Jamieson.

FROM NEW ZEALAND.

It will interest some of our readers who have connections with New Zealand to learn a little about how the cause we work for here progresses out there. For the following information we are indebted to our brother G. P. Cuttriss, of Dunedin, Secretary to the Conference in New Zealand Churches, held from March 22nd to April 2nd this year.

Quite naturally the "Receipts and Payments" for Home Missions took our first attention. It is evident that their system of

finance is not quite the same as ours, and we therefore do not presume on any comparisons. The contributions for twelve months to the general fund were £1,840 15s. 9d., and to "salary" fund £987 6s. 10d., making total of £2,859 7s. 0d. Now the membership of the fifty-five Churches is 3,324, so that on the face of it the standard of contribution is very high. They employ twenty-six preachers, of whom it appears that only seven draw their salaries from the Home Mission Fund, so that nineteen churches maintain their own evangelists. This makes the contribution average even more remarkable.

When, however, the details of additions were examined, we observe the same inroads upon increased membership are made in New Zealand as in Great Britain. Thus, while twenty-two Churches show an increase of 262 members, sixteen Churches show a loss of 175 members, while seventeen Churches show neither gain nor loss.

With only a limited conception of the conditions prevailing 'down under,' we think comment would be injudicious, if not unfair. What we may safely do is to express the fervent hope that more and more the work of the New Zealand Churches may prosper in every true sense, until the Dominion becomes known as a southern stronghold of New Testament Christianity in both deed and doctrine. Our cordial greetings, brethren, are sent you hereby, and in spirit we stretch out "hands across the sea."—Christian Advocate.

DIGRESSIVES RETURNING.

BRO. J. W. LARIMORE COMMENDED.

To the Brethren Everywhere: Recently Bro. J. W. Larimore, who for many years preached for the Christian Church, came to us, placing his membership with us and expressing a desire to work and worship with us, and oppose all innovations which have crept into the work and worship of that people.

We have given him the glad hand of Christian fellowship and have heard him preach a number of sermons. They were strong and true to the book.

We believe the cause of Christ has been strengthened by his coming. He is an evangelist and has labored most of his time in northern cities. It is his desire to arrange for meetings this fall and winter, and also for next year.

We gladly recommend him to our brethren everywhere and believe you will be pleased with his splendid talents. His address is

1032 South Boulevard, Springfield, Mo., Church of Christ, Philips and Evans Streets.

Thomas Payne,
R. P. Hardin,
R. E. Stephens, Elders.
J. W. Brents, Evangelist.

Horace W. Busby, Granger, Texas, July 23rd, writes: "We are in a wonderful meeting at this place. The meeting was well advertised, with banners on one hundred cars going in every direction. People from Waco, Temple, Bartlett, Georgetown, Bertram, Taylor, Florence, Troy, and a number of other places in attendance. Singing, led by Acuff and Evridge, is as fine as I ever heard, and is an attraction. Brethren who have digressed from the old paths are identifying themselves with us at most every service. There have been fifty added to date, and the meeting is to continue another week."—Gospel Advocate.

73 Park Drive,

Lolne, Lancashire, England, Sept. 9th, 1923.

Dear Bro. McDougall:—

The July-August C. M. R., arrived this morning. I am sorry you have difficulties with your printers, but hope you will soon surmount these.

On page 8 under 'Watchman Keffer's Summary, you say, "There is in our present issue another little inharmonious note from over the water. I wonder if our readers will detect it." I conclude the note to which you refer is the one on page 35 which mentions a lady preaching the gospel as reported in the Bible Advocate of last July. It is a fact that some women receiving salaries from some of the committees appointed by the Annual Meetings of the Co-operating Churches in Britain, preach the gospel from public platforms to mixed audiences.—not only do they do this but they have been known to have spoken in the meetings of the church, when assembled for 'the breaking of the loaf.'

Reports in the Bible Advocate should not be taken as indicating our agreement with what is reported. The reports are intended to make our readers aware of the varied departures from the 'Old Path,' that are gradually taking place.

The Churches of Christ in Britain seem to be nearing the Cross-Roads when it would appear that we shall have to apply the teaching of the Apostle Paul to the Romans,—'Mark them that are causing divisions and occasions of stumbling, contrary to the doc-

trines which ye have learned, and turn away from them. For they serve not our Lord Christ, but their own belly; and by THEIR SMOOTH WORDS and FAIR SPEECH they beguile the hearts of the innocent.

Owing doubtless to changes in addresses several issues of the C. M. R. failed to reach me and a previous letter to you appears to have miscarried, and I have therefore not seen whether you have printed in pamphlet form your articles on 'Payne's book on Instrumental Music.' I shall be glad to know if you have printed or intend to print these in some such form.

With warmest wishes and kind regards,

W. M. Kempster.

UNITED STATES.

The call is coming from all parts of our country for Gospel preachers.—Gospel Advocate.

"July was a prosperous month for the work at Central Church of Christ, meeting in Gamut Club, 1044 South Hope Street, this city. There were several additions each Sunday, large audiences, and generous contributions. The Japanese work is doing well. Brother Ishiguro will have several baptisms in August and organize a congregation among his people."—Samuel E. Witty, Los Angeles, Cal.

J. Will Henley, Seminole, Okla., reports six weeks evangelistic work in Arkansas resulting in one hundred and two additions to the forces of the Lord.

The Christian Leader reports for the month, Aug. 21 to Sept. 18, two thousand and thirteen additions to the number of the obedient.

The Gospel Advocate reports, for the month, Aug. 23 to Sept. 20, three thousand six hundred and sixty three additions.

Reports from many parts indicate great activity in the establishment of new congregations and building of new church houses, with numbers of digressives returning to the Way of the Lord, among whom is J. W. Larimore, for many years a preacher, of splendid talents and eminence.

Six additions have recently been reported at the Jewish Missions, Dallas, Texas.

The first test of a truly great man is his humility.—John Ruskin.

GREAT BRITAIN.

E. G. Rockliffe during his visit of one year, to the Old Country, reported 92 additions, 72 at Rodney Street Church, Wigan and 20 at other points. He has returned to America.

At Alvanly Place Birkenhead, 12 additions, reported by C. Collis.

At Plat Bridge, reported by W. M., 2 additions.

At Manchester, by R. K. Francis, 2 additions.

At Dalton-in-Furness, by R. O., 2 additions.

At Earlstown, by R. W. N., 2 additions.

At Bournville, by Ernest Bell, 10 additions.

At Leeds, by J. W. R., 2 additions.

At Newcastle, M. Barr, 9 additions.

COMMENDATION AND WARNING TO CHURCHES OF GREAT BRITAIN.

A LETTER FROM AMERICA.

On November 18th, 1922, Mrs. Janes and I started southward to visit the churches and tell them our experiences during our world tour of missions. Of course Mrs. Janes does not 'speak in the church' or address mixed audiences, but she gladly meets women or children in special meetings and teaches them regarding missionary needs. I am carrying three stereopticon lectures on that line and one on 'Jerusalem, the Holy City,' which I have twice visited. It is now the eighth of February, and we are not expecting to get home before the latter part of March. There is a good feeling toward missionary work among the churches, but there seems to be a great lack of leadership in linking them up actively with the work. Mrs. Janes and I remember with pleasure the orderliness and dignity of the meetings of Churches of Christ in the British Isles. Your Sunday morning meetings are much better than ours, but we greatly regret the increasing use of instrumental music in the services of the church. I look upon this as a human invention, an addition to God's ordinance requiring music (vocal music), which should find no countenance in any assembly of His people. I observed that the practice was more extensive than it was when I first visited England. There are about 6,000 Churches of Christ in the U.S. A. and Canada which not only do not have the innovation, but do not fellowship those who accept it. It appears to me that the British brethren have far more knowledge of the 'digressives'—as the organ

and missionary society brethren are called—than they have of the conservative disciples, who hold more nearly by the principles of you brethren than do these others. Bro. W. D. Campbell and good Brother John Straiton are among the conservatives. If you could impart some of your excellent qualities to us and learn to avoid instrumental music and some other things in your work, I think we all would please God better. The Bible abounds with warnings against departures from the faith, from the things revealed, and it is only by constant watchfulness and continual contending 'for the faith which was once for all delivered unto the saints' that we shall be able to 'make all things according to the pattern,' and be fully assured that we are pleasing to God and to His ever-blessed Son, who loved us and gave Himself for us.

Don Carlos Janes—In Bible Advocate.

JAPAN.

Dr. Takasugi, Professor of English Literature in the Imperial University of Sapporo, in North Japan, who has this year been visiting the British Isles, believes that Japan will be found on the side of world-peace, a position which he attributes to the lesson learned from the late war of the abyss to which militarism and autocracy lead, and to the fact that the Kingdom of God is slowly but steadily spreading its influence in the country. Of the five Imperial Universities in Japan, this one is the most permeated by Christianity, its first President, Dr. Clark, being an American. The first twelve students are said to have become Christians, and the atmosphere of the University has remained favorable to the spread of the Gospel.

AMONG OUR EXCHANGES.

EARLY ENGLISH.

Most of us are something like the good old deacon who got after his minister for quoting a text in the Greek. He wanted no Greek, but good old Bible English, "just as St. Paul used it."

You may depend upon it that he is a good man whose intimate friends are all good.—G. Advocate.

SOME DANGEROUS TENDENCIES.

BY PRICE BILLINGSLEY.

1. Are we not conforming in spirit to denominationalism? In some measure, even all but in spite of ourselves, are we not patterning after the sects? Partyism is making itself felt; its bane insidiously seeps into our members and ranks, giving us some of the earmarks of sectarianism.

2. The entire denominational world fears and hates religious discussion, and we are falling under the same spell, regarding it as an evil and unnecessary muss, our majority opposing it outright.

3. We come to listen much, not to the word divine by which we are thoroughly furnished unto all good works, but to the indifferent and petty output of books and lessons and papers of men, leaning upon them in the apparent persuasion that the Lord cannot present his truth without our interpretations and aids.

4. Education as the Lord defines it is being neglected in the interest and pursuit of human culture, and we are losing sight of the danger in that wisdom to be feared and shunned which springs from the fleshly mind.

5. Many of our preachers are being produced, not by the church and her rightful leaders in her own assemblies where the Lord has placed this business, but by the standardized college course, whence they come often imbued with the spirit of the world and of men, instead of fired with zeal for the simple way of the New Testament.

6. Our preachers are thinking a lot of the proprieties and the sensibilities of the world, and in their plea for tact and love to be shown the public imply that Christ was not loving and tactful! Shall we not be disquieted when Israel's leaders put policy before gospel principle and show more concern for offending men and failing of a big name than of offending God?

7. We stress additions and put store by great numbers obeying the gospel, without showing a corresponding anxiety that the new members be developed and kept saved (else they would better have not known the way), and thus lead them to think their battle instead of just having begun, is already won.

8. The church is filling with unconverted and, therefore, unworkable material, which can easily turn into a menace to general safety and progress, a hotbed whence various deadly diseases may spring.

9. We are not rightly training elders to fill their God-appointed sphere and assume their own obligations; and they, not being fitted for the great business of guiding and developing the church, are, as a makeshift, hiring men to do their work, and easily become

mere rubber stamps for the one-man pastor; and the people love to have it so. This also is a sore evil.

10. We crave and demand smooth and soothing things, following an appetite which leads in the wrong direction. Truth that saves is unpopular because it is unpleasant to the taste, no matter if it reveal our true condition and be our only means of correcting evils.

11. The spirit of the governments of this world and the organizations of men increases in absorbing the heart and time and means of those foresworn to give allegiance to Christ. To the end that to-day our brethren fill and operate offices and institutions not planted of God, and often it is impossible to draw a definite line between the human and the divine—to the unmistakable harm of the divine, of course,

12. There is a dangerous slackening of discipline, a lowering of the standard of conduct. Worldly-minded and lawless church members, even often having their way as to who shall preach for or teach them, are not dealt with, are not restored or withdrawn from and put where they cannot injure the church, as the Lord doth demand, and we drink damage.

13. We have an increase in property without a corresponding outlet in giving, which forced lack of funds withholds us from helping many worthy causes, both of poverty and of missions. To-day we have more money power than ever before; and since we fail in the rightful increase in liberality, said power develops into a danger.

14. Rightfully we should go increasingly fast in taking the world for Christ. But is there with us a healthy increase to our labors in taking the gospel to regions beyond? Are we growing herein in individual effort and personal consecration? Is not our missionary effort yet too scattered and ineffective?

Would that this paper might be or appear more constructive and less like mere scolding! Assuredly not all signs are distress signals, for no one can make a full survey of present-day conditions of the church of our Lord and fail of being heartened. But if we do not recognize the above-mentioned facts as dangers, surely we shall but increase our future hazards.

"Israel of God, awaken! Church of Christ, arise and shine!
Mourning garb and soiled raiment henceforth be no longer thine!
For the Lord thy God hath clothed thee with a new and glorious
dress,

With the garments of salvation, with the robe of righteousness."

Scripture.—Jeremiah 6. xxxiii14-2.

LAYMAN'S IDEA OF A GOOD SERMON.

The general manager of the Altoona Tribune read before the ministers' association of that city a paper giving the results of his interviews with 100 laymen more particularly respecting what they desired to hear from the pulpit. The substance of the answers is as follows:

"They want the plain, unadulterated preaching of the Gospel, without the prevalent psychological or sensational effusions.

"They want sermons that touch life as we find it today, and that strike home.

"They want sermons in which Christ figures as the Redeemer to manifest the love of God and to inspire to holy living. They want His atoning work set forth as the only remedy for sin and the only hope of the sinner, and do not care for 'smart sayings and spectacular performances in the pulpit.' They want sermons that will take them away from their worldly cares and worriments and bring them the cheer and consolations of the Gospel. The shadow of the cross is still more potent than all the new theologies about which some men rave.

"They want a minister to take a text and 'then stick to it,' not turn away from it to roam 'in a ten-acre field.' They do not want him to sugar-coat sin' and make hell meaningless. They care little for sensational theories such as 'How to be happy though married.'

"They want him to emphasize sins of commission. They believe that expository and doctrinal preaching should not altogether go out of fashion. One does not like sermons with too many stories of illustrations or legends. Another likes sermons on Scripture characters.

"Another suggests that the preacher should acquaint himself enough with his people to know just what kind of message they most need.

"Another wants him to preach straight Biblical truth without fear or favor, and 'hit us squarely between the eyes.' More than one wants Christ to be the center of all preaching."

In the long run, the strength of the ministry lies in the strength of the pulpit; the strength of the pulpit lies in the fresh, stirring sermon, the one the minister has to sweat blood to produce. Such a sermon creates its own live title.

The greatest need of the hour is personal religion. This is the remedy for all our present ills. The church itself needs this re-emphasis. The preacher who wishes to make his greatest contribution to the religious life of his community will focus his efforts upon living and teaching personal religion within the church itself.

—E. A. Robertson in the Indianapolis Star.

THE WORD OF GOD.

1. The psalmist said, "Thy word have I hid in my heart that I might not sin against thee." This was a wise act on the part of David and we shall be wise if we follow his example.

2. The apostle exhorts us to "Let the Word of God dwell in us in all wisdom." In order to dwell in our minds and hearts it must first gain access through our senses of seeing and hearing.

3. Many of us hide the word of God in our minds and hearts by covering it up with trashy literature and vain and sinful thoughts. Such a hiding as this will not keep us from sin. Let it be fastened upon our memories and then let us meditate upon it.

The husband of a churchgoer had set out on a sea voyage, and the wife wrote and requested the parson to conduct a prayer for his safety during the service.

"What she intended to be read out was this:

"Mr. Sparkes, having gone to sea, his wife desires the prayers of the congregation on his behalf."

Imagine her confusion, however, when on Sunday the parson read serenely:

"Mr. Sparkes, having gone to see his wife, desires the prayers of the congregation on his behalf."

A SMILE.

A smile! Nothing on earth can smile but a man! Gems may flash reflected light; but what is a diamond flash compared with an eye-flash and mirth flash? Flowers cannot smile; this is a charm that even they cannot claim. It is the prerogative of man; it is the color which love wears, and cheerfulness, and joy—these three. It is the light in the window of the face, by which the heart signifies to father, husband, or friend, that it is at home and waiting. A face that cannot smile is like a bud that cannot blossom, and dries up on the stalk.—The Wesleyan.

"I used to dance," said Sam Jones; "but when I wanted a wife, I went to the prayer meeting."

The way to preserve the peace of the church is to preserve its purity.—Martin Henry.

HOW SIMPSON WON THE ORACLE.

P. E. ISLANDER PREACHES HIS ANNUAL MISSIONARY
SERMON AND MAKES BIG HAUL.

The Rev. A. B. Simpson, pastor of the Gospel Tabernacle, Eighth Avenue and forty-fourth Street, preached the annual missionary sermon at the New York Convention of the Christian and Missionary Alliance in the Tabernacle Sunday morning and then made a strong appeal for missionary funds, obtaining, he stated at the close of the morning service, \$51,346 in pledges and \$417 in the afternoon service, when the missionary offering was continued, \$60,000 was raised in pledges, making a total of \$111,763.

The cash offerings were collected by ushers in baskets, who piled the money and pledge cards on a table on the platform, where it was counted as fast as it came in. Two tellers noted the amounts of the pledges as they were called off by Mr. Simpson, and they gave out the total amounts at the end.

"Five dollars, \$10, \$50, \$2, \$1, \$5,000," called out Mr. Simpson, reading from the cards.

As he called out the \$5,000 amount the choir interrupted with a hymn, "Blessed Is the Name of the Lord."

"Two dollars, \$10, \$45, \$100, \$50," continued Mr. Simpson, and again the choir broke into song, this time singing "Bringing in the Sheaves."

"One hundred dollars, \$200, \$6,00, \$2,000, \$3, \$250—\$250 from the same family that gave \$250 a few seconds ago. I will ask the Lord to bless them."

Here the choir sang "There Will Be Many Stars in My Crown."

The pastor then read off several small amounts, and then the choir sang "Launch Out Into the Deep."

"Five dollars, \$2, \$3,000."—

"Hallelujah" cried several.

"Five dollars, \$5, \$3, \$1, \$1, \$10, \$5, \$1," resumed the pastor.

Here the choir sang "Throw Out the Life Line."

More small amounts were read off, and when the pastor reached a \$4,000 donation the choir sang "All for Jesus."

"Nothing invigorates like a good and generous heart," commented the pastor, reading off other amounts, and the choir sang "Help a Little."

"When the collection was seemingly over, the Rev. Mr. Simpson sent the ushers around with baskets, telling the audience to "put your loose cash in the baskets."

The collection at last over, the choir sang "Praise God, from Whom All Blessings Flow," and all filed out, only to return at three o'clock, when the scenes were repeated.

CAREY'S CHAPEL.

In this book, "In the Land of the Salaam," Bert Wilson writes: "Here is the Church that Carey built, in good repair, with services being held there every Sunday. On the inside we saw the baptistry which Carey built. It is in the floor, in front of the pulpit, where everyone in the church can see it. In this baptistry Adoniram Judson was baptized upon his arrival in India."

We have always thought that this action of Judson's was a sublime instance of faith and courage. Sent out by a Pædobaptist Society, he became convinced while reading his Bible at sea that immersion was right. He at once sent home his resignation to his Society, landed at Calcutta, and was baptized by Carey. He cast himself unreservedly on the Lord, who did not fail him. He never does.

CAREY'S FAITH.

Carey, too, had faith of a high order. One instance of this is mentioned by Bert Wilson: "Carey erected the college building in 1818. It is large and roomy in the colonial style. The auditorium will seat a thousand people. It is rather remarkable that this far-seeing pioneer had the vision to plan his Bible College for a hundred years in the future, for only recently the attendance has reached nearly six hundred."

This was only in harmony with his famous motto "Attempt great things for God: expect great things from God."

A MUCH-ABUSED PROVERB.

We often hear Christians, speaking of the Lord's work, say, "We must cut our garments according to our cloth." That may be well enough in wordly matters, but in the work of the Gospel we should remember that our God is a God of infinite resources. If we pursue an aggressive policy in reliance on His aid, He will always reward faith. The cruse shall not fail. The five loaves shall feed five thousand.

G. P. Pitman.

EIGHT BIBLE REASONS FOR NOT USING TOBACCO.

1. It is not for the glory of God. "For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." 1 Cor. 6:20.

2. It may bring disease of the heart and cancer of the tongue.

"If any man defile the temple of God, him shall God destroy." 1 Cor. 3:17.

3. It is expensive and money wasted. "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?" Isa. 55:2.

4. It is infringing upon the rights of others by contact with them, in its nauseous, sickening odor. "Thou shalt love thy neighbors as thyself." Gal. 5:14.

5. It is a wrong example to set before the young. "Let your light so shine before men, that they * * * Glorify your Father which is in Heaven." Matt. 5:16.

6. It is a filthy habit. "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

7. The habit once formed brings one into bondage. "Whosoever committeth sin is the servant of sin." John 8:34.

8. It causes unnatural desires and leads to intemperance. "If ye live after the flesh ye shall die." Rom. 8:13.

"To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Rom. 6:16.

PERSONAL WORK.

"Go ye therefore unto the partings of the highways, and as many as ye shall find bid to the marriage feast." Matt. 22:9.

"Andrew * * * findeth first his own brother Simon, and said unto him. We have found the Messiah. * * * He brought him unto Jesus." John 1:40-42.

"Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law and the prophets wrote * * * Come and see." John 1:45, 46.

"And Cornelius was waiting for them, having called together his kinsmen and his near friends." Acts 10:24.

"Visit the fatherless and widows in their affliction." Jas. 1:27.

Don Carlos Janes, 2225 Dearing St., Louisville, Ky.

Whosoever shall call on the name of the Lord shall be saved. How then shall they call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? Rom. 10:13-15. And who shall send them? "The church of the living God the pillar and ground of the truth." 1 Tim. 3:15. Do you belong to that church? Are you sending?

APPROACHING OBSEQUIES OF SECTARIANISM IN CANADA.

The Metropolitan Methodist Church of Toronto was the scene of a gathering that will become historic as one of the great forward steps taken to bring about the United Church of Canada when a meeting was held of the joint union committee of the Presbyterian, Methodist and Congregational Churches, some eighty being in attendance. Special importance was attached to the gathering in that it was the first meeting of the joint committee since it had become empowered to act and issue. Its membership is made up of about 30 Methodist, about 30 Presbyterians and 16 Congregationalists, who had come from all parts of the Dominion.

Dr. Pigeon presented the report of the Presbyterian Committee as to the action of the last General Assembly, which had decided to proceed forthwith with the consummation of union in terms of the proposed legislation.

Dr. Moore reported on behalf of the Methodist Committee to the effect that the General Conference approved of the principle and general form of the proposed legislation.

Dr. Warriner, who reported on behalf of the Congregational Union, said it had taken similar action and that the overwhelming majority of churches throughout the country had favoured the union.

THE POPE'S RIVAL.

The Patriarchate of Constantinople is as old as the Papacy of Rome, going back to Constantine the Great, founder of the Eastern Roman Empire. The Patriarchate naturally increased in dignity with the growth in the power and wealth of the New Rome on the Bosphorus. The Patriarch of Constantinople was the first, and the only one to adopt the title of "Oecumenical," which simply means "over the inhabited world." He still holds the title. He is the spiritual head of the Orthodox churches of the East—the Greek, the Servian, the Romanian, the Russian. His position as regards the Eastern church is pretty much the same as the relation of the Archbishop of Canterbury to the Anglican communities throughout the world.

As long as the Christian Dispensation lasts the apostles' doctrine and methods must obtain among those who would be numbered among the faithful in the day of our Lord's coming. No man will be crowned unless he strives lawfully, no servant will be rewarded unless he obeys his Master's orders. Let none be deceived by the sophistries so abundant now concerning the worship and work of the churches. In the doctrine to which attention is called the disciple is thoroughly furnished unto all good works. He who does what is required therein will walk in the light and will finally enter into the joy of his Lord.

—L. F. B.

We may safely believe that private and personal work is the best means for the propagation of the truth. Some one has said, "The Gospel needs a voice." But it needs more than the voice of the pulpiteer. It needs the voice of multiplied thousands of true believers. For the Gospel is not epidemic, spreading through the air and lighting in unexpected places and upon certain persons without visible cause. But the Gospel is contagious in that it goes from soul to soul and from heart to heart. Enthusiasm in one life begets enthusiasm in the life of another. John Wesley's motto was, "Tell the man next to you," and because his followers were burning with zeal, his ministry was duplicated in thousands of lives.—A. B. Lipscomb.

An infidel was one day laughing at a plain farmer, because he believed the Bible.

The farmer surprised him by saying: "Well, you see, we plain country people like to have two strings to our bow."

"And, pray, what do you mean by that?" asked the infidel.

"Only this," was the farmer's answer, "that, believing the Bible, and acting up to it—obeying its commands—is like having two strings to one's bow; for if the Bible is not true, still I shall be a better and happier man, for living according to its teachings, and so it will be profitable for me in this life. *This is one* string to my bow, and a good one, too. And if the Bible should prove true, as I know it will, it will be profitable for me in the next world, and *that is another* string to my bow, and a pretty strong one, too. But sir, if you do not believe the Bible, and do not live as it requires, you have no string to your bow in this world. And, oh, sir! if the tremendous threatenings of the Bible prove true, as they surely will, you will have no string to your bow for the next world, and what will become of you."

YEATES.

In loving memory of our dear Kathleen Grace, who died three years ago, October 30th, 1920, aged 4 months and 26 days.

Often now our hearts do wonder
To a spot not far away,
Where they laid our darling baby
Just three years ago to-day.
And our hearts do often sorrow
For the one whom we loved so well,
She is gone, but not forgotten,
God called her home with Him to dwell.

"In a grave yard softly sleeping
Where the flowers gently wave,
Lies the darling we loved so dearly,
In her lonely, silent grave;
The flowers we place upon you
They wither and decay;
But the love we bear for thee
Can never fade away."

As some sweet blossom droops and dies
Then blighted by the frost,
She faded from before our eyes
And all too soon was lost;
But in God's garden, free from pain,
Where grows his fairest flowers,
We know that we will find again
This vanished bloom of ours.

No one knows how much we miss her,
None can tell the bitter pain
We have suffered since we lost her;
Home has never been the same.
The pearly gates were opened,
A gentle voice said come;
And with the farewells unspoken,
The gently entered home.

Daddy, Mother and Sisters.

Sarnia, Ont., Sept. 27th, 1923, R. R., No. 3.

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.

ESTEVEAN, 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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