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6112 Commercial St. S.

Vancouver P. O., B.C.

Christian Monthly Review

WEST GORE, N. S., CANADA

Vol. VIII.

NOVEMBER, 1923.

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CHURCH DIRECTORY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(Continued on page 29.)

Christian Monthly Review.

Organ of the Churches of Christ in Canada.

A Magazine of Religious News and General Religious Intelligence, Published Monthly for the Promotion of Christian Unity, Truth and Righteousness, at

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D. McDougall, Editor and Publisher.

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JOHN M. BRUCE,
J. L. HINES,

S. WHITFIELD,
DR. O. H. TALLMAN,
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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.

"Life is a leaf of paper white,
Whereon each one of us may write
His word or two, and then comes night.

Greatly begin! though thou have time
But for a line, be that sublime—
Not failure, but low aim, is crime."

EDITORIAL.

INFIDELITY REBUKED.

apostolic Reference has already been made to growing departures from apostolic practice by some disciples and churches in the Old Countries. The Old Country brethren, however, have not by any means all joined in this apostolic swim for the fashions and follies of the modern sectarian world. The open infidelity of late promulgated by the Christian Advocate, organ of "The Co-operation", has in its own pages been crushingly rebuked by its former editor, R. K. Francis, whose editorial head had been cut off for a former rebuke. The conservative disposition, however, of the old country brethren is too slow for the rapidly digressive glide of "The Co-operation" manipulators, and a wave of reaction is on. For the edification of saints and the discomfiture of infidels, we gladly give to our readers this powerful defense of God's Book.

Edward Bok said that for every young man, earnest, eager to serve, willing to do more than he was paid for, he found ten trying to solve the problem of how little they could actually do for the pay received. This explains why so few ever get very far up the ladder of success, and the very few who get to the top.

Are any of us in the service of our Divine Employer, working—or—*shirking*, on this principle; just doing enough to get the time in and get our pay; just pull through—squeeze through the pearly gates at last?

This, from Bro. J. C. McQuiddy, is terse and true: The church should demand a clean ministry, should require honesty among all its members, and should in love enforce the requirements of God's word, no matter whom it condemns. God will punish us for shielding sinners or for compromising with evil. God demands honesty in all of our dealings.

SAID OF THE JUST.

1. The curse of the Lord is in the house of the wicked; but he blesseth the habitation of the just: Prov. 3 : 33.
2. The path of the just is as the shining light, that shineth more and more unto the perfect day, Prov. 4 : 18.
3. Blessings are upon the head of the just, Prov. 10 : 6.
4. The memory of the just is blessed, Prov. 10 : 20.
5. The tongue of the just is as choice silver, Prov. 10 : 20.
6. The wealth of the sinner is laid up, for the just, Prov. 13 : 32.
7. A just man falleth seven times and riseth again, Prov. 24 : 16.
8. An unjust man is an abomination to the Lord, Prov. 29 : 27.
9. The just shall live by faith, Hab. 2 : 4; Rom. 1 : 17.
10. The ways of the Lord are right; the just shall walk in them Hos. 14 : 9.
11. Will sever the wicked from among the just, Matt. 13 : 49.
12. When thou makest a dinner or supper thou shalt be recompensed at the resurrection of the just, Luke 14 : 12-14.
13. Finally whatsoever things are just (Phil. 4 : 8) think on these things.

MORE ELASTICITY WANTED.

In a letter some time ago received, Bro M. Watterworth says, "Brethren, there was an elasticity exercised by these New Testament workers that we 'loyal' preachers dare not use! And the marvel of it all is that our 'strongest brethren' are the first to ostracise us if we do use it."

The elasticity permissible to those New Testament workers

was just as elastic as "the doctrine which ye have learned," that is the Apostles' Doctrine. There has ever been an almost universal longing for more elasticity than this doctrine gives. This doctrine is so narrow and inelastic that it will not encircle those who are causing divisions and occasions of stumbling contrary to the doctrine which ye have learned, but commands us to mark them and turn away from them (Rom. 16 : 17) Those who walk otherwise than after the traditions received from the Apostles are walking *disorderly*; and we are commanded to withdraw from every brother that walketh disorderly and not after the traditions they received from us. (2 Thess., 3 : 6.)

But Bro. W. ask, "Are we to disfellowship God's children ? Are we not to retain them—yea—is it not our bounden duty to retain them?"

This may be man's inclination. It is not God's command. We *are* to disfellowship them if they are walking disorderly and not after the traditions which they received of the Apostles. We *are* to turn away from them if they are causing divisions and offences contrary to the Doctrine which ye have learned. However inelastic this may be, it is God's command, and is to be, and will be obeyed by all faithful disciples of the Lord.

But, O, I love these people ! Yes, and do you love God ? If you do, you will obey His commands concerning them.

Bro. M. further says, "The difficulty is and always has been, as I freely admit, to remain faithful to the plain teaching of God's word while exercising the elasticity.

That truly is the difficulty and the danger, in fact an utter impossibility to exercise more elasticity than the Word of God gives and at the same time remain true to the plain teaching of God's Word. This craving for more elasticity is an unfailling symptom of spiritual disease, infectious, widespread and alarmingly fatal. Love that leads us to disobey God by fellowshipping the the disorderly, is not right. Samson loved a Philistine woman and married her. In this he disobeyed God. And as Bro. Evans has pointed out, he lost his hair, strength and eyes in the Philistines country. Beware.

BETTER THAN A NEWSPAPER.

Monthly Magazines are not intended to be, and cannot be in fact Newspapers, according to the common and popular usage of the word. The Daily and Weekly may properly be called Newspapers, because their chief function is the publication of news. The frequency of their issue enables them to chronicle happenings while they are still news. The Monthly cannot do this. Its chief function lies in a higher and rarer atmosphere. In the secular world we have daily, and in the religious, weekly newspapers galore. But in the higher and unoccupied stratum there is abundant room. News of happenings in the religious world are interesting to religious people. Often, if they happen to be good news, they are in some degree beneficial, in that they give encouragement to the saints. But they are not to be compared in vital worth to the higher, richer treasures of religious truth and thought, which should be the chief function of the Religious Monthly Magazine. We appeal to our writers one all, to work with diligence and zeal to bring our Magazine up to this ideal standard.

OUR ASSOCIATE EDITORS.

JUST AS I EXPECTED.

BY J. L. HINES.

I notice an article in the Christian Leader, of Oct. 23, from Bro. H. M. Evans in which he says, "M. Watterworth—has gone over to the digressives—at Hillsburg, Ontario." I am not surprised, for one cannot flirt with fire and not get burned. I have noticed for some time that M. Watterworth was fast becoming unfatuated with the broad-gauged ideas. There is something wrong in Toronto. Fred Cowan lost his steadfastness there. Fred Somner finished his course there, and quit having received a post graduate course at Bathurst St. Church. I predict others will go the same route. East Toronto Church, I believe is sound, and I

glory in their power of resistance. Many have been the speeches I delivered in Bathurst St. Church, against, "nancyism," societyism and centralization of power, but at last, when my voice was no more in Ontario and when the Meaford Church failed to send a man to their meetings, a Society was formed, tho they did not call it a Society, notwithstanding it had all the ear-marks. A leader in the Bathurst St. Church said to me: "It makes me angry to hear one of our preaches quote Mark 16 : 15, 16." The same man said, "If a church wants instrumental music, it is nobody's business."

Another man of that church has shown by his Advocate Articles, just where he stands on such questions. These men are the dominating factors in this church. This church would not have Bro. Elam or Kurfes preach for them nor, I am persuaded, neither will any preacher remain there long, who preaches doctrinal discourses. Bro. G. A. Klingman, recently of Abilene, Texas, is there now. May we hear better things of him than we have heard of Cowan, Somner and Watterworth. Lord give us men, who are true to your blessed word.
Winchester Ky.

MISSION WORK.

(BY S. WHITFIELD.)

"But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your mind should be corrupted from the simplicity that is in Christ." (2 Cor. 11 : 3.)

The teachings of the apostles were corrupted to such an extent that the Roman Catholic Church was developed. This departure was gradual, as all are; for it took several hundred years to bring it about. The reformation came about little by little. The restoration to New Testament Christianity and simplicity came about in the same way. Then there has been another departure from that simplicity of disciples of Christ. This one was brought about slowly, too.

With these sad experiences and facts of the past before us, we cannot be too careful in trying to adhere strictly to the simplicity that is in Christ Jesus. We need to watch the little things, for if no little departures are made, no great ones will be.

But, on the other hand, we must not be afraid that we will go wrong, that it will lead us not to do anything. Because others have departed from God's truth in trying to do something, that does not excuse us from working. We need to watch the Devil at each point and on every side. We should push the work of the Lord with all our might, but in God's own appointed way.

The churches of the New Testament had elders and deacons and evangelists. Each church was independent; having her own officers; handling and controlling her own money; and doing her own mission work. There was no combining of churches, nothing larger than the local congregation. We should be afraid of any thing that is larger than the congregation. This is God's way, and it is the only right way. This way worked well in the New Testament times, and it will work better now than any other way, simply because it is God's way. When all the churches are independent and any departure is made by one or even more, it is not so likely to affect all. The work, the prayers, the wisdom, the management and oversight that is needed for each congregation to do its own mission work and use her own money is all necessary to keep her interested, active and alive in God's service.

Because each church is independent that does not forbid the churches co-operating to do a certain work. Churches may co-operate without combining. Several churches co-operated in helping the poor saints at Jerusalem, but they did not enter into a combination. A preacher should do all the mission work he can. He may devote all his time to such work. Several churches may co-operate in supporting him in this work, each one sending her contribution to him, and then he can report to these churches concerning his needs and work.

By co-operate, I simply mean that several churches assist in supporting a certain work. This word is used so often in connection with unscriptural work that I feel this explanation necessary.

In the conversion of the eunuch, Saul, Cornelius, Lydia, and the jailer, God brought the preacher and the convert together. God is the only one that knows where the greatest good can be done. We should, therefore, pray to Him to guide us in this great work. God loves the honest-hearted person now just as much as He did in the days of the apostles, therefore He will still over-rule these things for the best. I am sure that we do not trust God as much as we should, and allow all the glory to rest on Him.

In the great commission Christ told the apostles to go into all the world and preach the gospel to every creature. These apostles were out leaning on the promises of God to be supported in their work. They did not wait for a church to send them out and promise to support them. When they were in need they worked with their own hands to assist, but this did not lead them to stop preaching, they went right on. Their poverty, zeal and faithfulness commend their work to us. Why can we not go out as they did? We need to have more faith in God and trust Him more. There was a great work before the apostles, but God assured them that He would be with them always, even unto the end of the world.

He will be with us, too, if we do our part, and if He is with us, who can be against us? If we go forward, and do the work, God will use the faithful ones to assist us. God's promises will never fail. It is the duty of the preacher to go and preach the gospel, and it is the duty of the church to communicate with him in his needs.

HEAR YE HIM.

O. H. TALLMAN.

In the record of the glorious transfiguration of the Son of God, we find impressed the lesson that churches of Christ are not under Moses or Elijah, but under Christ. In Gal. 5:4 Paul tells us the results of going back to the law for our statutes and ordinances. "Ye are severed from Christ ye who would be justified by the law." Where do you find authority for incense, candles and instrumental music in the worship, and for infant membership in the church? The law, say many, then Paul says you are severed from Christ. And again the same apostle says we have no right to Christ if we go back and serve the tabernacle. Heb. 13:10.

Even Christ did and taught only as His Father directed. Even in Gethsemane under the severest trials of earth he had no right to change His Father's will. "Not my will, but thine, be done." In times of trouble, sickness and such like we feel that we have excuses, that we need not meet at the Lord's table to-day, or we need not contribute, but if Jesus could not find an excuse in Gethsemane where can we find one?

When He commissioned His disciples to teach and baptize and teach the baptized so that they might know just how to worship Him, He said, "Teach them to observe all things whatsoever I have commanded you," and in teaching under this commission He would not even trust their memory, but sent the Holy Spirit to guide them into all truth. Christ did not dare to change the word of God. The apostles dared not change it. Angels are cursed if they change God's law, and if man tries it, God leaves him, 2 John 9. Let us humbly bow in submission to His law, faithfully serve Him until the end, and heaven shall be our home when we cross the bar.

Harptree, Sask., Sept. 26th, 1923.

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

Dear Bro. MacDougall:—I ask your pardon for not acknowledging your donation of August 13th before this. I enclose receipt, and thank you for the help.

I have been in the wheat fields for several weeks helping to thresh out the golden grain. I have done this to help along so that I might be enabled to continue to proclaim the Gospel.

I have been very pleased with the writings of the brethren in combating the fallacy of the teaching of some of our brethren. It is time to call a halt. Too many would sail down the stream with the crowds.

Yours in Christ,

H. A. Rogers.

Carman, Man., Nov. 1st, 1923.

Dear Bro. McDougall:—I wish to thank you very kindly for yours of the 26th, ult., with \$30.00 enclosed.

I am sorry that your membership is so small there. You have been very steadfast in helping along the work out here.

I finished helping thrash a week ago last Monday, and reached home last Monday night for a two weeks stay.

We had a very wet spell which delayed threshing; we held meetings at Harptree thru some of the wet weather. The Harptree Church is in best condition it has ever been.

I think Bro. Jno. Gill and wife, are going to Macrorie for the winter.

There seems to be a good opening for a meeting at the Rait School, N. D. I expect to go there first when I go back.

Yes, it takes a good pull on the part of those who are willing to pull to carry the work along.

Very much steadfastness is needed on the part of the faithful or we are going to see Digression much more rife than at present.

I enclose \$5.00 (\$3.00 for renewal for Bro. Jno. Nelson, Harptree, and \$2.00 for H. A. Rogers renewal.)

I will try my all for the C. M. R. this winter.

Sincerely yours in the Faith,

H. A. Rogers.

I am conscious of mistakes and improprieties in dealing with the word of God and with my fellow men, but I have a conscience void of offense toward God and man that I have always done what I thought at the time was best. I have always studied the word of God to learn what is God's will, never to prove preconceived opinions. I have always tried to be true to his teachings, believing that they alone will benefit the human family.—David Lipscomb.

OUR CONTRIBUTORS.

FORTUNE TELLING OR SORCERY.

L. L. MCGILL.

Modern fortune telling was known in Old Testament and Apostolic times as the Sin of Witchcraft; It is one of the most grievous of all sins, and is severely condemned in both the Old and the new Testament. It is first mentioned in Exodus 22 : 18, where the Lord commanded His people, the children of Israel, that they should not allow a witch (a sorceress or fortune teller) to live. In Deuteronomy 18 : 9—13, Moses says this practice is one that is an abomination before the Lord. It sometimes includes consulting with a familiar spirit Deut. 18 : 11, which is of the devil.

The sin of fortune telling or witchcraft sometimes went along with the worship of idols and the burning of incense to false Gods 11 Chron. 33 : 6 and 7. God tried to get His people to turn away from these abominations II Chron. 33 : 10, but they would not so He punished them, especially the king who had led them into the evil,—read II Chron. 33 : 1—13.

Sometimes a more severe punishment was visited upon those who practised witchcraft II Kings 9 : 22, 30-37. When the Israelites turned away from serving Jehovah, He told them of the evils he would bring upon them Micah 5 : 10-15, but when they turned back to Him, the Father was willing to receive and bless them. II Chron. 15 : 4. To practise witchcraft or to patronize the fortune-teller is to turn away from God and His loving favor.

One of the things that brought about the destruction of Ninevah was witchcraft, Nahum 3 : 1—7, and a stubborn refusal to obey Jehovah is regarded as the sin of witchcraft, I Sam. 15 : 23. O how humble and willing we ought to be, to turn away from and forsake our sins.

Witches and Sorcerers sometimes tell the truth. However, so do demons, Matt. 8 : 28, but Jesus cast them out, for he did not want their testimony. Mark. 1 : 34. Modern Spiritualists use sorceries and give heed to seducing spirits even as Paul, inspired by the Spirit of God, foretold they would I Tim. 4 : 1. All Christians should flee from and give no heed to them, but rather reprove them.

Fortune Telling or Sorcery is also severely condemned in the New Testament. It is listed with the works of the flesh. (Gal. 5 : 20.) and Paul says, that those who practise such things shall not inherit the Kingdom of God. "Walk by the Spirit and ye shall not fulfil the lust of the flesh."

Professed Christians sometimes practice reading cups, palmistry and other similarly foolish things and think there is no harm in them. But familiarity with an evil makes it seem good, and doing these seemingly harmless things lead to the practice of greater evils. "Evil companions corrupt good morals. Beware of the palmist, the sorcerer and the witch. Patronize them not and have no company or dealings with them, for to do so is to incur the curses of God. Practise none of the doubtful and foolish, though seemingly harmless things for they are evil. "Such like" are condemned, Gal. 5 : 20, 21. "Abstain from all appearance of evil." I Thess. 5 : 22.

NEWS AND CORRESPONDENCE

Newmarket, R. 3, Ont. Oct. 29th, 1923.

Dear Bro. McDougall.—Since my arrival home from the North I have been preaching at Pine Orchard and East Toronto. One young man was baptized by me at Pine Orchard on Oct. 15th. The brethren here are taking hold of the work pretty well, and the meetings are carried on about as usual, whether I am present or absent. They are keeping well away from the "One-man Pastor" system and church is growing stronger by each one having a part in the work.

The church at Stouffville has lost two members in the death of our aged Sister Tripp and Sister Mabel (Yake) Hanna. But we "sorrow not for them, as those who have no hope."

The brethren at East Toronto are endeavoring to get their new building started before the winter sets in. We trust that the work will move along better when they get in a new house, where they can accommodate the large number of children in the vicinity of Coxwell Ave. I expect to labor with the East Toronto church most of the time during the winter.

Yours in His Service,

Chas. W. Petch.

Leonardville, N. B., Oct. 20th, 1923.

Dear Brother McDougall:—Am going from here in a few days. Please send my C. M. Review to 13 Marion St., Medford, Mass.

Received the September Review, it is fine. Leonardville never got the July and August Review, but I saw one it was also good.

Am sending you Postal note for \$5 (five dollar)s for Bro. H.A. Rogers, from the few that have been trying to worship God as directed in the Book.

Your brother in Christ,

Winslow Richardson.

E. Gordon Ave., Spokane, Wash., Oct. 10th, 1923.

Christian Monthly Review,
West Gofe, N. S.

Dear Brethren:—

Some one has been kind enough to send me your Monthly Review.

If it comes to me any more I wish you to change the address from 4221-11th Ave., Seattle, Wash., to E2927 Gordon Ave., Spokane, Wash., U. S. A., and oblige.

I have just returned from a week's meeting with the brethren at Kamiah, Idaho.

Your Brother in the One Faith,

D. N. McDonald.

Hillsburg, Ont., Oct. 9th, 1923.

Dear Bro. McDougall:—

Please change my paper from 136 Morton Rd., Toronto, to Hillsburg, Ont. I have taken up the work here and will likely be here for a time, although my understanding with the brethren is only by the month. The Lord gave us thirteen baptisms in September.

Yours for the N. T. Way.

M. Watterworth.

Quitman, Ark., September 17.—I just held a two weeks meeting at Fowlkes and Gates, in West Tennessee, with four baptized and two reclaimed and both churches put to work. During the Gates meeting I debated with the noted "Wild Bill" Evans, a Methodist preacher, who claims fifty thousand converts under his ministry. I have held two hundred debates, and I do not think I ever met a man who knew less about the Bible. The debate

was attended by two thousand people, and I knocked "Wild Bill" out in the fourth round with the word of God. He declared publicly that he would never meet me again.—J. D. Tant.

E. S. Jelley, Franklin Mine, Mich., October 13:—"During the twelve years the brethren supported me in India they sent me some twenty thousand dollars and have had fruit in some twenty-four hundred conversions. As I have now retired, will some brother take my place, and will the brethren kindly take over the work for which I have spent so much toil and they so much money?"

J. L. Hines closed his tent meeting at McHenry, Ky., at the water's edge, October 2, with seventy-two baptized. Of these, four from the Baptists (one a Baptist preacher,) two of them demanding baptism, and three from the Methodists, one of which had been scripturally baptized. Six were reclaimed. Brother Hines is now at home, at Mount Juliet, Tenn., for a short rest.—G. A.

Charles P. Poole, 131 West Wyoming Avenue, Melrose, Mass. October 12: "We meet each Lord's day in Phillips Brooks House, Harvard University yard, Cambridge, at 2.30 p. m. Take tunnel trains for Cambridge, and get off at Harvard Square. My telephone is Melrose 1532-R."

R. Ranicar, Route 1 Steveston, B. C., Canada, Oct. 15: We are getting along fine; good meetings, large Sunday School. Our new meeting house is not quite finished yet, but we are using it. The church here is not a year old yet."

Elmdale, Mont., Oct. 7th, 1923.

Dear Bro. MacDougall:—Spoke five times for Kuress brethren this past week.

Spoke for the Goodwin brethren this morning, and have promised to go to Mona the week end next.

I leave for Western Montana a week from tomorrow if the Lord wills.

Please change paper address to Buffalo, Mont. It has been coming to Estevan, Sask.

I am renewing my subscription.

Yours in Hope,

J. C. Bailey,

Christian Monthly Review,
West Gore, N. S., Canada.

Dear Sir:---

Enclosed find \$1.00 to pay for your paper. I enjoy it very much, it stands by the "Old Book."

Please send it promptly each month.

Your Bro. in Christ,

J. W. Freeman,
Arlington, Texas.

Box 234

Regina, Nov. 1923.

To Christian Monthly Review.

Find enclosed 2 dollars, 1 dollar for renewal subscription to the C. M. R., and 1 dollar for notice of meeting of Church of Christ at Regina, and wishing every success for the C. M. R.

Yours in the Faith,

C. Seed, Sec.-Treas.,
1555 Garnet St., Regina Sask.

GREAT BRITAIN.

Addition to churches reported October:—

Armadale	5
Bedlington	1
Birmingham, Anderton St	1
Summer Lane	1
Bulwell, Coventry Road.....	6
Egremont.....	3
Hindley	4
Glasgow, Coplaw St	2
Birmingham, Chas. Henry St	4
Oldham	6
Nelson	1

OBITUARY.

SISTER ALFRED WILFRED.

Sister Alfred Wilfred died very suddenly at Hart, Saskatchewan Sept. 23rd, and was laid away in her silent grave Sept. 24th.

Sister Wilfred bowed in submission to her Lord and was baptized by the writer on August 28th, 1922. She was at the Lord's table the Sunday before she died, seemingly as well as any present.

She leaves behind her bereaved husband and two children (one six weeks the other 1 year and eight months old) parents and brothers and sisters to mourn their loss. Was born in Washington, Neb., July 24th, 1900.

H. A. Rogers.

AMONG OUR EXCHANGES.

LIFE'S COMMON THINGS.

The dawn that creeps into my room—
The herald of a coming day—
That drives away the night's dark gloom
By its resplendent ray:
A vision of delight it brings,
A chance of joy in common things.

A fresh new day—the sky aglow.
The snow-fields sown with shining pearls,
The merry bells across the snow,
The smoke that from the chimney curls—
These common things of every day
Are charms that in my heart hold sway,

The gladsome greeting of a friend,
The love that dwells in children's eyes,
The little tasks that have an end.
A heartfelt hope that never dies----
Oh ! happy is the soul that sings
And finds delight in common things.

Helen B. Anderson.

TESTIMONIES FOR THE BIBLE.

The bible is translated into more languages than any other book; better presses are printing it; more money and skill are spent in its embellishment. It finds a welcome in more and better homes and its influence is now much greater than ever before. It has withstood alike its furious foes and its false friends; and like its

author, it remains the same "yesterday, today and forever," needing no revision and adaptation, like our constitution. A few years ago, when a new translation of the New Testament reached New York, a Chicago daily, rather than to wait a few hours for the railroad train to bring it, had it flashed over the wires, and gave it in full in a single issue to its readers. Does that look like it had lost vitality? It throbs with life today as it has always done and it thrills with life everyone that receives it. It is as unlike any other book as the mountain is like a mole hill, and shows, as does the mountain, that Jehovah is its author. The bible's beneficent power is to bless. Here is perhaps its highest proof of heavenly origin. That which always ennoble, elevates and purifies must be of God. And when we look over the world we can discover by the rich foliage and fruit just where the fertilizing influence of the old book has gone. Solomon states this thought in one of his proverbs. "Where there is no vision the people perish." There are those who claim that human culture, philosophy, science, art, etc., is sufficient without the bible. If so, the map of the world should show it. Egypt was once the seat of the world's best learning, but her scholars as well as her serfs bowed in worship to the brute. Greece in her palmiest days, when reason and philosophy reigned supreme, was gross and sensual in her devotions. And when Corinth was famous for beauty and elegance, Venus, the very personification of lust, was her goddess. At best these powers could only elevate the few, and these they failed to purify. They could build the pyramids and the coliseum but they could not build up the morals of the people. One emperor slew 20,000 men in celebrating a Roman holiday. Now see the bible's beneficent influence tested. Look upon the lands where it has been open to the masses and you see the noblest men, the purest women, the largest liberty and the best of government. Behold England, Scotland and America which are called, "the lighthouses of the world" on account of being land of christianity. Then follow their missionaries into Asia, Africa and the Sandwich Islands, and see vice changed to virtue; savages to saints; barbarism to civilization, and women, the degraded beasts of burden, loved and honored as mother, wife, sister and daughter. Some years since a ship was wrecked off one of the Fiji Islands. The crew expected to be devoured by cannibals. But when two of them discovered a bible they shouted, "all right; here is a bible; no fear now!" The bible in its influence touches all parts of life. In the realm of the law reason perhaps reaches its highest development and yet the bible seems a fixture there. A sceptical lawyer, impressed with the accuracy, profundity and marvellous comprehensiveness of the Ten Commandments, said "I have read history. The Egyptians and the adjacent nations were

idolators; so were the Greeks and Romans; and the wisest and best among them never gave a code like this. Where did Moses get this law which surpasses the wisdom and philosophy of the most enlightened ages?" And soon he became a Christian. And along with this sound reasoner are found Blackstone, Marshall and Story.

BE KIND TO-DAY.

If you have smiles to give, give them today. Living eyes are often hungry. Though their gaze be seemingly so calm and mayhap so proud, the smiles may be a touch of heaven for them. If they are closed in death, to-morrow your fondest smile would matter naught. If you have a helpful, hopeful loving word to say, say it today. It may keep some heart from breaking, some soul from falling — Selected.

WOODROW WILSON'S OPINION.

"Religion is the only force in the world that I have ever heard of that does actually transform the life; and the proof of the transformation is to be found all over the world, and is multiplied and repeated as Christianity gains fresh territory in the heathen world."

I say with E. G. Sewell: "Whatsoever is not of faith is sin." (Rom. 13: 33) Hence anything done as service to God that is not found in the word of God, the will of God to man, is sin. . . . because it is not, and cannot be, an act of faith; for faith comes by hearing the word of God, and not the word of man. Hence the only possible chance to walk by faith is to do just what the word of God says." (G. A., June 8, 1916.)

And here we take our stand and refuse to be moved by the will of man.—Apostolic Way.

It is remarkable how many preachers feel that their freedom in Christ relieves them from the commands of God even in the items of worship. In my debate with Brother Gast, in Portsmouth, Ohio, after he had tried for two sessions to prove that the Greek word "psallo" means to play on an instrument, he surprised me by saying: "I do not say that God specifically commands the use of the instrument in his worship." I asked him if God did not

specifically command it, how did he command it, and he said: "He did not command it at all, but only permitted it." His position seemed to be that under the idea of Christian liberty we are permitted to use the instrument in worship. If that be so, then are we not at liberty to use anything else that we want to use? If this position is true, then what benefit is the Bible to man? If one church has the liberty to use one thing in the worship of God just because it wants to use it, why would it be wrong for any other church to use anything just because it wants to use it? It seems to me that this position carried to its logical results would put an end to God's authority in his worship.

OF WHAT DENOMINATION IS THE GOSPEL ADVOCATE?

The following card states a difficulty and asks a question:

"Protection, Kan., February 24, 1900.—Of what religious denomination is the Gospel Advocate? I have searched the paper for its religious views in vain. I know it advocates immersion, which I like; but I cannot determine whether it is of the Baptist or Campbellite persuasion. Please let me know. Address Mrs. S. A. Ross."

Of what religious denomination is the New Testament? The Gospel Advocate tries to be exactly like the New Testament in teaching and practice, without regard to religious denominations, and it always states its "religious views" as clearly as it can. Has anybody ever searched the New Testament carefully to see "of what religious denomination" it is? Nobody understands that the New Testament is of any denomination. There were no denominations in New Testament times, and there ought to be none now. All Christians were "one body in Christ, and every one members one of another," in those days, and they ought to be that way yet. That "one body in Christ" was the church, and every Christian was a member of it. Every Christian is a member of that same body now, and no one has any scriptural authority to belong to anything else. The Gospel Advocate is of that "one body in Christ", which is the church, and it is not of anything else. It belongs to no denomination; it opposes all denominations. It is not of the Baptist persuasion, nor yet is it of the Campbellite persuasion. It is persuaded to be a Christian, and nothing else; to belong to the church, which is the body of Christ, and nothing else; to preach and practice everything Christians preached and practiced in the New Testament times, and nothing else. Is that right? If not, why not?—F. D. Srygley, in Gospel Advocate, March 15, 1900.

IS FEELINGS AN EVIDENCE OF PARDON?

(By John T. Hinds.)

The question of how we may know we are Christians is a problem of much importance, especially so, as there are different theories in regard to the matter. One contends that he is a Christian because of certain feelings he has experienced at some particular time in his life; another says he feels happy because he knows from the testimony of God's word that he is a Christian. To one feeling is an evidence of pardon; to the other feeling is a result of a knowledge of pardon. These two theories cannot both be right, for one is just the reverse of the other. The only way to determine which is right is to find when feelings are evidence, and when we may be deceived by them.

1. Feeling is an evidence in matters that pertain to the physical man. The aches and pains, chills and fevers to which we are subject are known by the feeling or sensation they produce in the human body. We know we have fever by the burning sensation, a chill by the cold sensation, and the toothache by a pain in the tooth.

2. The question of our salvation and eternal destiny, or events that transpire at a distance, cannot be established by feeling. A few examples in the Bible and out will show that in matters of this kind feelings are as likely to deceive as not.

Several years ago an old man got on the train at Monett, Mo., desiring to go to some point in Kansas. He had purchased a ticket, and so took his seat with as much assurance and good feeling as any passenger in the car. When he presented his ticket the conductor said: "Sir, you are on the wrong train." "But I thought I was on the right train," the old man quickly answered. "But your thinking so does not make it so," said the conductor, "I know you are on the wrong train." "What shall I do?" the man asked. "There is but one thing to be done in such a case," the conductor replied; "get off at the first station, take the next train back to Monett, get on the right train and you will reach your destination."

The old man had misunderstood the train caller, and had boarded the wrong train. He felt just as good as he would if he had been on the right train, but the longer he stayed on that train the farther he would have been from his destination. So one may feel like he is on the road to heaven, but may find that he has been misinformed by some preacher; and on consulting the divine railway guide—the Bible—may find that he is a member of a church that God knows nothing about. If so, he should leave it the first opportunity and enter the church of Christ.

A Bible example of feeling being deception is seen in the case

of Jacob weeping because he believed Joseph dead. When Joseph was sold and taken to Egypt, his brothers dipped his coat in the blood of a kid and showed it to their father to make the impression that he had been killed by a wild beast. It was a lie—a base deception—but Jacob believed it and felt just as bad as though it had been the truth. Our feelings result from our faith; our faith depends on testimony. The testimony may be true or false. If the evidence be false, as in the case of Joseph, our feelings will deceive us. If we believe a lie to be the truth, we will feel just as good or as bad as though it were the truth.

Saul, afterwards the Apostle Paul, is another example in whose experience feelings were deceptive. He persecuted the church bitterly—"unto the death, binding and delivering into prison both men and women" (Acts. 22 : 4-5). Before his conversion he served God under the Jewish law and was honest in his persecution of the church. Hear him: "Men and brethren. I have lived in all good conscience before God until this day" (Acts 23 : 1.) I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26 : 9.) Yet he did wrong, for Luke says he was present at Stephen's death, and those who did the stoning laid their garments at his feet. He was a party to the crime. See Acts 7 : 58-60. After he became a Christian he said he had been chief of sinners. See 1 Tim. 1 : 15. He was wrong when persecuting the church, yet he thought he was doing right and felt happy. His feelings did not prove him to be right; they deceived him, for he afterwards learned that he was wrong. As Jacob and Saul were deceived by their feelings, one feeling bad and the other good, yet both mistaken, we are likely to be deceived if we have no better evidence than our feelings.

Another reason why we cannot prove by our feelings that we are saved is the fact that every system of religion on earth could be proven true by this evidence. Even anarchists feel like they ought to kill rulers. Can you afford to base salvation upon an evidence that will easily prove heathenism as true as Christianity, and make anarchy the equal of either? The heathen, the Catholic or the Mormon can as certainly prove his doctrines right by feeling as any of the so-called orthodox denominations. If feeling be evidence, then all these systems are true; if all are not true, then feeling is not evidence. The fact that all cannot be right (for they deny what each other say) is certain evidence that we may think we are right and be wrong—may feel happy and not be saved. Pardon does not take place in man's heart, but with God in heaven. Our feelings cannot be evidence of what God has done. If a man had been sent to the penitentiary, how could he know the governor had pardoned him? By some happy feeling produced by the gov-

ernor's spirit direct? Certainly not, but by the governor's words. If the governor of Arkansas should say to a criminal, leave the prison, go to the Arkansas river, cross the river and you shall be pardoned, the criminal would know exactly how and when he was pardoned. It would not be true if he said he was pardoned as soon as he left the penitentiary walls, because he felt happy; neither would it do to say he was pardoned before he crossed the river. His pardon would be in effect as soon as he completed his obedience—crossed the river—and he could rejoice because of the governor's word he would know he was pardoned. In the Bible there is a blank pardon. God says for us to do certain things (believe, repent and be baptized. Mark 16 : 16; Acts 2 : 38), and we shall be saved.

Paul says: "The Spirit itself beareth witness with our spirits, that we are children of God" (Rom. 8 : 16.) Many understand this as though it said, "beareth witness to our spirits." Then they make their own spirits do all the testifying and leave the Holy Spirit out. "My feelings were produced by the Holy Spirit direct," says one. How do you know they were? Did you ever feel that way before? If not, how do you know that is the way the Spirit makes people feel? Many afterwards renounce their experience as deceptive, say they were mistaken, and seek the blessing again. If they were deceived by their feelings, how can you be certain that you are right?

"Do you mean to say I did not feel as I say?" asks another. No; indeed. I have no desire to say you are untruthful. No doubt you know how you felt, and remember the exact time and place of your experience; but, when you say you know that feeling was produced by a direct influence of the Spirit, I say no, and ask how you can prove you are right any more than the heathen or spiritualist? I can say I know by my feelings that you are not saved. Perhaps you think my feelings are not evidence as to what takes place in your heart. Certainly not, but pardon does not take place in the heart, but in heaven.

But another quotes: "We know that we have passed from death unto life, because we love the brethren." (1 John 3 : 14.) But John also says: "By this we know that we love the children of God, when we love God and keep his commandments" (1 John 5 : 2.) Who are the brethren? Christ said: "For whosoever shall do the will of my Father who is in heaven, the same is my brother and sister and mother" (Matt. 12 : 50.) Those who do God's will are brethren, and those who keep His commandments know they are children of God.

The Holy Spirit and the human spirit must both testify. Paul says: "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (1 Cor. 2 : 11.) The Holy Spirit re-

veals God's will to us. This revelation is in the Bible, from which we learn how to become Christians. The Holy Spirit tells us to believe, Acts 16: 31; to repent, Acts 3: 19; to confess Christ, Rom. 10: 10; to be baptized, Acts 2: 38; 22: 16; to continue faithful, 2 Peter 1: 5-11. Our spirits alone know whether we really believe, repent and are baptized. Others hear us say we believe, and see our bodies put under the water, but we alone know whether we are honest in our acts. A knowledge in our spirits that we have done the things commanded by the Holy Spirit is evidence by which we know we are children of God. To deny the testimony of the Holy Spirit in the Bible is to become an infidel; to deny the testimony of our spirit that we have done what the Bible says, proves that we do not understand what it says, or we are incapable of understanding. God's Spirit gives us His Commandments—that is His testimony. Our spirit understands and obeys them—that is our testimony. The two together make evidence as strong as heaven and earth—as sure as the throne of God.

CHRISTIANS ONLY.

A.—“Good morning, brother. May I ask if you are a Christian?”

B.—“I am.”

A.—“To what church do you belong?”

B.—“I can answer this by asking you a question. Are you a Christian?”

A.—“I am.”

B.—“Of what Christ are you a follower?”

A.—“There is but one Christ.”

B.—“How do you know?”

A.—“There is only one revealed in the scriptures.

B.—“Why then do you ask me, to what church I belong, since there is only one church mentioned in the scriptures?”

A.—“I mean to what denomination do you belong?”

B.—“I do not belong to any denominations; I am a member of the body of Christ and simply a Christian. I have been baptized into Christ and have put on Christ and am a member of His Church.”

A.—“But you know there are many branches of His church, and I want to know of which branch you are a member?”

B.—“I read in John 15 that Christ is the true vine and that his disciples—not churches—are His branches. There is not a hint in the Bible that a denomination is a branch of this vine.”

A.—“But you must be a member of a denomination since there are so many claiming to belong to His church.”

B.—“When Peter preached on the day of Pentecost, and the men cried out to know what to do to be saved and were told to ‘repent and to be baptized in the name of Jesus Christ for the remission of sins,’ and who gladly obeyed, will you, kindly tell me the name of the denomination of which they were members?”

A.—“They were members of the church of Christ. At the end of that day this church numbered three thousand souls.”

B.—“When Peter preached the gospel to the Gentiles—Act 10—those who heard and obeyed were certainly members of a church, and I want you to tell me the name of that church.”

A.—“Christ's Church.”

B.—“Were those who were converted on the day of Pentecost and those who were converted at the home of Cornelius members of a denomination.

A.—“No.”

B.—“What were they individually?”

A.—“Christians.”

B.—“Now, if a man should hold a union meeting in our city and one hundred men were to hear the gospel, believe, repent and be baptized, what would they be?”

A.—“Christians.”

B.—“To what church would they belong?”

A.—“The church of Christ.”

B.—“Suppose 20 should join one denomination, 20 another, 20 another in the city and 40 should decide to meet on the first day of the week, break bread, pray, give as the Lord had prospered them, give themselves to the study of God's word and be nothing but Christians, just like those in Jerusalem and at the house of Cornelius, would they belong to any denomination? If so, tell me the name of the denomination, if it is mentioned in the Bible.”

A.—“They would not.”

B.—“My dear brother, I have heard the gospel. I have obeyed it and I am simply a Christian and a member of the body of Christ, His church, and therefore I am not in any sense a member of any denomination.”

WHAT IS THE MATTER WITH THE CHURCH ?

BY J. G. MALPHURS.

LIVING MESSAGE.

"Why don't people go to church like they used to?" is a question that well deserves attention. That people do not attend ordinary services, and especially Lord's day nights, is a fact that troubles many religious bodies. Is the trouble due to the New Testament plan? to the preachers? or to the age that is upon us? It may be partly due to the last two, but no informed Bible lover will say that the Lord's plan is in the least at fault. That the preachers are partly responsible no humble servant of the Cross will deny. Let us cite what seems to be a few causes and let the responsibility fall where it will.

1. Man does not see the church, the "city set on a hill" "the salt of the earth" as it should be. Societies, or lesser lights, have been brought into the church and their works have been so highly exalted, that the "pearl of the great price" and its true mission and worth are lost. Societies can use more of the unconverted material than the church can and with many the society feature is the "it" and when this feature is not functioning they see no need of going to the church and to preaching.

2. Some preachers have tried to remove salvation out of the church. "You don't have to be a member of the church to be saved." This we have heard entirely too often by preachers of the denominations. Men and women, young and old, are preached to heaven because of their good works without any pretention to church membership. A boy with just ordinary mental capacity can see that if he can be saved without being a member of the church, there is no need of worrying about the matter even if the preacher does think church-membership is a "nice thing." Thus that which is meant to console the relatives of a disobedient man undermines the church and counteracts the preaching. Why the need of the church and its services if not necessary to salvation?

3. Entertainments have taken the place of worship in many denominational churches. "Have ye not houses to eat and drink in?" might well be asked today. Churches have catered to the world and turned the worship into an entertaining enterprise. The simple singing must be spiced with the tones of an organ and not being content here, great strides are made to interest the worldly minded, forgetting that "the gospel is the power of God unto salvation." When people are tolled to church with theatrical performances they are very likely to quit when the show is over and thus to keep such sickly members coming the ministers are put to their wits' end to keep some things new, to know what they can put on

next. When Christians learn that "they that worship Him must worship in spirit and truth" it will be a happy day for the church.

4. Charity work is turned to fraternal orders, or is neglected. The widows, orphans and destitutes are to be looked after by the church. This is "pure religion and undefiled before our God." My brother, when you bestow your money on the wordly organizations which are in competition with the church, have you not committed spiritual adultery? "Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God" (James 4 : 4). What have you done brother? The denominational preachers remove salvation out of the church, and have put the worship of the church in competition with the theatre and now you have removed fraternity, brotherly love, to a man-made organization. What do you have left but worldly entertainments with salvation removed out of the church and charity handed over to the lodges? "What is the matter with the Church?" Can't you see?

5. The fast age that is upon us. There are churches of Christ that are not guilty of but little of the above complaints and yet they do not have the attendance at all services they once had. This may to some extent, especially in the country, be accounted to the age of plenty and ease. Plenty and ease are not special inducements to devotion and religious piety. We are often cited to the good old days when father and mother went several miles in a wagon to church; but what is the matter now? Had you stopped to think that with better education came the rural free delivery bringing papers and magazines to the farmer tempting him to stay home and learn of the outside world. Then with the telephone he can talk with his neighbor, without going to church to see him and learn what he heard. Automobiles create the desire for a long journey beyond the meeting house. The use of these things being abused makes against the attendance and interest in church services.

What is the remedy? Shall we be pessimistic and despise the day of inventions and advantages? Nay, verily. Let the elders and teachers put more stress on teaching and preaching the Bible to keep up with the age that is upon us. Many congregations are trying to stem the tide with the same amount of preaching and Bible teaching they had forty years ago. The gospel does not change, but the conditions of Man change and the church that does not teach and exhort more, keeping up with the fast age, will find its members abusing modern conveniences rather than using them to promote the interest of the kingdom of God. With the proper teaching a man can and may will use his automobile, his telephone, his mail and reading matter to glorify God. But I am afraid the

little teaching some churches are getting will not cope with the situation. "Preach the word; be urgent in season and out of season, reprove, rebuke, exhort, with all long-suffering and teaching. For the time will come when they will not endure sound doctrine."

ACKNOWLEDGMENTS.

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PUBLISHER'S DESK.

Brethren, the year is waning to its close. One more issue closes volume 8 and our six years of labor on the Christian Monthly Review. How has it done so far this year? Has it been deserving of your support? If so will help us to close the year with

all dues paid? And will you stand by us another year? The end of the year is near, when the majority of subscriptions should be renewed. Will you renew promptly, each one before the end of the year, paying arrears if any? Will you diligently *push* it into circulation outside your own homes? Will you help in every way that you can, to make it a grand success, a means of blessing to thousands, and in every way what it ought to be? There is at this date a little shortage of near \$300 on printer's bills. May we have the assurance of faith that you will wipe this off the slate before the advent of the good New Year? If yes, then ye editor will thank God and take courage.

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. 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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