

H. M. Evans

Christian Monthly Review

WEST GORE, HANTS CO., N. S.

Vol. IX.

APRIL, 1924.

No. 4.

CONTENTS

	Page
Keep Your Grit.....	3
Editorials :	
Our Aim.....	4
Not Only History but Gospel.....	5
Our Associate Editors :	
Sect.	6
News From the Far West.....	8
East Toronto.....	10
Our Contributors :	
"It Was Very Good".....	11
Blessed Are They.....	12
News and Correspondence.....	13
Report of Mission Funds Handled.....	23
Field Report.....	24
Obituary.....	25
How Readest Thou.....	26
Christian Monthly Review Agents.....	27

OUR 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., F. E. Lucas, 2637 Patterson Ave., Burnaby, B. C.

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. CATHARINES, 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., Sec.-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.)

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

(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,
JOHN M. BRUCE,
J. L. HINES,

S. WHITFIELD,
DR. O. H. TALLMAN,
C. W. PETCH,

H. A. ROGERS.

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

REMITTANCES made by Postal Note, P. O. Order or Registered Letter, are safe and desired. Cheques not acceptable. Sums of One or Two Dollars may, without much risk, be sent folded in paper and enclosed in good envelope. It does not pay the sender to practice registering small sums, as the cost is more than the risk.

RENEWALS should be made at or before expiration of time paid for.

DISCONTINUANCE requests must be accompanied with payment to date. Till then, subscribers are still subscribers and their papers will be continued.

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., April, 1924.

No. 4.

KEEP YOUR GRIT.

Hang on! Cling on! No matter what they say,
Push on! Sing on! Things will come your way,
Sitting down and whining never helps a bit,
Best way to get there is by keeping up your grit.
Don't give up hoping when the ship goes down,
Grab a spar or something—just refuse to drown.
Don't think you're dying just because you're hit,
Smile in the face of danger, and hang on to your grit.
Folks die too easy—they sort of fade away;
Make a little error, and give up in dismay.
Kind of man that's needed is the man with ready wit,
To laugh at pain and trouble and keep his grit.

EDITORIAL

OUR AIM.

What is our aim? Or have we any? Are we shooting at random, aimlessly shooting? The random shooter will not hit the mark, nor lay much game. Our shooting, to be effective, to hit the mark, should be well aimed. Papers, especially religious papers, are like guns. They are used for shooting. And they are supposed to have certain definite aims. This is true, very true of the CHRISTIAN MONTHLY REVIEW. But what are our aims?

The Editor of one of the youngest of our exchanges, in a late issue of his paper, says: "We must get started." "We aim to build just such a paper that the people will want in their homes." What a high ideal; what a lofty ambition is this! To build up just such a paper *as the people will like!* Had this been the aim of the Christian Monthly Review its subscription list would, without doubt, have been larger than it is. If our Saviour had built up a doctrine that would have suited the people He would never have been crucified—and there would have been no redemption for us. Had the aim of the Apostles' preaching been to present just such a gospel as would please the people, they would have escaped martyrdom. They would have enjoyed great popularity, but they would have *saved no one*. The aim of our Lord and his Apostles was to give to the people, not a gospel *just to their taste*, but just such a gospel as would prove them all to be guilty and condemned sinners before God. The people have never wanted just such a gospel as this in their homes. But it is the only power that will save them. The Gospel was not intended to please people, but to SAVE them. The aim of those who conduct a religious paper should be, not to provide "just such a paper as the people will want in their homes," but rather just such a paper as they NEED, for instruction in righteousness and sound doctrine, and for the development of Christian character and service.

NOT ONLY HISTORY BUT GOSPEL.

The Bible does not merely relate the History of Redemption, it conveys the Message of Reconciliation. Not mere history, but Gospel. Not only information for the intellect, but Salvation for the soul. "God was in Christ reconciling the world unto Himself, not imputing unto them their trespasses, and having committed unto us (the apostles) the Word of Reconciliation. Now then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

* * * * *

Bro. Petch's report of the integrity and steadfastness of the East Toronto congregation is very encouraging to us, as it must be pleasing to God. There is no "uncertain sound" about the words of that faithful man of God. Genuine coin is known by its true ring; the counterfeit by its uncertain sound. Thank God for that ring of true metal that comes from East Toronto. Bro. Klingman also speaks good words of Bathurst St. Church, for which let us thank God and take courage.

* * * * *

We have on hand a number of excellent articles for which we have not room in this issue. Indeed we could easily fill twice as many pages with new and good matter.

* * * * *

God's patience is inexhaustible as long as there is hope of repentance on the part of the sinner, but if the sinner persists in rebellion there comes a time when his heart becomes so hardened and his conscience so blunted that he is no longer capable of genuine repentance. Then God casts him off and lets him go his own way without further effort to restrain him.

* * * * *

We need not delude ourselves into thinking that we can reject or neglect the commands of God and be saved. "It is a fearful thing to fall into the hands of the Living God."

* * * * *

We must be converted and become as little children—humble, pure, trusting. We must have a true, deep and obedient religion.

We must live, walk and work with and for God. We must be Christian in spirit and in truth. If we are hearers and not DOERS of the Word, our religion is vain.

* * * * *

Bible sales during the last year were larger than ever before. The Bible is being published in the newspapers in daily installments. People long absent from churches are opening their Bibles to study for themselves the matters regarding Christian truth.

* * * * *

The Bible is a book in comparison with which all others, in my eyes, are of minor importance, and which in all my perplexities and distresses, never failed to give me light and strength.—*General Robert E. Lee.*

OUR ASSOCIATE EDITORS

SECT.

By S. WHITFIELD.

"Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees) and were filled with indignation." (Acts 5:17.)

The Sadducees were a sect of the Jews. They did not believe in the resurrection, angel or spirit. They were different from the Jews in general, because of their attitude toward these questions. They were cut off from the Jews because their teaching was different from that of the Jews in this particular. Had they been identical in teaching with the Jews in general they could not have been a sect. So there was something in the teaching of the Sadducees that distinguished them from other Jews.

"But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses." (Acts 15:5.)

The Pharisees were also a sect of the Jews; but were different from the Sadducees, for they believed in the resurrection, angel, and

spirit; but, like the Sadducees, they had some teaching peculiar to themselves which separated them from the Jews in general.

"This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men. (Matt. 15:8, 9.)

These verses, with the 23rd chapter of Matthew, give us some of the things that Jesus said of the Pharisees. They were more anxious to obey certain traditions than they were to obey the law of God. They made laws where God did not make them, for they taught that people must wash their hands before eating. This was wrong, for they were making it equal to the law of God.

So we can see that the Pharisees were called a sect, because they taught things that were different from the other Jews. This teaching that was peculiar to themselves cut them off or separated them from the rest of the Jews.

"Which knew we from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee." (Acts 26:5.)

So Paul had lived and worked in a sect, but he was an honest man, and got out of it and never went back again or never belonged to any sect afterwards. He became a true and faithful member of the Church of Christ, and remained such until the day of his death. This is what all should do, for it is just what God teaches all should do; and if all would do this, there would be no sects or sectarians, and no divisions. Then this world would be a better place to live.

"For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes." (Acts 24:5.)

Paul's religion was not according to Roman law, and he is here called a member of a sect, but he was not a member of the sect, but of the Church of Christ. As we have already learned he left a sect that he might become simply a disciple or christian and a member of the Church of Christ.

It is said that Nazarenes was a name that was applied to Christians for hundreds of years.

"But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that every where it is spoken against." (Acts 28:22.)

Here again the word sect is applied to a people who were not

a sect. Paul and those who stood with him religiously constituted the Church of Christ. They were not members of a party, sect, or denomination, but of the Church itself.

Christ said that he would build His Church, and this he did on the day of Pentecost, which was fifty days after His resurrection from the grave. All the early Christians were members of this church and of this only. The Roman Catholic Church was the first departure. She had the Pope as her head, human laws, and a human name. These separated or cut her off from the Church of Christ, and she became a sect or a denomination. The English Church, Presbyterian Church, Methodist Church, Baptist Church and all other Churches with a human creed and a human name, have a name and laws different from the Church that Christ built, and these cut them off or separated them from the Church of Christ and make them a sect or denomination. If they were identical in name and doctrine with the Church of Christ, they would not be a sect or denomination.

Then, if we are simply disciples, christians, and members of the Church that Christ built, and are doing the will of Christ as such, we do not constitute a sect or denomination. Those who are members of sects or denominations should do like Paul did—leave them and become simply christians and members of the Church of Christ, and never go back to man-made sects and parties. He should see and know just where we stand, and remember that just where death finds us so will the judgment. If we build on the sand, our house will go down; but if we build on Christ, our house will stand.

It is a sin against God to build up party names, and party creeds. He should stand for the truth of Heaven, live and die for it and in it.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6.)

"Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. (Eph. 4:3-6.)

NEWS FROM THE FAR WEST.

Steveston, B. C., March 31st, 1924.

Had the pleasure of being with the Regina Church February 18th, 19th and 20th. We had four good meetings. Bro. Orr had

been there conducting meetings the two previous weeks. The brethren at Regina are holding fast to the "faith."

I arrived in Vancouver on the 22nd at 8 a. m., and was soon in the home of Bro. J. L. Saunders. Bro. Saunders' work had taken him from home about a week before I came, for this I was sorry. I found Sis. Saunders and the family well.

Brethren, I would have you rejoice with me over the work of the Blundell Church. I was very much surprised when I reached here and saw the building the church had erected.

Paul said: "If by any means I may provoke to jealousy them that are my flesh, and may save some of them." (Rom. 11:14.) Perhaps some of the churches in Ontario and the United States could be provoked to do more by learning what the Blundell Church, of about thirty members, has done in the first year of its history.

THE BUILDING.

They have a very neat and well built building, 26 x 38, with two class rooms at the rear and a baptistry between the rooms and under the platform.

The building cost upwards of Seventeen Hundred Dollars (\$1700.00), and is paid for, save about Four Hundred Dollars (\$400.00). They received practically no help from outside. I wonder if this will make some churches blush.

BIBLE CLASSES.

The church has not only been busy in providing a house to meet in but they have been busy trying to fill it. There were fifty-one at the Bible study on Sunday at 2 p. m., all regular attendants, but myself, I think.

I have had the pleasure of meeting with Bro. Madison Wright since I came here. He has been preaching on Victoria Island, and came here and spent one night with us. Bro. Wright is very zealous for the "simplicity that is in Christ," and I was made glad by having met him.

Our series of meetings which began a week yesterday, continue each night with good interest.

H. A. ROGERS.

P. S.—Expect to be here for some weeks.—H. A. R.

EAST TORONTO.

The work at East Toronto is moving along nicely with increased interest and attendance. Six new members have been added by baptism into Christ during the last three weeks. All are from families not heretofore connected with the Church. Three of them were from Bro. Firth's Bible Class, and it is largely due to his efforts that five of these have been brought into the church. "One soweth, another reapeth; but God giveth the increase." Let me assure all who read this, that the Church at East Toronto is set for the defence of the Gospel in its purity and simplicity, for the Bible as the inspired will of God and worthy of all acceptance, and for the pure worship as taught therein. That being our divinely given standard for work and worship; what folly would it be for us to depart therefrom and accept what human wisdom dictates as a better plan, or as a substitute for what God asks in worship and service. The church is God's house, "the pillar and ground of the truth." How dare we add any human institutions to mar its beauty and suggest imperfections in its organization. How dare we come with "strange fire which God hath not commanded," or offer unholy incense, upon His altar, or before the mercyseat. When we come with prayer and thanksgiving from the heart it is what he requests and wants. When we *sing with grace and melody in the heart* we are offering Him the sacrifice that he has commanded. If God was pleased with the simple worship of the early church, He will be pleased with the same things today from His children, there being no change in His law since then. We are still "under law to Christ" as Paul was. But if we change the worship and service from what He prescribed, how can we know what will please Him? May our aim be, as Paul's was, to be pleasing to Him that when He comes we may be accepted of Him.

Yours in the effort to "cast down imaginations (reasonings) and every high thing that is exalted against the knowledge of God, and to bring every thought into captivity to the obedience of Christ." (2 Cor. 10:5.)

CHAS. W. PETCH.

 OUR CONTRIBUTORS

"IT WAS VERY GOOD."

J. C. BAILEY.

"And God saw everything that He had made and behold it was very good." Gen. 1: 31.

As I write these lines there is a gold fish swimming around in a bowl of water beside me and as I watch its movements I think of God's Work which was very good.

God placed the fish in the water, (Gen. 1: 20-22), and there he must remain to retain life. God placed the bird in the air and there he must remain if he is to live. Let those who deny God or His work in Creation place a fish in the air and make it possible for it to live, or take the bird and put it under water and give it power to sustain life there.

We look upon God's Work as good when we gaze into the starry firmament, but how few there are who consider God did a good "job" when He made man.

"Let us make man in our own image," Gen. 1: 26, but some rise up in battle immediately and tell us "God is love," therefore Love is God and that we are not in His image, or that is what their theory leads to. Others tell us that man has no spirit, and they too by their theory deny God's statement. Others claim that they are the image of an ape. But why not accept God at His Word?

This, however, is far from being the serious side of this question. Like the fish, man has a proper position and out of that position he can not attain unto life.

Man must obey God's will: "He that believeth on the Son hath eternal life, but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." John 3: 36. Jesus Himself declares that: "All authority hath been given unto me in heaven and on earth," Math. 28:18, and there is a fearful punishment stored up for

all who add to or diminish from. Rev. 22: 18, 19. Despite all this how many are trying to get out of their place into Christ's.

Jesus declared that repentance and remission of sins should be preached in *His Name*, but man (wise man?) would preach it any other way but this.

Jesus claims All Authority, but man will claim such titles as D. D. (Doctor of Divinity), if man had known enough to stay where he belonged, and not to doctor something that did not need doctoring, how much better we might have been.

From time to time we see man as he vainly attempts to get out of his place to one of pre-eminence, and we watch others as they flock to him as he in his own way tells of his new way of salvation or new Church he has formed which is so much better than the Old Way.

However if we shall stay in the position we belong (in obedience) we shall have life, but if we do not (like the fish thrown upon the land) we must die, John 3: 36. Not a temporal death but an eternal separation. Math. 25: 46.

I believe God's plan is good, whether it brings you favor among men or not, for we are laying up for ourselves treasures beyond. If we are true to our Saviour when this life is over we shall say with Paul: "Henceforth there is laid up for me the crown of righteousness."

"And he that heareth let him say, Come." This is God's plan of telling the good news of salvation. Do you think God's way is a good way? Of course you do. Then how well are you obeying this command?

BLESSED ARE THEY.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled." (Matt. 5:6.)

The words of Jesus are truth today just the same as they were the day he uttered them. So His promise that if we hunger and thirst we shall be filled should ever cheer in our endeavor to know His will.

On Lord's Day (March 2nd) a Norwegian lady declared that if she could just get to meeting she would be willing to make her liv-

ing washing. In this frame of mind she took a stroll out over the hills and as she walked along in meditation, this passage came to her mind; (Matt. 5:6) and she declared that she went back home somewhat comforted.

I began a meeting on Tuesday evening and Wednesday night she was there and despite the fact that she was a very strong Lutheran she listened very, very attentively and did not fail to use the question box.

She soon saw the error of her way and now rejoices in her Saviour's promise that she should be filled.

Now this is a specific case, but there are many others almost the same. What part have you in Missionary Work of any kind? Dear friends, I would feel as if my life had not been wasted if the leading of one soul to Christ had been all I could do.

It was God's good pleasure, through the foolishness of the preaching to save them that believe (1 Cor. 1:21) and again he says how shall they hear without a preacher, and how shall they preach except they be sent? (Rom. 10: 14, 15.) Some must go, some must stand at their back, or we shall not obey the Great Commission.

In the Great Judgment Day, as pictured by Christ, we hear Him say to the ones on the right hand: For I was hungry and ye gave me to eat; and in surprise, they ask when, and he informs them that "inasmuch as ye did unto one of these my brethren, ye did it unto me. Read, (Matt. 25:31-46.)

To those who are not hungering for the food that perisheth but for the bread of life, what are we doing that they might be filled? Are we doing enough to inherit the promised reward?

J. C. BAILEY.

NEWS AND CORRESPONDENCE

JAPAN.

The missionary work of Brother Fujimori in one month in rural sections, resulted in 35 additions.

* * * * *

CENTRAL EUROPE.

Bohemia has always been a strongly Roman Catholic country,

but the release from Austrian domination has been followed by large secessions from Rome. A million and a half are said to have seceded, and of these many have formed themselves into an episcopal Czecho-Slovak Church, similar to the Greek Church; some have joined the Old Catholics, others have formed a Protestant community, which is called the Church of Czech Brethren. There are said to be now in Bohemia, 992,000 Protestants.

* * * * *

UNITED STATES.

Bro. R. G. Schell has started and reports good attendance at a Bible Class in the Y. M. C. A. Building, Portland, Maine.

* * * * *

W. A. Kercherville reports 84 added to the membership of the church at Lamesa, Texas, during eight months.

* * * * *

MORE DIGRESSIVES RETURNING.

J. F. Smith reports from Tom Bean, Texas, the return of four good people from the fellowship of the Whiteright Christian church (Digressive) to the Church of Christ, at a recent date.

* * * * *

VANCOUVER.

"Sometimes a light surprises the Christian while he sings," but light, as we know it, comes to us only after organized effort is made.

Back of the sun is God's wonderful power for giving us light.
Back of the electric light is man's organization.

Back of every conversion to God is patient work extending sometimes over a long period—"line upon line, line upon line, here a little, there a little"—then some circumstance, some new word or a new voice putting things perhaps in a new way, bring all the mental accumulations to a focus and the great decision is made.

Sunday, February 3rd, dawned as another Sunday, and the ordinary morning meeting started as most other morning meetings start. True there were some visitors present from a sister Church, and just as the meeting started a stranger slipped quietly in and as quickly slipped out again just before the meeting closed.

After the meeting an aged sister asked the question "was Bro. Wright going to speak at the evening meeting?" Bro. Wright? Why nobody knew that he was present.

But somebody got in touch with him during the afternoon, and

in the evening the quiet stranger of the morning—Bro. J. Madison Wright addressed the meeting.

The sermon closed, the invitation was given, the people were singing, and a young man was fighting, he overcame, and with strong strides he went to the front to enlist in the Blood-washed throng, to take upon him the name of the Mighty Christ.

We listened as Charlie made the great confession, and on Monday night we watched as Charlie was buried with his Lord in the waters of baptism and rose a new creature, and we sang as he came up out of the water: "'Tis done, the great transaction's done."

Charlie, 16 years old, son of Bro. and Sis. Lucas, of Vancouver, is now Bro. Charlie Lucas, with a future before him bright with promise. May he realize the proud boast of the Apostle Paul when he said "I can do all things through Christ which strengtheneth me."

Bro. S. Wilson, who for years has been Charlie's teacher in the Bible School, baptized him.

* * * * *

AUSTRIA.

Ried im Innkreise, Feb. 25th, 1924.

MY DEAR BREATHREN IN CHRIST:

It was a pleasure to me to receive two numbers of your interesting paper, "The Christian Monthly Review," and particularly so as our work here in Austria is mentioned therein. We are very solitary here and sorely need such encouragement, especially now that we have had various troubles to go through. Since the revolution in 1918 it is true there exists religious toleration in Austria, but the Papal church is considerably gaining in power and the more this is the case the more endeavours are made to hinder other beliefs. The government authorities are unfortunately still to a great extent the willing implements of the State (i. e. Roman) church and thus the Bible Mission experiences much harm and hindrance. As in all cases where Rome holds sway over a nation, the majority of the Catholics in Austria are inwardly quite unbelieving while outwardly they cling strictly to religious formalities, sometimes even still keeping up heathen customs. The "free-thinking" (unbelieving) party are well organized, holding addresses and propagating their literature in masses in order to sow anti-Christian principles among the people. These and the Roman Church fight with an equal hatred against the dissemination of the Word of God.

Our work now consists in carrying the Bible to such whose

hearts are open to receive the Gospel. This appears to us the most important work in this country where the Scriptures are entirely unknown. On some 108 mission tours during the past year we visited about 142 places in the provinces of Upper and Lower Austria, Salzburg and Vorarlberg and propagated: 100 Bibles, 470 Testaments, about 1062 separate portions of the Bible, and 10,039 other books, tracts and leaflets. This is hard pioneer work but it must be done, particularly as ours is the only mission in the whole country doing Bible work at all. The general rise in prices and the absence of many necessary things renders it all the harder, but nevertheless it continues and even makes progress. Unfortunately the Mission Station has had to be given up, for thanks to the incitement of the Roman Catholic authorities in this town, we have been driven out of our flat in the middle of the winter. When one knows what a terrible dearth of accommodation there is in Austria, one can form some idea of how hard this is for us. However, we are trying to take root in another part where the hostility does not appear quite so great.

In case you are interested, dear Brethren, to hear more about our activity, we will gladly send you further reports. We should be most grateful if you could continue sending us your Review.

As brethren in Christ, we send you our kindest regards.

Yours sincerely,

THE BRITISH AUSTRIAN BIBLE MISSION,

ALOIS STUMPF, L,

Upper Austria.

* * * * *

NO FRIEND OF HERS.

(From Everybody's.)

The mistress was annoyed by the repeated calls of a certain negro on her colored cook.

"You told me," she protested to the cook, "that you had no man friends. But this fellow is in the kitchen all the time."

"Dat nigger, he ain't no friend o' mine," the cook declared scornfully. "Him, he's jest my 'usban'."

* * * * *

Vera P. O., Sask.

Should Bro. H. S. Rogers or Bro. L. L. McGill happen to be anywhere near to Unity, I should be very glad to have them send me word. Unity is quite a big town, 15 miles from me, I think about

10 miles from Vera. Vera is only a P. O. and an Elevator; so is Rutland, 7 miles west of me. Should be very pleased to hear from either of them at any time.

Thanking you dear Brother for inserting this in the C. M. R.

Your Brother in Christ,

WM. JOHNSON,

Vera P. O., Sask.

* * * * *

MY EXPERIENCE WITH DIGRESSIVE CALLS.

MY DEAR BRO. ROWE:—I note your advice on digressive calls. Soon after they pulled off from us in Texas, I got several calls from churches of Christ who had gone digressive, and with whom I labored in bygone years. I was young then and had no more judgment than you have now. At many places I felt that I was doing a great work, as they set the organ back for me, but the next Sunday after I left all I had converted were organ members, and were taught there was no harm in the organ. I had just been raised different and they set it aside for me.

Second—My meetings had a tendency to build up digressive churches, and weaken my power with the church.

Third—all during my meetings I was often flattered for being smart and well up on the Bible, and parties wondered why I stayed with the antis.

Fourth—After they found I was set for the defence of the Gospel and was not for sale by flattery or money I got no more calls from the digressives. I will not be surprised to hear of young brethren getting calls, but such men as you, Moore, Elam, Warlick or Tant do not get calls from the digressives.

I have held more than two hundred debates in seventeen states, and have met thirteen denominations in debate, but have never found opposition to Bible teaching as strong among any of the sects as among the digressives. And, strange to say, that some who fight us so bitterly were once true Gospel preachers.

I know a number of digressive churches now without a preacher, and I would be glad to hold them a meeting without charge, but am sure I'll get no call.—Ex.

J. D. TANT.

* * * * *

We had a stirring missionary address on February 6th by Bro. Sherrieff, of Bulawayo, South Africa, who has labored 27 years among

the natives of that country. A letter from Elsie the other day contained the glad tidings that she is doing fine.

Yours fraternally,

H. STEVENS.

St. Catharines, Ont.

* * * * *

To the Editor of the "Christian Monthly Review."

DEAR BROTHER:

In the February issue, Page 20, Bro. S. Whitfield, speaking of "Christ, to whom all power and authority was given by God," informs us further that our Lord "was seated on the righthand of God or on the throne of David."

I should be glad if our Brother would explain in what sense he thinks the Throne in Heaven "on the righthand of God", was ever David's throne."

Yours in hope of Eternal Life,

JOHN T. CARTWRIGHT,

132 Park Row.

Hamilton, E. Ont., March 8th, 1924.

* * * * *

Melville, Sask., March 1st, 1924.

D. McDougall,

West Gore, Nova Scotia.

DEAR BRO. McDOUGALL:

Enclosed please find order for \$1.00, to renew my subscription for the C. M. R. I would feel lost if I didn't have the C. M. R. to read each month.

Yours in Christ,

MRS. A. V. MONSON,

Melville,

Box 644 Sask.,

* * * * *

Buffalo, Mont., Mar. 12th, 1924.

DEAR BRO. McDOUGALL:

Our meeting at the McCabe School House closed last night. One baptism and one confession last night. (Baptism in a day or so.) Others shall come ere long if we keep busy.

They have attempted to shut us out of the School House, but we shall go from house to house.

One from the Christian Church took his stand with us on Mar. 2nd.

For all this we praise God and press on. There are many adversaries, but if we have sufficient support we shall stay in the battle.

In one Hope,

J. C. BAILEY.

P. S.—Enclosed please find a subscription to be sent to Harry Barnhart, Buffalo, Mont.; also a short article.—J. C. B.

* * * * *

Steveston, B. C., March 1st, 1924.

Mr. D. McDougall,

West Gore, N. S.

DEAR BRO. McDOUGALL:

I arrived here Feb. 22nd, and found the Blundell Church in a healthy condition.

I will give an outline of some of Blundell's achievements in a few days. Meetings each night and twice on Lord's Days.

I enclose receipt for the \$10.00 sent Feb. 12th, and thank you kindly for the help.

Fraternally yours,

H. A. ROGERS.

* * * * *

Watuka, Ill., U. S. A., March 3rd, 1924.

DEAR BROTHERS IN OUR MASTER'S CAUSE IN N. S. AND ALL OVER CANADA:

As I am renewing my subscription to your noble Paper, I wish to give you all a word of congratulation and cheer. While I am laboring in our Master's great harvest field and put in a very strenuous year in the work during 1923, I have had time to think of you all, and to remember with pleasure the winter I labored with you in Hants Co., Nova Scotia.

Now I wish to say to the Editor, the February number was well worth the price of a year's subscription. If I were able in finance I would certainly have you mail that number into some thousands of homes in the U. S. A. I am sending in four names for that number any way, and if you let me know that you have a lot of extra copies, I will send for more later.

Ever your Friend and Brother,

ANDREW PERRY.

(We have some extras.—Ed.)

Toronto, Ont., April 3rd, 1924.

DEAR BRETHREN:

We are pleased to report progress with our work at Coxwell Ave. We have seven in all from our school, one from the Baptist and six by Baptism, the most interesting part in this work has been one entire family, composed of Father, Mother, Son, and Daughter, this was brought around by Sunday School work, or the work of the church conducted as a Sunday School.

We have a fine Bible Class, besides seven other classes. We have over one hundred on our list of which all the scholars, with exception of one are from families who have not learned of our teaching.

We are pleased to report that we have started to build our new meeting house. The Lord willing, with health, and weather permitting, expect to open same by the 15th of June, at which time Bro. R. G. Shell will do the speaking.

Owing to changes having to be made in our building, we find that there will be an additional expense of around \$500. Any Brother or Sister who would like to have a hand in this work of the Lord, in this Corner of His Vineyard, we would appreciate a donation no matter how small.

Your fraternally,

A. E. FIRTH.

P. S.—Address all communications to the writer at 53 Strathcona Avenue.

* * * * *

Byng, March 6th, 1924.

Inclosed please find Express Money Order for twenty dollars to be used for spreading the pure Gospel. We have been holding forth here for some time—just my wife and myself—we try to Break Bread every Lord's Day in our own home, or as often as we can conveniently do it. We are reading the Christian Monthly Review, and I see it comes out plain on instrumental music in the worship. Now, what about these Russellites—can you give me some good pointers on them—are they Baal worshippers, or what are they?

In hope of Eternal Life,

WHITTAKER SWARTZ.

Dunnville, R. R. No. 7, Ont.

Here, brethren is a new Mission point; at least we have not heard of any evangelistic work having as yet been done there. A little leaven will not leaven the whole lump without some kneading

of the dough. Our list shows some other subscribers in Dunnville, and we hope to hear of a good work being started there. We sincerely thank this good Brother and Sister for their liberal contribution. We turn over to our Associate, Bro. Hines, the task of supplying the requested "Pointers on Russellism."—Ed.

* * * * *
(From overlooked Letter.)

Harpree, Sask.

Am sorry to see that you are having trouble with your printing again, but they say "what can't be cured must be endured." (Trouble happily overcome—Ed.) However, you have our sympathy, and we will look and hope and pray for the time when the cause of our Lord will be so strong that we shall be able to have our own well equipped printing office in the land of the Maple.

There is a sad state of apathy in the Church today. It seems people must not be awakened out of the lethargy into which they have fallen. There is much to discourage, but, "thanks be unto God, who giveth us the victory through our Lord Jesus Christ." "In due time we shall reap if we faint not."

Sincere Greetings and best wishes,

Your Brother,

OSWALD S. HODGES.

* * * * *

The March issue is fine and *commends* rather than *condemns* your quality of what that man calls "Scandalous matter." We wish you every success.

* * * * *

Breman, Ind.

Enclosed Bank Draft for Renewal and good of the C. M. R., with best wishes.

MRS. WM. MORRISON.

* * * * *

Wishing you every success in your arduous task to discern between that which "Vaunteth not, is not Puffed up" genuine efforts to do His Will.

Yours sincerely,

BRO. H. L. ROGERS.

* * * * *

2078 Halifax St., Regina, Sask., March 24, 1924.

Enclosed find (\$1.00) one dollar for renewal of the C. M. R.

I enjoy reading the paper so much, and pray that God's blessing be with you in your work.

Yours in Christ,

M. FORMAN.

* * * * *

West Hamilton, Ont.

Awake Brethren! God hears all we say, and sees all we do. Let us stop our bickering, stop our quarelling and look to Him for His aid, that we may be guided aright. God is longsuffering with us, so we should be longsuffering one with another. God is love—therefore we should love one another. When we are sure we are right let us take heed lest we be wrong. John tells us that by this we know that we love the brethren or children of God, when we love God and keep his commandments (1 John, 5:2.) May God help us and encourage us so to do. God is love.

V. LIGHTHEART.

* * * * *

ONTARIO MINISTERS GATHER.

Another provincial Rally of ministers was held last year on the All Canada Committee. They convened at Central Church (St. Clarens Avenue), Toronto. The following ministers were present: Jesse M. Bader, Superintendent of Evangelism, U. C. M. S., St. Louis, Mo.; John Stuart Mill, All Canada Secretary, Toronto; Amos Tovell, Guelph; J. H. Versey, London; B. Merry, Windmill Point; L. H. Larabee, Selkirk; J. P. McLeod, Owen Sound; M. Watterworth, Hillsburg; G. C. Welsman, Winger, and R. G. Quiggin, H. W. Gair, R. W. Stevenson, Jos. McKenzie, Frederick Sommer, of Toronto. Other local Disciples as well attended. The chairman was J. S. Mill. On Thursday, 20th, Bro. Bader spoke on "The Divine Imperative," the duty involved in the great commission. His address fitted into the meetings now being held nightly in Central Church by Evangelist Mill. Friday morning the Rally got down to its programme. The morning was given to discussion of the general theme Preparing for Evangelism. The subject of Preparing Myself was handled by J. P. McLeod, Preparation by Street Meetings by J. H. Versey, Preparing the Community by H. W. Gair, Preparing the Church, open discussion. Then a general discussion took place of the possibilities of Evangelistic meetings in Ontario this season, and the following points were listed for meetings: Bridgeburg, September 20th, 21st, under the auspices of the Ontario Board and

Everton, Hillsburg, Kenora, London, Mimosa, Owen Sound, St. Thomas, Sweet's Corners, Selkirk, Winger, Windmill Point, Central, Keele, Bathurst Street and Hillcrest, Toronto. Jesse Bader contributed another address at this session.

In the afternoon the subject of gospel extension was the first general theme. The new library for preachers, provided by a few friendly capitalists, was explained by J. S. Mill and afterward R. Butchart, Editor, gave a list of the books to be soon available. C. L. Burton, general manager of the Robert Simpson Co., gave some valuable hints on church advertising, the highest ideals of the best advertisers of today being truth and simplicity. L. H. Larabee explained the Pocket Testament League and stated that he already had twenty signed up as readers and carriers. (October 14 was P. T. L. Day.

At three the subject of How Can a Church best Reach its Own Community was put on and Frederick Sommer talked on the Rural Church.

NOTE.—We note that some ministers in those parts were not in attendance at this convention. Perhaps some of them would tell us why they were not there. It would be equally interesting if some of the others would tell us why they were there.—Editor.

* * * * *

But, brethren, let us not stop with objecting to what others propose and do. But let each individual and each congregation of the Church of the Lord, get busy to spread the Gospel in the Lord's way. Fraternaly,

H. L. RICHARDSON.

REPORT OF MISSION FUNDS HANDLED.

My last previous report had to do with the fore part of the year 1923. These figures relate to the last six months of that year.

Received for Sister Sarah Andrews, \$40.00; for O. D. Bixler, \$10.00; for Harry R. Fox, \$10.00; for Herman J. Fox, \$111.67; for my free literature work, \$553.29; for the Missionary Homes Building Fund, \$597.35; for J. M. McCaleb, \$94.00; for E. A. Rhodes, \$5.00; for the Japanese Earthquake Relief Fund, \$2,399.95; for miscellaneous ends (work in China, W. N. Short, in Africa, Oto. Fu-

jimori, etc.) \$140.42. Total, \$3,460.68. Whole amount handled during the year, \$4,066.98.

Disbursements: All the foregoing items have been sent to the proper persons. The old deficit of \$30.28 in the Building Fund has been taken care of; two houses ordered for the Fox Brothers; freight and insurance paid to Japan, involving an indebtedness of about \$900 which, at the time this report is compiled, has been much reduced. The deficit of \$141.15 in the free literature fund has been reduced, and 20,000 pieces of literature made and placed in stock. About 15 kinds are now available (samples on request); some 10 varieties are to be reprinted; and the line extended.

It seems that old donors to mission work should continue and that an earnest, honest, patient effort should be made to enlist many hundreds of the 6,000 congregations in the U. S. in the work as the probability is that there are thousands which give nothing to the work.

EXAMINERS' STATEMENT.

Having had access to Bro. Don Carlos Janes missionary accounts we consider the forgoing report to be correct.

W. T. MICOU
E. L. JORGENSEN
JOHN T. GLENN.

Contributors will please take notice that the bank here no longer charges exchange on checks. They are a simple and standard form of remittance. State clearly the purpose for which your money is sent and it will be applied without reduction to that end.

DON CARLOS JANES.

2229 Dearing Court, Louisville, Ky.

FIELD REPORT.

Calgary, Alta., March 27th, 1924.

The Blundell (Lulu Island, B. C.) meeting began Feb. 24th, and closed Sunday night, March 23rd.

There was one woman baptized and some others were convinced of the Way of Christ who did not yield in obedience.

The Church members seemed to be encouraged very much and strengthened in the Faith.

On the night of the 24th the brethren gathered and we all spent an enjoyable time. The brethren presented to me an expression of

their appreciation of my services. My stay and labor with these brethren were pleasant.

I stopped off at Monte Creek, B. C., to visit Sister and Mr. Wm. Davidson yesterday. Sister Davidson's people live in Texas. These people, with their little boy, plan to move from Monte Creek soon. Sister D. is sound for the Word of God. It was a joy to me to visit them and I feel that I did them good.

I stopped off here today to visit some good people. Mr. S. R. Stevens met and brought me to his home.

H. A. ROGERS.

OBITUARY.

GILLIARD—Annie, beloved daughter of John and Mary Ann Campbell, was born in Bosanquet, Ont., Oct. 13th, 1880; passed through the "Valley of Shadows" into her eternal rest, Feb. 1st, 1924. In 1905 she was married to William F. Gilliard, to this union were born three children, one preceded her to the spirit realm. She obeyed the Gospel when about 18 years of age, and lived a faithful member of the Church of Christ. When possible, she was always found at the place of worship on Lord's days. Then why should we weep? She had filled her mission on earth in service of God and humanity, and now is at rest in the paradise of God, awaiting the resurrection morn. She leaves to mourn her husband, two children, Bessie and Ralph, father, mother and one brother, and many other relatives and friends.

A very impressive funeral sermon was preached by her uncle, W. D. Campbell, of Detroit, Mich., assisted by S. Whitfield, of Glencoe. May the husband, children, parents and brother be comforted with the thought of the happy reunion in the home of the soul, where your loved one is waiting to welcome you.

"Blessed are the dead who die in the Lord." (Rev. 14:13.)

The chair is vacant now, the clothes laid by;

The children's hope and father's joy, in death's cold arms doth lie.

Go, dear loved one, to thy home on yonder blissful shore;

We miss thee now, but soon shall come where partings are no more.

MRS. JAMES JAMIESON,

Forest, Ont.

HOW READEST THOU?

It is one thing to read the Bible through,
 Another thing to read to learn and do.
 Some read it with design to learn to read,
 But to the subject pay but little heed.
 Some read it as their duty once a week,
 But no instruction from the Bible seek;
 While others read it with but little care,
 With no regard to how they read nor where.
 Some read to bring themselves into repute
 By showing others how they can dispute.
 While others read because their neighbors do,
 To see how long 'twill take to read it through.
 Some read it for the wonders that are there,—
 How David killed a lion and a bear;
 While others read it with uncommon care,
 Hoping to find some contradiction there.
 Some read as if it did not speak to them,
 But to the people at Jerusalem.
 One reads with father's specs upon his head,
 And sees the things just as his father said.
 Some read to prove a pre-adopted creed,
 Hence understand but little that they read;
 For every passage in the Book they bend
 To make it suit that all-important end.
 Some people read as I have often thought,
 To teach the Book instead of being taught;
 And some there are who read it out of spite.
 I fear there are but few who read it right.
 But read it prayerfully and you will see,
 Although men contradict, God's words agree;
 For what the early prophets wrote
 We find that Christ and his apostles quote.
 So trust no creed that trembles to recall
 What has been penned by one and verified by all.

* * * * *

"Is sparkling wit the world's exclusive right,
 The fix fee-simple of the vain and light?
 Can hopes of heaven, bright prospects of an hour,

That come to waft us out of sorrow's pow'r,
 Obscure or quench a faculty that finds
 Its happiest soil in the serenest minds?
 Religion curbs indeed its wanton play,
 And purifying makes it shine the more.
 A Christian's wit is inoffensive light,
 A beam that aids, but never grieves the sight,
 Vig'rous in age as in the flush of youth,
 'Tis always active on the side of truth,
 Temp'rance and peace ensure its healthful state,
 And make it brightest at the latest date."

CHRISTIAN MONTHLY REVIEW AGENTS.

J. S. Hammond, Meaford, Ont.
 H. S. Stevens, St. Catharines, Ont.
 C. W. Petch, Newmarket, Ont.
 Albert Campbell, 3409 Centre St., N., Calgary, Alta.
 Daniel Stewart, Box 18, Carman, Man.
 Thomas Orr, Estevan, Sask.
 S. Whitfield, Glencoe, Ont.
 O. S. Hodges, Harptree, Sask.
 Vincent Lighthouse, Box 874, West Hamilton, Ont.
 Thomas Robertson, Ice Lake, Ont.
 William H. Willis, Little Current, Ont.
 Mrs. James Hurley, Leonardville, N. B.
 Proctor C. Rankin, Box 158, Monticello, Ky., U. S. A.
 Andrew Perry, Box 116, Watuka, Ill., U. S. A.
 T. W. Banting, Box 103, McRorie, Sask.
 Cecil Seed, 1555 Garnet St., Regina, Sask.
 J. G. Cleveland, Richlea, Sask.
 H. M. Evans, Selkirk, Ont.
 Mrs. Carl Bridges, Richardson, N. B.
 D. J. Yake, 12 Keystone Avenue, Toronto, Ont.
 T. W. Bailey, Thessalon, Ont.
 W. R. Brown, Weyburn, Sask.
 D. L. Purcell, Wardsville, Ont.
 F. E. Lucas, 2637 Patterson Avenue, Burnaby, B. C.

CHURCH DIRECTORY--Continued from Page 2.

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.

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.

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.

MORRIS, 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 442, and J. E. Turner, Elders.

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

BARRISTER-AT-LAW.
SOLICITOR, NOTARY ETC.

Bank of Commerce Building

Windsor, N. S.

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. 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, Manitoba.
Write for explanatory folder to H. L. RICHARDSON, Principal.

FOR SPRING, 1924

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

W. H. ROACH & CO., Windsor, N. S.

Hants Wholesalers 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 40c.

BY PTE. JOHN B. McDOUGALL.

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

