

L. A. Summerville
6112 Commercial St

Christian Monthly Review

WEST GORE, N. S., CANADA

Vol. IX.

JANUARY, 1924.

No. 1.

CONTENTS.

Editorials :

Onward	4
No Society Nonsense.....	9
Working—Growing.....	10

Our Associate Editors :

The Instrument in the Worship..	11
---------------------------------	----

News and Correspondence :.....

Among Our Exchanges ...	22
Acknowledgments	27
Publisher's Desk	27

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 Boleyn 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

WEST GORE, - - - NOVA SCOTIA.

\$1.00 PER YEAR IN ADVANCE

32 PAGES.

D. McDOUGALL, Editor and Publisher.

ASSOCIATE EDITORS:

DR. H. M. EVANS,

S. WHITFIELD,

JOHN M. BRUCE,

DR. O. H. TALLMAN,

J. L. HINES,

C. W. PETCH.

H. A. ROGERS.

All communications and remittances to be addressed to Christian Monthly Review, West Gore, N. S.

Rates of Advertising: One quarter page, one insertion, \$1.00; one year, \$5.00. Church Directory Ad. one inch and under, one year, \$1.00.

Vol. IX.

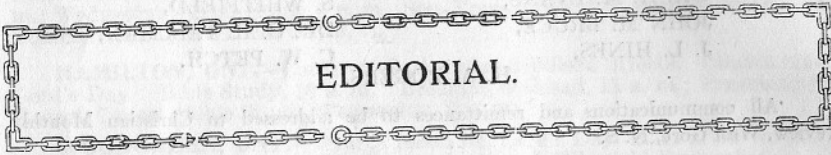
West Gore, N. S., Canada, JANUARY, 1924.

No. 1

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.

O ! wonderful Thou art !
 Too wonderful for me is such great love,
 Shining in such a heart
 Like sunbeams from above.
 How rich am I ! yea, all things I possess—
 Peace, joy, life, strength and perfect righteousness.
 Jehovah shows Himself, and gives to me
 All my desire. Look, trembling soul: and see
 On what a treasury thy want may call !—
 "I am thine all in all."



EDITORIAL.

ONWARD.

Subject of Sermon at Lords's Day morning worship, College Hill, West Gore, Dec. 16, 1923.

Opening Hymn :

Awake, my soul, stretch every nerve,
 And press with vigor on;
 A heav'nly race demands thy zeal,
 And an immortal crown.

A cloud of witnesses around,
 Hold thee in full survey;
 Forget the steps already trod,
 And onward urge thy way.

'Tis God's all-animating voice
 That calls thee from on high;
 'Tis His own hand presents the prize,
 To thine aspiring eye.

Blest Saviour, introduced by Thee,
 Have I my race begun,
 And crowned with victory, at thy feet
 I'll lay my honors down.

Reading : Phil., 3rd Chapter; Ex., 40 : 36.

Hymn, after Prayer :

Onward, Christian soldiers !
 Marching as to war
 With the Cross of Jesus
 Going on before;
 Christ the royal Master,
 Leads against the foe;
 Forward into battle,
 See His banners go !

Crowns and thrones may perish,
 Kingdoms rise and wane,
 But the Church of Jesus
 Constant will remain;
 Gates of hell can never
 'Gainst that Church prevail;
 We have Christ's own promise,
 And that cannot fail,

Onward, then, ye people,
 Join our happy throng;
 Blend with ours your voices
 In the triumph song;
 Glory, praise and honor
 Unto Christ the King,
 This through countless ages
 Men and angels sing.

Onward Christian soldiers !
 Marching as to war,
 With the Cross of Jesus
 Going on before.

Text—And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys. (Ex., 40 : 36.)

When the people of Israel had started to follow their leader Moses out of Egypt, their destiny was the promised land, the land of Canaan. But they had not gone far till they were halted by a seemingly impassable barrier to their onward progress. Their pathway had led them directly to the sea. Here they lifted up their eyes and saw the chariots and hosts of Pharaoh in hot pursuit. There was no visible way of escape. It is no wonder that in their consternation they began to cry, some of them to the Lord, but most of them, seemingly, in reproachful complaint, to Moses. Moses told them not to fear, but to "Stand still, and see the salvation of the Lord, which he will show you today." Believing that a way of escape would be opened up for them, they did not rush panic-stricken and blindly in every direction, but stood still to see the salvation of the Lord. Moses then at the command of God, stretched out his arm and rod over the sea, and the waters parted, and a channel of dry land appeared, through which the people could pass to safety on the other side. Another command was then given. "Speak to the people that they go forward." It was proper that they should stand still and be observant till the way of escape was prepared, and till they saw that way. How foolish and how fatal it would have been if some of them had remained standing still, while the others were going forward and being saved. "These things were written for our learning." But those Israelites were not so foolish. When they saw the way of salvation, they did, as every one today should do, they went forward *at once*. In doing so, they escaped certain destruction, and found a present salvation. But the Wilderness, the great desert of Arabia lay between them and the promised land. There is still a Wilderness to be traversed by the people of God, before they reach the promised land, the Canaan of Rest. With a song of deliverance these Israelites entered upon their wilderness journey. "And when the cloud was taken up from over the tabernacle the children of Israel went onward in all their journeys."

In the course of two years from the Exodus they had completed the journey through the Wilderness and had emerged upon

the plains of Moab, and were encamped upon the eastern banks of Jordan opposite Jericho. They seemed now all ready to enter in and take possession of their inheritance, and spies were sent in advance to spy out the land. These spies were carefully selected men. Head men of the tribes; a ruler of each tribe. In forty days they searched out the land of Canaan, and returned to report to Moses and the people. A majority report was submitted by ten of the spies: an evil report; that the country was full of walled cities and giants, which they could not overcome. The other two spies, Caleb and Joshua, submitted a minority report, urging the immediate going forward to take possession, and that they were well able to overcome it. The whole congregation rejected the report of these godly men, and accepted that of the ten unbelieving spies. Then they said one to another, Let us make a captain, and let us return into Egypt. Moses and Aaron fell on their faces; Joshua and Caleb rent their clothes, and urged the people to not thus rebel against the Lord. "But all the congregation bade stone them with stones. Poor old Caleb and Joshua! What credulous old fogies. What a hopeless minority. Two or three against the whole congregation. What a respectable, commanding majority! All the princes and leaders—and all the people, except those two or three canting old hypocrites! There are still people who always side in with the majority. They always like to go with the crowd. But we learn from Sacred History that majorities have generally if not always been in the wrong, and minorities right. Because of their unbelief, God in his anger barred them, all but these faithful two, from the promised land and doomed them to thirty-eight years more of wandering and death in the wilderness, till the last one of that faithless crowd had perished there. Caleb and Joshua, whom they bade stone with stones, entered in and enjoyed their inheritance. These things "are our examples."

ONWARD is written in every feature of the works of God, both in the Kingdom of Nature and of Grace.

We look around us and we see Onward everywhere. The streets are full of people hurrying onward. Winds are whistling, rushing onward. Brooks gurgling, rivers rolling onward. Clouds above us are hurrying onward. The heavenly orbs in infinite space are unceasingly spinning onward. Time is swiftly passing and we ourselves are hasting onward.

In the Kingdom of Grace, we have the "Straight and narrow way that leadeth unto life; "The Way of Life;" "The Path of the Just;" "The Race that is set before us;" all with the essential urge onward.

"From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, "Will ye also go away? Then Simon Peter answered him, Lord to whom shall we go? thou hast the words of eternal life; and we believe and are sure that thou art that Christ, the Son of the living God." Christ's teaching was too rigid for many of his disciples. They wanted more elasticity. And as his teaching would not stretch, they went away. Did they complain, as some of the same kind are now doing, that they were "*driven*" out of a fellowship which they had held dearer than life. Well, perhaps they were "*driven*"—driven by their own lust for more elasticity than the Word of Christ gives. Many of his disciples are still being "*driven*" out of the fellowship of the faithful in precisely this way. While deliberately going away, as those first apostles did, of their own choice, they would like to blame the faithful for driving them away. Christ is not to be blamed; His Doctrine is not to be blamed; those who continue faithful to it are not to be blamed. The blame rests upon the renegades themselves.

This was Baalam's sin. He wanted more elasticity than the Word of God gave him. And so he followed Balak from place to place, offering sacrifices to induce God to say something "*more*" than he had said; so that he could have sufficient elasticity to do what God had forbidden him to do—and secure the riches and honor proffered by the king. Baalam had hitherto evidently been a faithful servant and prophet of the Lord. His onward career in God's service terminated when Balak's silver and gold were dangled before his eyes. He went from bad to worse, and was finally branded with the displeasure of the Lord in his Revelation to St. John the divine.

"No man putting his hand to the plow and looking back is fit for the kingdom of God." Looking back precedes going back, looking onward, going onward. Forgetting the things that are behind, we look onward, and press onward, toward the mark for the prize of the high calling of God in Christ Jesus.

"Then spake Jesus again unto them, saying, I am the light of the world, he that followeth me shall not walk in darkness but shall have the light of life." This is onward and true progress.

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is sit down at the right hand of the throne of God."

What kind of onward progress are we making in this Heavenward race? Are we running without looking? Not likely. But at *what* are we looking? We will likely incline toward that at which we are looking. Are we looking at Balak's silver and gold. Are we looking back—and longing for fellowship with those who are racing back toward Babylon? Or are we "*looking unto Jesus*"—happy and satisfied in the elasticity and the prospect which he has set before us?

"Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them that draw back unto perdition, but of them that believe to the saving of the soul."

Hymn: Away from earth my spirits turns. Lord's table.

Closing Hymn: Lead me, Saviour, lest I stray.

NO SOCIETY NONSENSE.

Dr. Philip Schaff, in his "History of the Christian Church," says: "It is a remarkable fact that after the days of the Apostles till the opening of the Middle Ages there were no missionary societies, no missionary institutions, no organized efforts in the ante-Nicene age; and yet in less than three hundred years from the death of St. John the whole population of the Roman Empire, which then represented the civilized world, was nominally Christianized."

There was no rampant society nonsense to hinder the progress of the Gospel in those days. Our plea—and our only sensible course—is to "Return to Primitive Faith and Practice."

WORKING—GROWING. •

Our Calgary Letter, this issue, is deserving of special attention by the leaders of all our congregations. The working church is the growing church. There is no development, no growth in idleness. Nourishment without exercise will not produce growth. How often this is proved by idle congregations hiring imported preachers, at high cost, to do *their* work, that is, the work, these idle Christians ought to do themselves.

How often too, the imported professional *desires* no help from local talent, though often superior to his own, preferring that all the glory of the ministrations of "his Pastorate" shall centre in himself. How often we have seen, sometimes with genuine astonishment, these hirelings, once employed, and then, every local light quietly ignored, shelved, extinguished, that all eyes may be dazzled alone by the one great sky-rocketing star. No growth, at least no healthy growth results.

But a "Bible study meeting conducted for children and adults, every Lord's day, for some years, and visible results from the work have lately been forthcoming." This is the legitimate and proper work of the church and of every learner in the school of Christ. It produces growth. It needs no organization other than God's organization the Church, which is the pillar and support of the Truth. It does not require the name Sunday School, nor should any such name be saddled upon it. The important thing, vitally and supremely important, is the church, the whole church, every member of it, should be engaged in this work of Bible study and teaching.

With a church thus at work, a sustained effort assisted by a faithful and experienced Gospel preacher would be in order and would bring "visible results."

One-third of the fools in the Country think they can beat the lawyer in expounding the law. One-half think they can beat the doctor in healing the sick. Two-thirds of them think they could put the minister in a hole preaching, and all of them think they could beat the Editor in running the newspaper.

OUR ASSOCIATE EDITORS.

THE INSTRUMENT IN THE WORSHIP.

H. M. EVANS.

Many of our Anti-instrument brethren have used Amos, 6 : 5 (and by doing so have condemned David), as an argument against the instrument in Christian worship, but that which proves too much proves nothing, and such an argument, to say the best of it proves nothing and shows careless reading besides.

God commanded David to use mechanical instruments (II Chron., 29 : 25) in the Hebrew worship under the old covenant. See also 1 Chron., 25 : 5, 6. God does not, never did, and never will condemn a man for doing what He commanded him to do.

The prophet Amos does not condemn David, but he does condemn those transgressors who had mingled their wickedness and their "idle songs" with the worship of Jehovah in the instruments that He (Jehovah) had ordained under the reign of His servant David. See "David's" in foot note R. V. Amos, 6 : 5.

Jehovah had placed musical instruments in the temple service, but Christ omitted it from the service of the church under the New Covenant. The man who would take instrumental music *out of* the temple service would have been no more a transgressor than he who *puts it in* to the worship in the church under the reign of "David's Son." "David's Son" has greater authority than David had, but both David and "David's Son" were working under the authority of heaven. The curse of God rested, and now rests upon the man or angel who adds to, or takes from the legislated authority of high heaven, whether it be under the Old, or New Covenant (Deut., 11 : 26-28; Gal. 1 : 6-11; Rev. 22 : 18, 19.)

Under the New Covenant the worship of God is "in spirit and truth" and there is no spirit in an instrument. The singing is to be with "the Spirit" (1 Cor., 14 : 14, 15.) The Greek word "Psallo" means "to pluck." Under the Old Covenant the "plucking" was the literal plucking of the strings of a mechanical instrument. Under the New Covenant it is the Spiritual plucking of a Spiritual instrument—the heart (Eph., 5 : 19; Col., 3 : 16, 17.)

The man who adds to, or takes from the word of God does so at his own risk.

Selkirk, Ont. Nov. 9th, 1923.

NEWS AND CORRESPONDENCE

IT WAS IN HIM.

Kermit, N. D., Dec. 12th, 1923.

I was not surprised overmuch when I learned that M. Watterworth had turned traitor. He well remembers when I, some years ago in Carman, told him plainly that I could not endorse him as being sound. He ever tried to please the majority and to smoothe things over so that it would keep one guessing to tell which side of the fence he was on.

There is another preacher in Western Canada, whose stay of over two years has been two years too long, that must needs be branded and the brotherhood warned. He stands for societies and organizations and it is time to cry—treason!

H. A. Rogers.

Thessalon, B. C., Dec. 23rd, 1923.

Dear Bro. McDougall:—Please find enclosed one dollar for renewal subscription. I am also sending copy of my son's letter which you might publish in the C. M. R., so that if any of the Churches in Ontario are willing to help him, I am sure both he and ourselves would be very grateful.

Things are progressing nicely here, the members are attending well and taking part in the meetings in a most encouraging way.

Your brother,

T. W. Bailey

1754 E. 14th Place, Cleveland, Ohio, Dec. 15th, 1923

Dear Bro. McDougall:—Bro. J. Madison Wright reached Tacoma, Wash., in due time. Was met by Bro. Jas. Greer, 3607 Grandview Ave., a preacher of the gospel at the Depot. He reached Randle, Wash., and began a meeting in the Christian Church house Dec. 2nd, 1923. As they were not able to sing without the organ, he is song leader also, using "Scriptural Songs." He does not know if they will be willing to give up the organ, entertainments, societies conventions and all the modern ways in religion and turn to God to work and worship as He commands or not. The attendance is such that he sees no way to hold a Bible reading there this winter. Please say in your paper if any isolated Christians or churches on the Pacific Coast want a meeting or a Bible reading to write him

at Randle, Wash., at once. Thanking you in advance for your kindness.

Sincerely,

Mrs. Lavinia Wright.

P. S.—Please give my change of address from 451½ Victoria Ave., Niagara Falls, Ont., to 1754 E. 14th Place, Cleveland, Ohio. All wishing to order Scriptural songs can address me here.

Mrs. Lavinia Wright.

Dore, North Dakota, Dec. 17th, 1923.

Dear Mother:—I got your long letter sent to Buffalo and returned. Well I have some bad news, the bank where I had my money went broke and I have lost every cent of it. Just how I am going to manage I do not know, but it was for the best or it would not have happened that way. The banking system is the most rotten thing ever invented in this country.

Well the Dore meeting is a thing of the past now. Closed last night with a record crowd and good interest, eight baptisms and one restored. We commenced the worship at Dore yesterday, and by God's help—so far as I know—I have had the opportunity of establishing the first church in North Dakota. One of the new members is already taking hold of the work. He has read several times, and yesterday dismissed the meeting.

As long as the work is rolling on, financial affairs do not worry me. What are a few paltry dollars compared to a soul?

This week the meeting is to be at Swieger, and then I do not know whether I shall go west or to Hill Crest for a week's meeting. However, my mail will be sent to Buffalo, Mont.

Your Son,

J. C. Bailey.

Kermit, M. D., Dec. 15th, 1923.

We are now gathering some sheaves as results of our efforts in this place. The audiences have been fine, and now, the interest is at a high pitch.

I think, I never before worked harder to rouse a community. My plan was to close the meeting last Sunday, but I could not do so as I realized the conviction on so many faces.

Four men (one about sixty, two more than forty and one younger) two women and one young lady were baptized into Christ last night after the meeting. Bro. Orr brought out a load from Estevan to assist with singing.

Many others are carrying a heavy load of conviction and we look for more responses.

H. A. Rogers.

Nohly, Montana, Dec. 17th, 1923.

To The Christian Monthly Review,
West Gore, N. S.

I have just closed a very successful meeting at Dore, N. Dakota. This was the first time the banner of the Gross has been upheld here, and the whole community was interested except the Russellites.

The question box system was a success and a great number was turned in. Questions not boxes.

The visible results were eight baptisms and one restored.

A new congregation was established which has a very bright prospect indeed.

Thruout the meeting I tried to keep before the people that Jesus was the Christ and that he had proved a perfect plan of salvation.

I hope to hold another meeting here in the near future when the seed sown now I trust shall bear fruit.

We are in a meeting at the Sweiger school house for a week.

Bro. E. N. Golphenec is assisting in the work and there are others who shall in no wise lose their reward.

Big Horn is my next meeting if the Lord wills, then back to Buffalo, Montana.

Yours in one Hope,

J. C. Bailey.

Kermit, N. Dak., Dec. 19th, 1923.

The Long Creek meeting terminated last night when another man and wife (parents of grown children) were buried in baptism after the meeting, in the presence of a crowded houseful of people.

There were nine baptisms in all (four ladies and five men) and while others confess that they never heard the Bible unfolded so before, and that the teaching was right, they still hold back for the more convenient season. May God help them to surrender ere it is too late.

I learned to love the Long Creek people as they are sensible and seem quite free from frivolity. We had a good business meeting to-night, and have things in working order.

H. A. Rogers.

Toronto, Dec. 4th, 1923.

Dear Bro. McDougall:—I will enclose two dollars for C. M. R., it sounds good I hope it will continue. This will pay up to Dec. 1924.

Your Bro. in Christ,

D. J. Yake.

12 Keystone Ave.

Carman, Dec. 23rd, 1923.

Mr. D. M. McDougall,

West Gore, N. S.

Dear Bro McDougall:—Yours of the 7th, was held here until I'd come. I thank you truly for the \$15.00 enclosed. I enclose receipt for this.

The weather has been very fine for meetings. If it continues good I plan to hold a meeting in Noonan if I can get a building. Noonan, N. Dak., is not far from Kermit and Long Creek.

The interest already created by the "Long Creek" meeting would give the meeting a start.

With best wishes,

I remain, faithfully yours,

H. A. Rogers.

CALGARY.

The church in Calgary has been much encouraged during the last few months. Probably the cause of it will be both interesting and profitable to the churches and isolated brethren elsewhere.

Nearly twenty years ago a few brethren who had come here from various parts held meetings wherever they could, but held them regularly upon the first day of the week at least. Their members increased from time to time mostly by arrivals in the city of brethren from elsewhere; but numerical losses by removals from the city, and other causes, have in recent years so outweighed the increases that though the membership has been as high as fifty, it has for some time lately averaged only from fifteen to twenty.

A meeting house was erected with borrowed money about sixteen years ago, and improved from time to time. Of course, the church is self-supporting, namely, by the free-will offering of baptized believers upon the first day of the week. Assistance from other churches and brethren was gratefully received at different times, but it formed only a small portion of the requirements, so

on March 6th last, we were pleased indeed when our treasurer's report showed a cash balance of \$303 and no liabilities.

Some years ago we attempted by correspondence to obtain the co-operation of other churches in the west to keep one or more evangelists working wherever listening ears could be found; later we solicited help to maintain one or more preachers in the province; but in neither case did we receive the assistance we hoped for.

We have occasionally had a preacher who did practically all the speaking for periods ranging from a week or two to a year or more. And though we expended much effort and money on protracted meetings, the visible results were so discouraging to them all, that they regard this as a hard field.

A Bible study meeting has been conducted for children and adults every Lord's day for some years, and visible results from that work have lately been forthcoming in a most encouraging manner. In May last, an immersed believer who had renounced sectarianism came into our midst and was convinced that we are building upon the Rock. A couple of weeks later his second son and the writer's eldest son were baptized, and a fortnight afterward my second son was immersed. About the end of August we welcomed the arrival of a zealous sister from Regina. On Dec. 9th, four children and one adult were baptized, and on Dec. 23rd we baptized another man. So we have had eleven additions in the last seven months, and are expecting more.

We have none possessing the Scripture qualifications of elders or deacons, but six of the brethren take turns in presiding at the Lord's table, and speaking both morning and evening, and we so arrange it that no one does more than one of those three things on the one day.

Trusting these particulars will stimulate others who are striving under adverse conditions to do the Lord's work in His own way, and remind them that the Gospel is God's power unto the salvation of all who believe it.

Yours in the one Hope,

W. W. S.

402 Grape St., Abilene, Texas, Dec. 27th, 1923.

Christian Monthly Review,

West Gore, N. S., Canada.

Dear Sir :—Sometime last summer or last fall you published a short letter or account of the work of Alois Stumpf, Reid in Innkreise, Upper Austria. Being interested in our missionary work

and wishing to do all I could to foster its activities through our press in the U. S., I wrote to Brother Stumpf referring to the letter published in your periodical. He was very pleased to learn that his work was mentioned in a periodical so far away and begged me to send him a copy. Will you not send him a copy of the number containing the letter he wrote to encourage him?

Let me add that your monthly pleases me very much but that I cannot take it for I am already subscribing to more publications than I can afford to pay up. As chairman of the Library Committee of Abilene Christian College I should be very pleased to have you send a complimentary subscription, not to me, but to Library, Abilene Christian College, Abilene, Texas in order that our students might read so good an example of journalism, and the students of journalism and Press Club in particular.

You may be interested to know that our little college is a standard four year senior college whose B.A. degree gets full recognition everywhere in the United States and that we are unfortunately, the only one in the United States of our colleges of the Church of Christ that is thus recognized in their courses. Brother G. A. Klingman formerly our preacher and Bible teacher here is now engaged by the leading Church of Christ in Toronto. He is the most learned and consecrated Bible teacher and preacher that I know of and I commend him into your acquaintance and journalistic fellowship. (Here is our hand Bro. K. Ed.)

My interest in missions is centered more especially in Mexican missions. We have a small Church of Christ for the Mexicans here where our Mexican missionary student Arturo Amaro, and I both preach each Lord's Day in Spanish. While the work is still very slow and discouraging yet Arturo has taken two confessions in his short term of service while I have taken only thirteen in the six years of my work among them. We hope to get Brother Amaro to Mexico in a few years as our regular missionary; there is no reason that he should not.

With best greetings,

Your Brother in Christ,

Howard L. Schug.

MacRorie, Sask.,

Dec. 28th, 1923.

Dear Bro. MacDougall.—Last Lord's Day I began a meeting in Big Valley School with about fifty present, but was taken sick and consequently was not able to continue during the week. However, I am hoping to be able to proceed soon. Trying hard to

build up at Monmawala, and there are now a few encouraging indications. Jehovah hath said, "My Word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Enclosed some renewals.

Yours in Christ,

L. L. McGill.

Forest, Ont., Canada.
Dec. 31st, 1923.

Dear Bro. McDougall.—Your letter of the 24th received. Would say to let the other dollar go on my subscription for 1925. There are only 4 disciples here in Forest, a population of about 1400. We meet every Lord's Day at 10.30 for Bible study and worship in Bro. Welsh's house. About 6 miles out in the country there is another small congregation at Jura which meets every Lord's Day for worship. Bro. Whitfield, of Glencoe, comes over to preach for us at both places once in a while, probably four or five times a year. Bro. John Campbell and Bro. William Culley are the leaders at Jura, and my husband leads the meetings here.

There is another little congregation of four or five families at Blackwell, Ont., which worships in Bro. Edward Culley's home, between Forest and Sarnia on the same line G. T. R.

With every good wish for the C. M. R. for 1924,

Yours in Christ,

Mrs. James Jamieson.

Aylesbury, Sask.,
Dec. 27th, 1923.

Dear Sir and Brother.—Enclosed please find \$1.00 for my subscription to the C. M. R. It's a good little book, well worth the money.

Yours sincerely,

Mrs. Mary Leake.

BAILEY MISSIONS REPORT.

Dore, North Dakota, Dec. 31st, 1923.

Dear Bro. McDougall:—I am enclosing a brief account of my work for this year for the benefit of my friends in Canada.

Since leaving Carman, Mar. 31st, I have preached one hundred and sixty-one sermons. I have baptised thirteen persons and

others who made the confession at meetings conducted by me were immersed by others. Four were restored to the work and worship of the Church.

I helped established one congregation and established one through my own individual efforts by God's help.

I hope to be able to do much more this coming year for Jesus and His Church.

Yours in the Gospel,

J. C. Bailey.

Church of Christ, India, Nov. 10th, 1922

Abbott Ginja Road,
Jhansi, U. P., British India.

My Dear Bro. In the Lord:—Please publish in Christian Monthly Review the enclosed children's song entitled "A Hymn for Children's Day", and thanks by the Miss Eliza Govind Ram,

Zanana Missionary Worker.

Calgary, Jan. 5th, 1923.

Dear Bro. McDougall:—Last fall one who had preached for some of the union sects came to the meeting and learned the way of the Lord better, came on the Lord's side. His son confessed the Christ later.

We have heard five more confess the worthy name of Christ last month. To God be all the praise through Jesus Christ.

A. Campbell.

LITTLE CURRENT.

May God abundantly bless you in your work and labor for the Master.

W. H. Willis.

Dr. Grenfell, of Labrador, the famous medical missionary to the fishermen of the Labrador coast, speaking in Toronto, foretold an era of faith in spiritual things, judging, he said, from the remarkably religious tone of editorials in great daily newspapers. The turning to spiritual things was notable, he pointed out, in a time given so much to materialism.

A HYMN FOR CHILDREN'S DAY.

Thou didst leave Thy throne
And Thy kingly crown,
When Thou camest to earth for me,
But in Bethlehem's home
Was there found no room
For Thy holy nativity:
O come to my heart, Lord Jesus;
There is room in my heart for Thee

Heaven's arches rang
When the angels sang;
Proclaiming Thy royal degree;
But of lowly birth—
Cam'st Thou, Lord, on earth,
And in great humility;
O come to my heart, Lord Jesus
There is room in my heart for Thee.

The foxes found rest,
And the birds their nest,
In the shade of the forest tree;
But thy couch was the sod,
O Thou Son of God,
In the desert of Galilee:
O come to my heart, Lord Jesus
There is room in my heart for Thee.

Thou camest, O Lord,
With the living word
That should set Thy people free;
But with mocking scorn,
And with crown of thorns,
They bore Thee to Calvary:
O come to my heart, Lord Jesus,
Thy cross is my only plea.

When heaven's arches ring
And her choirs shall sing,
At Thy coming to victory,
Let Thy voice call me home,
Saying, "Yet there is room,
There is room at My side for thee!"
And my heart shall rejoice, Lord Jesus,
When Thou comest and callest for me.

73 Park Drive, Colne, Lancashire, England, Oct. 16th, 1923.

Dear Bro. McDougall:—Your letter came to hand on the 1st instant and I at once wrote to our printer, Bro. W. Barker, Hleanor, Derbyshire, asking him to quote you for the Book on Payne's work, etc. You will doubtless have heard from him by now.

W. T. Moore to whom you refer was before my time. At least he came over before I knew the churches. I used to take his paper, then known as the Christian Commonwealth, without knowing anything of whom the paper professed to speak for. It was not until years after, that I learned who he was and why he came to England.

I think any great trend in the downward direction would coincide with the advent of the American Mission. For though it was not till 1917 that the British Churches, or that number represented at the Annual Meeting at Leicester, in that year, accepted the the American churches into their fellowship as a Co-operation, many of these churches had before 1917 worked with them, and so the heaven had worked. Although one or two of the American churches have since withdrawn from the Co-operation the heaven has already had its due effect. People cannot mix with others without having some influence, and usually it is the more pliable that give way. The ways of pleasantness, of easy-going do not lie with those who stand for the 'Old Path' but with those who seek approximations with the sects.

Our people remind me of the story of a Vicar in the Church of England who when asked whether he would not like to have a quiet day for his people said that his people needed an earthquake rather than a quiet day, they were already quiet enough. So are ours. Somehow Steam cannot be raised unless it is organised, and an EVANGELIST, with or without a Red and Green Tie, is engaged. I fear that as I have today written to one of our readers that our people have been suckled and spoon-fed on Committees and organizations until we have forgotten GOD. George Muller of Bristol Orphan Homes fame and faith in God and for 90 years his work of maintaining thousands of orphans has been continued on FAITH without any appeal to the public for money, and I am credibly informed that the 'Plymouth' Brethren have 900 preachers throughout the world entirely depending upon God for support, no Committee or Co-operation begging week in and week out for funds.

Motto—"The hand of the diligent shall bear rule: but the slothful shall be under tribute." (Proverbs xii. 24).

Let's be thankful for the privilege of being on earth.

REV. MR. HERMAN SPEAKS OUT PLAIN ON
"THE DANCE" AND WARNS PARENT AS
WELL AS CHILDREN.

Dartmouth, Jan. 24th.—Rev. Neil Herman preaching last night in Grace Methodist Church, Dartmouth, on "The Modern Dance," said:

"There are mothers who tell us that they send their daughters to the dancing school in order to develop for them grace of form and carriage. I have seen hundred of girls so developed but it would have been infinitely better for most of them had they cultivated less grace in their heels and receive more grace in their hearts.

"No girl can indulge in the modern dance without losing her health or her moral character. I have seen the modern dance in all its essential forms and any man who tells me that he can go through that dance and not have an impure thought—I will not call him a liar; I will not call him an angel; I will not call him a man; I will call him a sissy in trousers.

"A girls says:—'I don't belong to the modern dance class.' That may be so but I want to tell her, she is not dead yet. Anything that will damn the body and soul of a woman should be frowned on by every decent woman in this country. The artificial stimulation of the senses created by the modern dance is one of the greatest physical and spiritual curses of this generation. While certain silly people rave about grace of form the modern dance has a most pronounced tendency to diminish the heads and enlarge the feet of the future race.

"You can't mix the modern dance and genuine religion any more than you can mix oil and water. Some of the dancing masters of this country have sought to defame two of the greatest saints the world has ever known by labelling one of the modern dances with the name "Wesleyan." These masters of the dancing school have tried to throw down the bars that the great Methodist Church has wisely put up. Will they succeed? I pray God they never will. By and by these masters will invite us to partake of the 'Episcopalian Hug,' the 'Presbyterian Waltz,' the 'Salvation Army Hug-me Tight,' the 'Congregational Grizzly' and 'John the Baptist Wiggle.'

"It is high time for Christians to move outside the camp of sensuality and lust.

"'If meat make my brother to offend I will eat no meat while the world stands.' If the church of the living soul does not stand four-square against the modern feast of Belshazzar, then the church will be held responsible for the souls that perish under the delusive

strains of an Oriental waltz, and the men and women who sink into hell here and hereafter, while swaying to the insane uproar of a jazz band."

AMONG OUR EXCHANGES.

PROPOSED CONFERENCE.

The tendency of the present time in the religious world is towards what is called Higher Criticism or Modernism.

This is having a serious effect upon Churches of Christ, and many are deeply concerned—they are wondering what can be done.

It is proposed to hold a meeting of all those who stand for the 'Old Paths,' at which counsel may be taken and the future position and attitude decided upon.

The meeting will be held on Saturday, February 23rd, 1924, in the the Y. M. C., Albion Place, Leeds.

Brethren and sisters intending to be present (D. V.) are asked to notify Bro. Kempster.

INSPIRATION.

Because of your strong faith, I kept the track
Whose sharpest stones my strength had well nigh spent.
I could no meet your eyes if I turned back:
So on I went.

Because you would not yield belief in me,
The threatening crags that rose, my way to bar,
I conquered inch by crumbling inch—to see
The goal afar.

And though I struggle toward it through hard years,
Or flinch, or falter blindly, yet within
"You can"! unwaveringly my spirit hears;
And I shall win.

MORE THAN ON PENTECOST.—Many thousands have been baptized by the various Bodies practising immersion in Russia during recent years. A story has been current for some time that on one day there were more baptized in one place than at Jerusalem on the day of Pentecost. Dr. Rushbrooke has enquired into this, and he says the report rests on good authority, and that the baptisms took place two years ago at a village near Omsk.

DIVINE WORSHIP.

God only is the true object of worship. It is wrong to worship men or angels (Acts 10 : 25, 26.) We are divinely instructed on method of worship (Jno. 4 : 23, 24.) We should not be influenced by tradition or the wisdom of the world in worshipping God. (Matt. 15 : 9.) When we worship God we must do what he says, not what we feel should be done. All the work that God assigns to men must be done according to the pattern he gives (Heb. 8 : 5.) To worship God according to our feelings or desires is extremely dangerous (Leviticus 10 : 1-3; Col. 2 : 20-23.) God has given us all things that pertain to life and godliness (2 Peter : 13.) A thing does not have to be condemned in the Bible to make it wrong as an act of worship; it is wrong if it is not authorized. Things not authorized cannot be done by faith, and whatsoever is not of faith is sin (Rom. 6 : 23.) Christians must keep the faith (2 Tim. 4 : 7.) They must contend for the faith once delivered to the saints (Jude 3.) We must prove all things, and not go beyond what is written (1 Cor. 4 : 6; 1 Thess. 5 : 21.) Many inventions of men are added to the church to make the worship attractive. This is the only reason for adopting the use of instruments as aids to the song service. This must be classed with vain worship. If the individual Christian must keep himself unspotted from the world, how can it be right for the church to adopt worldly ways (Jas. 1:27)? Much that is performed in the name of worship to-day takes the mind away from God. The purpose of worship is to lead men closer to God. If we make the worship worldly, the worshippers will necessarily be worldly.

God knew what was best for the souls of men, and ordained a system of worship to the end. God's plan is simple because it is adapted to all men. Under the Mosaic dispensation Baal worship was much more attractive than the worship of God, and for that reason many were led astray. Worship should never be for the purpose of display or entertainment. Those who worship God sincerely are refreshed and elevated in spirit. Worship diverts the minds from the cares of life, and brings relief to souls that are weary. If we do not find joy in worshipping God here, we shall not enjoy his presence hereafter.

"IN PERILS OFT."

The peril of compromise has been vividly revealed in an incident reported by Dr. Wilbur Chapman: "A tramp once entered an evangelist meeting. At the close it was thrown open for anyone to speak; he arose and said:—'This is the chapel I used to attend

when I was a little boy. My father was an officer in this church. He used to sit in that pew. There were seven of us boys in our Sunday School teacher's class, and we very much loved and respected her. She used to take us home Saturday afternoons, and we used to have music and refreshments, and then we had a look over the lesson for the following day. After a bit, in order to keep hold of us, she introduced us to cards. She showed us how to play them, and she showed us a number of tricks, and so on. We soon began to ask her to have a little less of the lesson and a little more of cards, and to show us a few new tricks. Shortly after that we began ceasing to go to her house at all, and we took to cards and cigarettes at other places. Then we took to gambling, and as a matter of course we left the Sunday School and her evening class altogether. I want to tell you what has become of those boys. Two of those seven boys have been hanged, three others are in State prisons for life, the sixth one, if the police knew where he is, would be there to, and I am the seventh, and if the police knew I was here, I should be behind bars in double quick time. All I have got to say is that I do wish my Sunday School teacher had never taught us boys how to play cards!" He had no sooner finished, than a woman dressed in black staggered forward and fell before his feet, and she cried, 'My God, I am that Sunday School teacher!' She left the meeting, never to return."

GREAT BRITAIN.

Churches have reported the following additions since our last issue:—Aberfan, 5; Banff, 1; Belfast, 1; Birmingham (Anderton St.), 1; (Great Francis St.) 8; Burslem, 22; Dundee, 3; Gateshead, 1; Glasgow (Shawlands), 5; Hinckley, 5; Hindley, 1; Leeds, (Garnet Place), 1; Leicester, (Harrison Road), 14; Liverpool, (Thirlmere Road), 4; (Windsor Street), 2; London (Twynholm) 14; Middlesbrough 2; Netherfield, 9; Newcastle-on-Tyne, 2; Scholes 3; Tre-Harris, 2; and Tunbridge Wells, 1.

Knapthill.—We are glad to hear that on Nov. 4th, two sisters and a brother confessed their faith in Jesus and were baptized into Christ. A sister had about a fortnight before obeyed the Lord Jesus in Baptism. It is hoped that others obviously impressed may be led to follow their noble example and so fulfil all righteousness. Bro. C. Bailey is labouring here.

The celebrated Dr. Charles M. Sheldon, author of the famous story "In His Steps," has like some others, suggested his own epitaph. Evidently it is a shot at the modern tendencies in ecclesi-

astical assemblies and will attract the curiously inclined.

Here is his own epitaph, "Here lies a man who thought he had a sermon to preach. He longed to preached it, but he was killed by the preliminaries, organ prelude, doxology, invocation, response, solo, responsive reading, anthem, hymn, duet, Scripture prayer, response, second anthem, notices, solo, offering, offertory, prayer, gloria hymn, sermon, hymn, benediction, postlude." He says that the minister watches the hands of the clock move around.

NEWS AND VIEWS.

BY JOHN STRAITON.

There are a little over 200 congregations of loyal disciples in Great Britain and Ireland, with about 17,000 members. There are 48 congregations in Scotland, 19 in Wales, and 2 in Ireland. The rest of them are in England.

* * *

These brethren have missions in Siam, India and Africa, where 16 white missionaries and 18 native preachers are at work. Two other missionaries—young men—are on their way to Siam. Three others are in training with a view to go to some foreign field and still others are offering themselves. At the present time, they are building a new meeting house in Siam and an orphanage, school and bungalow in India. Money is being raised to build or buy a motor boat for the use of the missionaries in Siam who must do the most of their travelling over the many rivers and canals of that country. The boat will be named William Crockett, after a brother who died lately in Glasgow, Scotland.

* * *

Last year the British brethren gave about \$30,000.00 in support of foreign mission work, or on an average of \$1.75 each. We are supposed to have over 500,000 loyal disciples in this United States. If everyone gave as much as their British brethren did last year we would have \$875,000.00 to spend in obeying the Lord's command—"Preach the Gospel to every creature."

Those who win success by practice haven't time to preach.

ACKNOWLEDGMENTS.

For Christian Monthly Review:

Ira C. Moore	\$ 1.00
Mrs. E. C. Snure	2.00
" Jas. Jamieson	2.00
Vincent Lighthart	1.00
S. Whitfield	10.00
Mrs. Wm. Bessey	1.00
D. J. Yake	2.00
T. W. Bailey	1.00
Miss Hodges, per O. S. Hodges	1.00
W. W. Porter	1.00
Mrs. R. J. Shields	1.00
L. L. McGill	1.00
C. J. Ward	3.00
O. H. Tallman, D. C.	4.00
For H. A. Rogers, by College Hill Church	10.00

PUBLISHER'S DESK.

We are glad to be able to say that the Christian Monthly Review enters, hopefully and courageously, with no deficits, upon this new year of 1924. Although the burden has not been equally distributed, yet we are intensely grateful to our helpers and to our beloved Review Family in general. We are under necessity of reminding some of our subscribers that the C. M. R. subscription price is *one dollar a year in advance*, and renewals should in all cases be made at or before expiration of time paid for. If in any case discontinuance is desired the request must be accompanied with payment of arrears to date. We are, with this issue, sending Renewal Blanks, and putting on the purple Paid-up Stamp. As our good nature is apparently being imposed upon, we have been forced to decide that there must be in all cases either renewal or discontinuance. Our subscription list can, should, and will be doubled this year, if the brethren, especially the leaders in each congregation, take hold with becoming zeal and energy. "Rally round the Flag, boys,—the Banner of Truth."

“THE SHADOWS ON THE ROAD AHEAD.”

Ex-President Wilson recently said,

“The sum of the whole matter is this, that our civilization can not survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead.”

THE RETORT COURTEOUS.

(From The Globe.)

A junior master at a Toronto educational institution said to his class before separating for the holidays: “A Merry Christmas and a Happy New Year, boys, and may you come back next year with more brains.”

“Same to you, sir,” piped up a small boy, who really wished to be polite.

A man at 40 knows almost half as much as he thought he knew at 20.

At a party the husband of one of the guests arrived very late.

“I have only come to take my wife home,” he explained.

“Oh, my dear Mr. Blank,” said the gushing hostess, “why didn’t you come sooner?”

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

BARRISTER-AT-LAW,
SOLICITOR NOTARY, ETC.

Bank of Commerce Building
Windsor N. S.

CHURCH DIRECTORY—Continued from page 2.

WEST GORE, N. S.—Church meets for worship and edification at 10.30 a. m. Bible Study and Worship at 7.30 p. m. D. McDougall, Elder, W. H. Bruggess, Clerk.

BROOKLANDS.—Lord’s Day. 3 p. m. Sunday School.

CARMAN, MAN.—Church meets on Lord’s Day at 10 a. m. for Bible School. At 11 a. m. for worship. At 7 p. m. for Gospel preaching. Wednesday 8 p. m., Bible Study.

JORDAN, ONT.—Church meets on Lord’s Day, at 10 a. m., for Bible School. At 11 a. m., for Worship. O. E. Tallman, Evangelist.

CLACHAN, ONT.—Church meets at 2 p. m., on Lord’s Day, for Bible Study. 3 p. m., for preaching and worship. S. Whitfield, Evangelist.

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

BEAMSVILLE, ONT. Church meets on Lord’s Day at 10 a. m. for Bible Study. At 11 a. m. for worship. At 7 p. m. for preaching. Wednesday at 8 p. m., Bible Study. L. J. Keffer, Minister.

MEAFORD, ONT.—Church meets on Lord’s Day at 10 a. m. for Bible Study. At 11 a. m. for Worship; at 11.45 a. m. and 7 p. m. for preaching; Monday 8 p. m. for Bible Study. Wednesday at 8 p. m., for Prayer and Bible Study. First Lord’s Day in each month Business Meeting at 8 p. m. C. G. McPhee, Minister and Evangelist.

THORNBURY.—Church at Thornbury meets in the home of W. A. Whitfield, Lord’s Day at 10 a. m. for Bible Class, and 11 a. m. for Communion; also every Tuesday at 8 p. m. for Bible Study. J. L. Hines, teacher for Tuesday evenings.

KIRKWOOD ALGOMA, near Thessalon.—Bible Class Lord’s Day at 1.30 p. m. Preaching and Breaking Bread at 2.30 p. m. T. W. Bailey, Evangelist.

MCRORIE, SASK.—Church meets in Monmawala School-house, at 3 p. m. each Lord’s Day. T. W. Banting, Sec.-Treas.

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

TORONTO (FERN AVENUE) Lord’s Day services.—Bible School 9.45 a. m. Meeting for Worship 11 a. m. Preaching of the Gospel 7 p. m. Wednesday 8 p. m., Meeting for Prayer and Bible study. Visitors welcome. D. H. Jackson, Evangelist, 78 Marion St.

SELKIRK, ONT.—Church meets Lord’s Day at 11 a. m. for worship and public teaching. 7.30 p. m. for preaching the gospel. H. M. Evans, Evangelist, W. M. Hoover, Clerk.

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

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

WILCOX BROS.

Hardware, Brick, Lime, Cement, Plaster, Roofing, Farm
Tools, Wire Fencing, Bicycles, Auto Tires, Paints, Oils
and Varnishes, etc.

WINDSOR, - - - NOVA SCOTIA.
PHONE 42.

DR. O. H. TALLMAN, D. C.**CHIROPRACTIC PHYSICIAN.**

NO KNIFE. NO DRUGS.

OFFICE AND RESIDENCE AT

307 10th St., W. Owen Sound, Ont.

DR. LILY JACKSON,**CHIROPRACTIC PHYSICIAN.**

NO KNIFE. NO DRUGS.

OFFICE AND RESIDENCE AT

9 Colborne St., - Simcoe, Ont.

C. A. RYAN,**DRUGGIST.**

WINDSOR, - - - NOVA SCOTIA.

Mail Orders Promptly Attended To

Carman Bible Training School

Where young folks are trained for Greater Worth
in His Service.

Our Specialty—The Bible and Kindred Studies.
Also Thorough Commercial and Stenographic Training.

Earnest Christian Influence. Personal Interest and Help.

A worthy enterprise of the Church of Christ, at Carman, Mani-
toba. Write for explanatory folder to H. L. RICHARDSON,
Principal.

For Spring, 1922.

LADIES' SUITS at - -	\$15.00 to \$35.00
LADIES' COATS from - -	9.00 to 30.00
LADIES' STYLISH HATS - -	2.00 to 7.50
LADIES' SILK DRESSES from	15.00 to 35.00
LADIES' HOUSE DRESSES from	1.00 to 5.00
LADIES' VOILE WAISTS from	1.00 to 4.50

W. H. ROACH & CO., Windsor, N. S.**HANTS WHOLESALEERS LIMITED**

DEALERS IN

FLOUR, FEEDS, GRAIN, HAY, FERTILIZERS, ETC.

Mail Orders Promptly Attended to, and Satisfaction Guaranteed.

WINDSOR, Nova Scotia.**Dimock & Armstrong,**

Hardware, Building Materials, Cement, Lime,
Brick Bicycles. Washing Machines, Etc.

WINDSOR,**NOVA SCOTIA.**

OUR BOOK ROOM.

The Gospel in a Nut-shell,—Tract,
BY D. McDOUGALL.

Price \$1.00 per hundred, 10 cents per dozen.

A helpful tract for evangelistic meetings and for general circulation.

Reason and Revelation—Tract, 4th Edition.
BY D. McDOUGALL.

Excellent for general missionary work.

Price \$1.00 per hundred, 10 cents per dozen.

Carols of the Camp—Price 40 cents.

BY PTE. JOHN B. McDOUGALL.

A very enjoyable hour may be spent with this "cleverest of war-time productions"

