

Ernest A. Perry - R

Christian Monthly Review

MEAFORD, ONTARIO.

Vol. XI.

JULY, 1926.

No. 7.

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OUR DIRECTORY

(Charge for Directory Notices per Church, One Dollar a year.)

CALGARY.—221 Eighth Avenue East (Wright Block) is the meeting place of the Church of Christ, in Calgary. The Lord's Day—Breaking Bread, 11 a. m.; Preaching the Gospel, 7.30 p. m. Friday, 8 p. m.—Bible Study. Secretary, W. W. Scott, 323 32nd Ave., N. E.

Church of Christ, 517-15th Ave., W. Calgary. Lord's Day meetings: Bible Study, 10 a. m.; Breaking of Bread, 11 a. m.; Preaching the Gospel, 7.30 p. m. Wednesday evening, 8 p. m., Bible Study and Prayer. Secretary, A. T. Wadlow.

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

VANCOUVER, B. C.—Church meets at 604-12 Ave. E. Lord's Day for Breaking of Bread at 11 a. m.; Lord's Day for Gospel Service at 7.30 p. m.; Wednesday at 8 p. m. for Prayer and Bible Study. School at close of Lord's Day morning meeting. Secty.-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. J. C. Bailey Evangelist.

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

BLACKWELL, ONT.—Church meets in private house on Lord's Day, at 11 a. m. for Bible Study and 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 Retallick St., near Dewdney Ave., each Lord's Day at 11 a. m. for worship, and at 7 p. m. for preaching. Cecil Seed, 1555 Garnet St., Sec.-Treas.; H. E. Forman, 1231 Pasquaw St., Evangelist.

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

MONTREAL, QUE.—Church meets at home of P. L. Pratley, 469 Clarke Ave., Westmount, Que. Phone 6200.

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.

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.

(Continued on Page 29.)

Christian Monthly Review

Organ of the Churches of Christ in Canada.

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No. 7.

EDITORIAL

GREETINGS.

By E. G. C.

With this issue of the Christian Monthly Review the new management takes charge. This is the result of nearly a year's work and planning. The change was peaceful. We have the sympathy and good wishes of the old management. He has had the experience, we are beginning ours. We set our hands to the plow with high as-

pirations, conscious of the fact that our salvation must be worked out. We believe we are in a worthy work, that of producing a religious periodical for the promotion of the gospel. We take this periodical lawfully, "for better, for worse, for richer, for poorer," and promise to be faithful to it, to "love and to cherish it," so long as it is God's will.

I take this means of sending greetings to the Associate Editors and Contributors; to the present subscribers; to all who have helped bring the paper up to the present time; and to all who will now join in and help us to carry on. We plan to increase our list of writers, adding some new ones. We want the present subscribers to stay with us. Your paper shall continue coming for as long as you have paid, then we hope you shall so like the paper that you will renew. We wont state our policy here, any more than to say, that we propose and hope to conduct it as we think a paper should be conducted by christians. We hope to be able to help unify the forces of Christ in Canada, yea, shall we not say the world? For didn't Christ say, "Go into all the world." We hope to strengthen the faith of the brotherhood, and to inspire to zeal and good works, and to contribute to the knowledge and devotion of God's children.

Too, our advertisers are worthy of mention, as helpers. We hope to keep these, and from time to time other worthy ads may be added, as seemeth to us best. This is mutual helpfulness, and a legitimate source of funds for the support of the paper.

We are not in this work to make money, but to do all the good we can. No one connected with the paper gets a cent out of it, except the printer. We must pay him, and continue to do so, till we get a printing plant of our own, and get to printing enough books and tracts and doing enough job work, to pay expenses of printing our paper. That is not impossible, but something for which we may hope. For the present, at least, with this, as with possibly all of our papers, the price of subscription does not cover all the cost of printing and mailing. Then there is some expense attached to the transfer. We merely mention this to give our friends opportunity to help us financially.

It is our purpose also to create a fund, which we'll call the "C. M. R. Fund," to be used for enlargements and improvements for the paper. Any amount sent, for the paper, will be appreciated, and if all of it is not used for actual running expenses, the remainder will go into this Fund.

We embark upon our present career with some degree of "fear and trembling," and with "faith, hope, and love." It is our desire to be useful to the cause in any way in which one might be useful in this position, and to this end we ask for your prayers in our behalf, and for wisdom from above, for "our sufficiency is of God."

EDITORIAL EMERITUS.

Some one has said that Christian Service is very much like business. He receives most out of it who puts most into it. WE say that Christian service IS business—and the best paying business in the world. Godliness is profitable unto all things, having the promise of the life that now is, and also of that which is to come.

* * * * *

Age is sometimes afraid of youth, and youth is often afraid of age; but each has a great deal to give and to get from the other, and love between the old and the young is often the best and the most beautiful of all.

* * * * *

THE BIBLE THE BEST SELLER.

The Bible is declared to be the best selling book among the hundreds of publications in Japan today. Not only the Japanese believers, who number about two hundred thousand, but many Japanese who are outside the church are demanding Christianity and the Bible.

* * * * *

THE ONTARIO ANNUAL MEETING.

BY D. McDOUGALL.

Some further mention of the Annual Meeting of the Ontario churches and disciples of Christ, will be looked for by those who were not so fortunate as to be in attendance. This is not intended to be a full or detailed report, but only some personal observations and impressions of one attendant.

On the morning of the 9th of June, ye scribe took train at Clarksville, N. S., and passing through historic Windsor, were delightfully whisked through one hundred miles of almost continuous orchard, just coming into bloom. This comprises the Avon, Cornwallis and Annapolis Valleys, ending at Digby, beautiful Digby on the

Annapolis Basin, from which a three hour run by boat across the Bay of Fundy, landed us at St. John, N. B. From here we proceeded by C. P. R. a distance up the St. John River, till swerving westerly at Fredericton Junction, we soon entered and crossed the State of Maine, hitting the Quebec boundary and pushing westerly, through much level and fine looking country across the Victoria Bridge, to Montreal, a great city and the largest in Canada. In this great city there is at this time no functioning Church of Christ, though there are several professed disciples of Christ. How many Churches of Christ are there in all the great Province of Quebec? I know of not one. How many missionaries have we there? Not one! From Montreal a ride of 350 miles through scenic country brings us to Toronto. Here we have four loyal churches of Christ, and three of the other kind. Here we visited our daughter Elsie, convalescing at St. John Hospital. A run of 115 miles northwesterly from Toronto, through fine Ontario farming country, scenic towns and lakes, landed us at 10.30 p. m. at Meaford on the southern shore of Georgian Bay, where we found Bro. Collins with his car, ready to meet us and greet us—and eat us, all of which he did to our enjoyment if not to his own. Next day we, in company with Bro. C. B. Clifton, of Beamsville, were delightfully domiciled at the home of Bro. and Sis. Philip White. Sis. White, whose old home had been a regular preacher's home, remembering the good old times, had applied to the entertainment committee for some preachers, and she got one and a "jack of all trades." I think she soon detected the deception, for she later got another real one, Bro. McKerlie, now of Toronto. We must make some mention of the preachers met at this meeting. We remember about a baker's dozen. C. B. Clifton, who delivered the first sermon, "The Inspiration of the Scriptures," giving the ring of true metal, unalloyed with any taint of the rot of modernism. With his humility, piety and integrity to the Word of God, I was very favorably impressed.

H. McKerlie, now with one of the churches in Toronto, about three years out from the Old Country, gave us one sermon, on "The Goodness of God," a sermon which should have led more to repentance.

John T. Smith, who filled the place scheduled for F. L. Rowe. His sermon, Lord's Day afternoon, on "The Allsufficiency of the Church," was suited to the times; was very forcefully, yet pleasingly delivered, and brought an immediate response of two confessions. He labors somewhere among the ten loyal churches of Detroit. (Hamilton Blv'd.—Office Ed.)

Earl C. Smith, now of Toronto, who preached on Lord's Day evening, on "The Mission of the Church," also on Monday evening, is a very powerful preacher. Being a young man, his power will increase as the radiance and joyousness of Christianity increasingly shines through his countenance and rings in his voice.

T. W. Bailey, of Thessalon, Ont., a miniature John the Baptist, of good, sturdy, and witty Scotch Irish stock, who goes out preaching in the wilderness—and baptizing 80 at one time.

J. C. Bailey, son of T. W., already a successful evangelist, having done good work in Montana and other parts of the West, also in Ontario, where he is now zealously and successfully laboring. (At Woodgreen and other points—Office Ed.)

L. J. Keffer, long and well known to our readers, true scion of the old stock, the lamented Silas Keffer, both of whom have lived and labored for a time in Nova Scotia, and both of whom have been loved "for the truth's sake, which dwelleth in us, and shall be with us forever."

O. E. Tallman, an Israelite indeed, in whom is no guile; with, what is better than a glibe tongue, a sound, true and warm heart.

C. W. Petch, one of the truest and best; one of the C. M. R. associates from the first; whose writings have been all too scant, but always good.

Alex. M. Stewart, of Toronto, son of the venerable James Stewart, senior Bishop of Bathurst St. Church, with whom, in his home we had a brief, but delightful visit. This Brother Stewart Junior, though in business, goes everywhere preaching the Word.

E. Gaston Collins, a native of the jungles of Tennessee, but a kinsman of the great David Lipscomb, a Bluenose by education, and now matrimonially, residentially and occupationally, a Canadian. He will be all right, er—if the bishops will look after him a little, and—er, keep him under, in his place, doing his own work while they do theirs. (So mote it be.—E.G.C.)

We met one or two others whose names have escaped me. We would have greatly enjoyed meeting our venerable and much esteemed Bro. H. M. Evans, who could not be present.

We met Bro. John Whitfield, youngest son of our lamented S. Whitfield. He will be a preacher all right. The four other sons, some, if not all of whom are already preaching, I had not the good fortune to meet.

The most encouraging thing in this meeting was the earnest unanimity in adherence to apostolic faith and practice. Not the slight-

est evidence of any hankering after the follies and frivolities of the present day apostasy was visible in this great concourse of the disciples of the Lord. And we heard those who have been attending the Annuals, saying that this was the greatest and best yet.

(Bro. McDougall calls himself a "Jack of all trades," but he also deserves mention as one of the preachers present. And so does Bro. A. E. Firth, a son of Meaford, now of Toronto. Bro. Firth is also in business but he preaches quite a deal as well. Also Bro. Albert Keenan, of Detroit, whose mother is a Canadian, deserves mention as a valuable worker. He spoke well to our Bible Classes on Sunday morning.—E. G. C.)

OUR ASSOCIATE EDITORS

THE PREACHER AND HIS WORK.

BY J. L. HINES.

There are two great kingdoms in the world, and two great laws; one to govern each kingdom. The material kingdom and natural law to govern it. The Spiritual kingdom and Spiritual law to govern it. Both laws are immutable, unchangeable, for God is author of both. A law without power, and penalty attached is dead. God is the power, the penalties are unescapable for the violator, transgressor, the rebel. Ignorance is inexcusable, neither is conscientiousness accepted as a bribe. Natural law broken brings material disturbances and inevitable confusion. Spiritual law broken brings disturbances, and confusion in the church of God.

There never has been a trouble in the church which was brought about by strict adherence to spiritual law, but the reverse is true. "Faith cometh of hearing and hearing by the word of God" (Rom. 10:17) which is God's spiritual law. Therefore we must admit, that matters of faith have never caused strife, jealousy and division in the church. But who dare contend that the church is not divided. Then if this be admitted he would be unwise who would argue that matters of spiritual law are responsible. But interpretations of spiritual law has caused this division, urges one. Exactly so, but to whom has God delegated such authority? Was it not dele-

gated to Christ? Did not Christ give this to the spirit who guided the Apostles into all the truth? This is certainly the case. The law of Christ has been revealed, interpreted, made plain by the inspired apostles. It is complete and ratified. All who abide in it have fellowship with Christ, are one, rooted and grounded in the faith. The duty of the preacher of today is: "teach all nations," "preach the gospel," "preach the word," "speak the things which befit the sound doctrine," abide in the teaching of Christ, use "sound speech that cannot be condemned," be "an example of good works," "foolish and ignorant questionings refuse," "shun profane babblings," "follow after righteousness, goodness, faith, love, patience, meekness," "fight the good fight of faith," "be not partakers in other men's sins," "a factious man after a first and second admonition refuse," "keep thyself pure," "give diligence in these things, give thyself wholly to them," that thy progress may be manifest to all."

If the preacher would do these things, he would have no time, disposition nor inclination to go into a community and interfere with local affairs and stir up trouble about opinionated questions, such as Bible Colleges, literature, communion, classification of the churches, righthand of fellowship, rebaptism. What does the Bible say about these questions? Teach that and no more. Use sound speech that cannot be condemned. Contend for the faith and nothing more. Infant baptism, sprinkling and pouring, instrumental music, church societies, etc., are all condemned by the law of exclusion. "Whosoever goeth onward and abideth not in the teaching of Christ hath not God" (2 Jno., 9.) "Withdraw yourselves from every brother that walketh disorderly, and not after the traditions they received of us" (2 Thess. 3:6). "Mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned; and turn away from them" (Rom. 16:17). That is conclusive. There is no other scriptural course. A member who causes division "contrary to the doctrine" must be "marked," "withdrawn" from and turned away from. The same is true of a congregation. Therefore to fellowship an individual or a congregation, who causes "division contrary to the doctrine," is to be a "partaker in other men's sins." I know of preachers who have been withdrawn from, but are still fellowshiped by some of the churches. I know of a church which has been "marked," turned away from for causing division "contrary to the doctrine," and is still fellowshiped by preachers. How long will it be before the churches and preachers have faith enough to respect and obey the

"law of the Spirit" of life in Christ Jesus? Brethren, we had better be careful; lest we loose our souls.

Mt. Juliet, Tennessee.

— MISSIONS —

Under this heading each month we want to have something about Missions—what we already have; the need of doing more; and of supporting them better; the indispensability of this essential part of the church's work; the grace of God in carrying the Gospel; news from missionaries, etc.

Just here I mention the need of our home field, as referred to by Bro. McDougall in his report of the "Annual Meeting." He mentions Quebec as being destitute of those preaching and practising primitive christianity. We hope soon to have something definite to announce about the home field.

We need a reconsecration of ourselves to God for this service. And we need to go more to God in prayer about the matter, so that we may have more laborers in the vineyard. We have some home-grown preachers, and some imported. But we need more. Who will take this matter to heart and set themselves to the task of raising a son to preach the gospel, not as a profession, but as an everlasting responsibility? Let him who doubts the wisdom of this method of increasing the number of our preachers read 1 Sam., Chapters 1-3; and 2 Tim., 1:5, and 3:14-15.

Below I give a clipping from the "Globe," which carries the point. May we not, on looking about us at the crying need for preachers, be similarly inspired, if not to preach the gospel, to do more in every right way in the interest of missionary work of the New Testament type.

OUTLOOK OF THE CHURCH.

During the past week two lady missionaries left Toronto for work in Africa under the auspices of the Heart of Africa Mission. The Mission was founded by Charles T. Studd, the famous English cricketer, and university man. It is interesting at this time to recall that, according to Mr. Studd, it was the impression produced upon his mind by the words of an infidel that caused him to abandon the career he had chos-

en and go out to Africa as a missionary. The statement of the infidel that produced such a momentous result was as follows:

"Did I firmly believe, as millions say they do, that the knowledge and practice of religion in this life influences destiny in another, religion would be to me everything. I would cast aside earthly cares as follies, earthly thoughts and feelings as vanity. Religion should be my first waking thought and my last image before sleep sank me into unconsciousness. I should labor in its cause alone. I would take thought for the morrow of eternity alone. I would esteem one soul gained for Heaven worth a life of suffering. Earthly consequences should never stay my hand nor seal my lips. Earth, its joys and griefs, would occupy no moment of my thoughts. I would strive to look upon eternity alone, and on the immortal souls around me, soon to be everlastingly miserable or everlastingly happy. I would go forth to the world and preach to it in season and out of season, and my text would be, 'What shall it profit a man, if he shall gain the whole world and lose his own soul' "

These are solemn words that every Christian might well ponder and lay to heart. "That decided me at once," says Mr. Studd, "to live only and utterly for Christ."

—E. G. C.

~ ~ ~ OUR CONTRIBUTORS ~ ~ ~

I AM BUILDING.

BY DR. W. K. BURR.

I am building—daily building—
 In my journey here below;
 Always building for the future,
 Matters not where'er I go.
 In the building I'm constructing
 Is the mind, the soul, the life,
 That will live—and live forever—
 Live beyond the reign of strife.

I am building 'mid life's changes,
 Trials, cares and bitter woe;

And if I will do my duty,
 Joy will come where'er I go.
 I will be surrounded daily
 By whate'er is good and pure;
 And the building I'm constructing
 Will forevermore endure.

I am building here for Heaven,
 For eternity and God—
 Building daily—always building—
 In my efforts to do good.
 And I know that God is helping—
 That He lends a helping hand—
 That I may enjoy a mansion
 Over in that Better Land.

Lockport, Ill.,
 1006 Jefferson St.
 May, 1926.

CONSIDER.

BY A. BURGESS.

Consider the lilies their bloom is brief,
 And we like they or the fallen leaf
 Must fade, must die, thus pass away,
 Our lives so short, how brief our stay.

Consider the sparrow, a bird so small,
 Yet our Father in heaven beholds their fall,
 Whether they sing or mount on high,
 So He regards our faintest cry.

Consider the lilies they neither spin or toil,
 The sweetest gem that blooms upon earth's soil,
 King Solomon arrayed in costly garb to please,
 Was not arrayed like one of these.

The birds no barn, no harvest-time or crops,
 God gives them food, they lack for naught.
 O ye of little faith how could we live
 If God withheld His hand to give.

“WHEN MAN FELL.”

(At the risk of repeating, to those who have already seen it, but to cause us all to think afresh of the fact of our fall and the need of salvation in Christ, I give below a good editorial from “The Globe” of recent date, on the above subject.—E. G. C.)

There is something very terrible in the sight of a human body falling from a great height. Those who have seen it can never blot it from their memory. The tenants in a city apartment house not long ago were startled by a crashing noise in a light well, followed by the unmistakable thud of a human body striking the ground, then an ominous silence. A plank on which painters were working had tilted, and a workman—the father of a family—had fallen to his death.

A Christian man who saw that broken body a moment after the dread catastrophe had a new realization of how God must have felt when man first fell in sin. God loves man as no human being can love. God had warned man of the peril of falling, and had told him just what the fall would mean: instant death. The workman in the apartment building had been warned that he was necessarily in a dangerous position in doing his work, and caution was urged upon him. He carelessly disregarded this; it cost him his life. So the first man, the federal head of the human race, disregarded God's loving caution and clear warning, and it cost him his life.

But Adam's life was not the only forfeit paid. The sin of the fall of man cost the entire human race its life. There is a mystery here; we cannot fathom it. But the mystery is also a fact; God declares it in His Word, therefore we deny it at our eternal peril. The plain teaching of the entire Bible is that Adam's fall destroyed the human race, even though not one of that coming race had yet been born. But from the first child of Adam and Eve to the latest babe born as these words are read, all have been born in the congenital deathcurse brought down by Adam. “The wages of sin is death,” and no human being can stand up and declare himself free from the power of death. The inspired Psalmist cried out in agony, confronted by his own sin:

Behold, I was shaped in iniquity; and in sin did
my mother conceive me.

Many centuries later the Apostle Paul wrote, equally by inspiration:

By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

The fall means that it is a sinful, sinning, ruined, death-doomed race into which we are born. Many do not admit this; but denying facts never alter facts. Of course, man has never liked to face the fact of Adam's fall and its consequences. Perhaps never before in the history of the world has the denial of the fall been so popular as it is today. False religions deny it. We are told, in many plausible ways, and often by eloquent speakers or gifted writers, that we are all born with the "spark of divinity" within us: a powerful, eternal life principle that needs only to be recognized and cultivated and brought into full expression. That was the lie that led to the fall. "God doth know," said the tempter to the woman, urging her to set aside God's express command, "ye shall be as gods." The lie was believed; the woman fell, then the man; and both woman and man, and for themselves and all their descendants—save One—lost the life they had had and were "dead in trespasses and sins."

God's Gospel of salvation through Christ offers the only religion that tells man the truth about himself. All false religions appeal to man's pride, telling him that he can do all that is needed, and achieve righteousness and holiness and fellowship with God by his own efforts and activities. The Bible never appeals to man's pride, but it does expose his degradation. It shows him from what a height the human race has fallen, and to what unspeakable depths the fall carried us. With unsparing frankness yet in loving truth, it shows man as a sinner fallen so low that he is helpless and hopeless if left to himself.

But God does not leave man to himself. Knowing the catastrophe and wreckage of the fall as no man can know it, God provided a way of recovery. If we would know the meaning of man's fall, we must look at Calvary. For the fall not only cost Adam his life, and the human race its life, but it cost the Son of God His life. The only member of the race ever born without sin, after having lived a sinless life, voluntarily took the sinner's place, accepted for Himself all the consequences of man's fall and went lower, as man's substitute, than even man had gone, for Christ descended from higher heights than man had ever known.

The Son of God endured the agony of man's fall in sin that He might give to lost men full salvation from their sin and death. Those

who accept Christ as Saviour know what this salvation means, and can sing with the Psalmist:

He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

"He lifted me" is the song of the redeemed sinner. It finds expression in the familiar Gospel hymn:

He called me long before I heard,
Before my sinful heart was stirred,
But when I took Him at His word,
Forgiv'n He lifted me.

From sinking sands He lifted me,
With tender hand He lifted me,
From shades of night to plains of light.

A PLEA FOR OUR YOUNG MEN.

We often hear brethren lament the fact that the Church is losing ground. This seems to be especially the case in smaller communities and rural districts. The tendency to migrate to the cities has been suggested as a cause. Possibly so.

A short time ago in conversation with a good brother who lives in a community where was once a flourishing congregation, but now only a handful left, I asked him the cause of it. His reply was, "The old ones have died off, and others have moved away." I asked if the population of the neighborhood had decreased—no it had increased he thought.

Now this condition may not be general, but it is too often the case and certain it is that the Church as a whole is not making the progress that it should. Many causes and as many remedies might be suggested with some basis of truth in each one, but certain it is that the gospel has not lost its power to save; nor has our plea changed. But there is one thing which I wish to suggest for the consideration of my brethren. Have we been giving sufficient attention to the development of our young men? Is it not just possible that in the stress of other matters we are overlooking one of the most important parts of our church work?

When I call upon some grey-haired brother who has been a member

ber of the Church for a generation or more, to offer simple thanks for the bread or wine and he shakes his head, I know there is something wrong somewhere, and I do not place all the blame on the brother either, although he must bear his full share of it. But the real cause is often to be found deeper than that. If you go back far enough in that man's life you will perhaps find that good old elder So and So did all the preaching and praying and that's all he did.

Let us give our boys a chance. Begin in the primary and intermediate classes; for there is where the start is made. Make it attractive. Let the singing be in harmony with the surroundings. "Rock of Ages" is one of the grandest songs in any language, but it does not attract the young mind. "Onward Christian Soldiers" is far better.

As the boy shows aptitude for reading, see that he has opportunity to develop in the summer meetings of the Church. Let the young men conduct meetings of their own, where they may develop in public speaking, singing and prayer. Specific directions cannot be given, because local conditions vary. But if the oversight in each congregation will see to it that the young men are given opportunity to develop along these lines, fewer churches will be found dying spiritually.

C. B. CLIFTON.

NEWS AND CORRESPONDENCE

(This department will necessarily have to be brief this month, since our news hasn't begun to come in yet. But we want News and items of interest from the Churches. This will encourage others. Preaching brethren, send us reports of your work.—E. G. C.)

* * * * *

If you receive sample copies use them in getting new subscribers.

* * * * *

This issue may be a few days late, due to the transfer. But we hope to be prompt in the future, and have the paper come out about the first of the month.

* * * * *

You can help us be more efficient in mailing by informing us about whether your papers are regular or not.

We regret to inform our readers, that our esteemed co-worker, Bro. Chas. W. Petch, has been unable to engage very actively in preaching, for some time, due to ill health. The Doctor has finally advised him to cease speaking for a time. We are glad to hear that he is improving. We regret to lose his efforts, even temporarily, and ask all righteous men and women to offer an effectual, fervent prayer to our Father for his early recovery.

* * * * *

It is with regrets again that we learn of Bro. W. F. Cox being incapacitated, for some time now, due also to ill health. He is up now, but is speaking very little at present. Let our prayers go up also in his behalf,

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In connection with the above we have the comforting promise that, "He that asketh receiveth, he that seeketh shall find, and to him that knocketh it shall be opened."

* * * * *

Bro. J. C. Bailey, Wardsville, Ont., writes that they have a revival on now at Woodgreen, and there is some interest being seen. They are planning for an all-day meeting on the 25th of this month. The Office Ed. has been invited and plans to be with them on that occasion.

* * * * *

Bro. John T. Smith, 320 Tuxedo Ave., Detroit, Mich., who is a Tennessean by birth, and who spoke at our June Meeting, writes,—
 "I think I never enjoyed a meeting of the kind hardly so much. The hospitality of the Meaford brethren is equal to that of the old South, and the spirit and order of the meeting were all that anyone could wish. I am glad I went. I want you to tell the brethren there we all enjoyed our visit. * * * Our work grows in interest."
 (That's saying quite a deal for our Meaford hospitality.—E.G.C.)

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It has been said that the way to a man's heart is through his pocket, but Bro. McDougall says, "The way to a man's pocket is through his heart."

* * * * *

Bro. Lloyd G. Snure, an active worker in the Hamilton, Ont. Church, who, with his wife, is spending a two weeks' vacation with her people in Collingwood, spoke for the brethren there last Sunday, and will be with them next Sunday (18th) also.

The work in this section of the country moves on right well. Cape Rich has made some needed improvements on their house. Meaford also has added to the appearance of her property, and we think is also improving spiritually. Griersville has lost some members by removals. Those remaining will have to work all the harder.

* * * * *

Wanted—to increase our subscription list. This may be done in several ways. We want you of course, as an old subscriber, to stay with us. And with your help, we may secure again those who once were subscribers. You may send in new subscribers, or you may do a bit of missionary work and send the paper for a year to your neighbor. If you do this, mark your notice to that effect. Or, what would be a good work, would be for each church, through the secretary, to order so many copies to give to those members who might possibly not be able to take it, or to pass out to visitors. We appeal, therefore, to our readers, to help us, in any right way, in this good work, by sending us at least one new subscriber. I believe it can be done.

* * * * *

We ask our Associate Editors to send in their copy, so that we may vary the contents more. If there appears to be too much this time from the Office Ed., we hope to remedy that next time. We'll also gladly use any good article from our contributors, when possible.

* * * * *

The Meaford Bible Classes held their very splendid outing yesterday, July 14th. They were joyed by brethren from other points, to the number of about 165. All enjoyed it.

ACHIEVEMENT.

(To HELEN KELLER.)

Better to climb the steep hill of Existence
 Than to watch others climb;
 Better to struggle on with strong persistence
 Than to lose pace with Time.

Better to reach, footsore, the postern portal
 Than win with ease the goal;
 Better to know though weary, torn and mortal,
 Mine is a growing soul!

—THEODOSIA PEARCE, in "*Lights from Little Lanterns.*"

IDEALS—OR IDEALS OF LIFE.

By E. G. C.

To philosophize on the words Idea and Ideals, is not my purpose today, but rather to talk of ideals and life as they are related.

In Matthew's account of the life of Christ we hear Simon being asked, "What thinkest thou?" (17:25). Does one's thinking have anything to do with his life? Again it is given in Holy Writ, "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23). And, "For out of the heart come forth evil thoughts these are the things which defile the man." (Matt. 15:19-20).

That is, one's evil thinking, defiles him.

Paul said (Phil 4:8) "Whatsoever things are true—honorable—just—pure—lovely—of good report—if there be any virtue. . . . and praise, think on these things." And, "Set your mind on the things that are above, not on the things that are upon the earth." (Col. 3:2). That is, right-thinking leads to high, noble deeds. Or, summing up the two extremes, as the Saviour put it, "As a man thinketh in his heart so is he."

It seems therefore, that one's thinking comprises his ideals, and as his ideals are so is his life. Low thinking and ideals—a low life. Exalted, pure thinking, and ideals—a noble life.

I regard ideals and life so correlated that they cannot be separated. Where there are no ideals there is no life—just existence. Ideals to the moral man, and to the successful life are like the blood is to the physical man; or like the sap to the tree, i. e.: indispensable.

One said, "Ideals are like stars; you will not succeed in touching them with your hands; but, like the sea-faring man on the desert of waters, you choose them as your guides, and, following them, you reach your destiny." Paul puts it this way, (Eph. 4:13), "'Till we all attain unto. . . . a fullgrown man, unto the measure of the stature of the fullness of Christ."

Another said this: "My mind is not in accord with the thought that all men should aim at perfection; for all men cannot acquire perfection, and you know when men miss they get discouraged. My suggestion is to fire at the mark that you feel you can hit, and then, when you get so secure in your shot that you hit the mark almost every time, move the mark ahead a little, and in this way you will hold your confidence and gradually improve your marksmanship." I

think he really means for one to have high ideals. His suggestion is good, if, when one gets so he can "hit the mark almost every time," he will move the target ahead. For we must keep the ideal far enough ahead and above us to keep us working and looking up to it all the time. It would be a poor ideal that one ever fully realized. For, as one said, "If we aim at a star, it is sure we'll shoot higher than if we aim at a bush." Hear Paul again just here, "Not that I have already obtained, or am already made perfect: but I press on if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." (Phil. 3:12-14). In order for us to "finish the course," and "run with patience the race set before us" how needful that we carry out this admonition, "Work out your own salvation."

It would appear, therefore, that for an ideal to be valuable it must be put into action. Of what value to him would Bud Fisher's idea of Mutt and Jeff be, if he didn't execute it? Henry Ford would still be a common workman today if he had not "worked out his" idea of a cheap car. The world would still be without Christ and the Jerusalem church would have been remiss in her duty, if she had not acted on the Saviour's command to "Go into all the world and preach the gospel."

There are times when we need power and zeal to DO, as much as, if not more than, we need to know WHAT to do. The Apostles knew what to do, but were told to wait in Jerusalem till they were indued with power from on high, which, said Christ, would come when the Holy Spirit came upon them. So we need to be clothed with the Spirit of zeal, willingness, sincerity, devotion and sacrifice.

It follows again, and is of course true, that for an ideal to be valuable it must be right. This suggests a difference in ideals. A difference in ideals may mean the difference between success and failure. I read of two boys, Jas. Simpson and F. Edson White, who went to Chicago some years ago and began their careers, one as an office boy at \$5.00 a week, the other as a clerk in a slaughter room. A few years of honest, faithful work passed by and they were elevated, one to the presidency of Marshall Field & Co., and the other to the presidency of Armour & Co. Hundreds of boys have made similar beginnings but ended far short of the same goal.

The difference in ideals may mean the difference between life

and death. Once the Jews were moving the ark of God by hauling it upon an ox-cart. The oxen stumbled, the ark was threatened with falling and Uzzah, who was helping to move it, put forth his hand to stay it; but, however good his intention, he had the wrong idea, and was smitten down, for God had said only certain ones could touch it. The Saviour said, "He that loseth his life for my sake shall find it." Paul, "Whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life." (Gal. 6:7-8.)

The difference in ideals may mean the difference between a law-abiding citizen and a disrespectful law-breaker.

The conclusion is inevitable, therefore, from the foregoing, that a change of ideals might sometimes be of vast importance. It would be disastrous, and the height of folly, for one with a wrong ideal, to refuse to change when once enlightened. It is the mark of sincerity, progress, and manliness to change from the wrong to the right. If it was my avowed intention to motor to Florida, and upon asking for directions I should be told, by the proper ones, that I was headed straight for Yukon, Alaska, I would be very foolish to refuse to retrace my way and get on the right road.

That is why we today have heard so much about Tolstoi the great philosopher of Russia. He had "sounded all the depths and shoals of honor" as far as that can be gotten from literature and society. Yet life seemed to him vain and empty. He had a ring placed in the ceiling of a room in his house from which he planned to hang himself, at the age of forty-eight. But he was deterred. A change came in his ideals. He began to look at life differently. He went forth as a peasant living a simple life, and preaching to all men that, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." He associated with the common people, shared with them his means, giving much in the famine of '91 and '92 to relieve suffering. A change in his ideals saved him from hanging, and worked this revolution in his life. He quit measuring life by what others did for him, and began measuring it by what he could do for others. Life is not measured by our accumulations, nor by our being served by others, but by what we contribute to the sum of human happiness. This is verified by the Saviour, "But he that is greatest among you shall be your servant." (Matt. 23:11).

High ideals are above price. Their value can not be estimated in dollars and cents. Tolstoi would have given his life for his convic-

tion. Many a good man has. Ask the father of a dissipated son, what he would give if there had been planted in the boy's mind an ideal that would have made a man out of his son instead of a wreck. He'll tell you he can't estimate its worth. He would give all he has or could ever get for the salvation of that boy. But too late. One's real worth "consisteth not in the abundance of the things which he possesseth."

Not only is it of vast importance to the individual himself what his ideal is, but it is of value to those around him. If you hire a man to work for you, you prefer the man who will give an honest day's work for his pay, and who doesn't have to be watched all the time to make him work, rather than the one who does just as little as possible for as much pay as possible.

It is necessary in business to have high ideals, in order to build up a successful trade.

There must be an honesty of purpose, and an ideal above that of making money, in the profession for one to be successful.

We need wholesome, constructive ideals in our domestic life.

Men are needed in office today who, upon receiving a trust, have such noble ideals that the thought of betraying that trust will never enter their minds.

So in every phase of life we need ideals that will make people as anxious to render a full service as they are to receive full pay—an ideal that will make people measure life by what they give and not by what they receive. We need such ideals as will cause us to have faith in each other, instead of causing us to doubt.

(To be Continued.)

(From the Boston Transcript.)

A lady reader sends us the timely story:

A little fellow of six heard his father and mother talking about the circus, and during their talk they dealt at length on one they had particularly enjoyed a number of years before.

"Why, wasn't I there, mamma?" the little fellow put in.

"You weren't born then, dear," replied his mother.

"Where was I?"

"Oh, you were in heaven with the angels."

"Gee, mother!" exclaimed the indignant youngster, "do you mean to say you left me in heaven all day with the angels while you and the rest of the family went to the circus?"

OUR EXCHANGES.

TO BE AVOIDED.

1. Writing a letter with a pencil.
2. Careless and uneven folding of letter.
3. Making a letter too wordy with unnecessary matter.
4. Bad spelling. Any one capable to spell correctly.
5. Illegible writing. If your handwriting is poor, practice to improve it.
6. Blots and otherwise slovenly appearance of your letters.
7. Long, involved sentences.
8. Uncommon words, especially if they are not precisely used.
9. Running together without punctuation. Study punctuation. Above all things, place periods at the end of your sentences.
10. Insufficient capitalization. Learn the rules of capitalization.
11. Cheap novels and other poorly written books. There is no better way to learn how to write and speak correctly than to read well written English. You should be satisfied only with the best literature.
12. Poor enunciation. Learn to speak clearly. Enunciate your words and bring out every part of your sentences.
13. Improper pronunciation of words. ADDRESS is pronounced with the accent on the last syllable, not on the first. There are many other words that are commonly mispronounced. Don't speak as other people do, if they are wrong. You be right.
14. Weakness in speech. Be forceful, yet tactful and pleasing in your utterances.

* * * * *

No answer comes to those who pray
And idly stand,
And wait for stones to roll away
At God's command.
He will not break the binding cords
Upon us laid,
If we depend on pleading words
And do not aid.

When hands are idle, words are vain
 To move the stone;
 An aiding angel would disdain
 To work alone,
 But he who prayeth, and is strong
 In faith and deed,
 And toileth earnestly, ere long
 He will succeed.

* * * * *

—We have no right to see a gloomy picture in the faces of those who are struggling above their troubles and trials.

* * * * *

When Mary chose the "better part,"
 She meekly sat at Jesus' feet!
 And Lydia's gently-opened heart,
 Was made for God's own temple meet:
 Fairest and best adorned is she
 Whose clothing is humility.

* * * * *

—The depth of a person's interest in religion is not to be measured by the length of his face. In fact, a sour and gloomy countenance in a Christian is evidence of a defect in his religion. The Christian religion is intended to have the opposite effect from that. It is true that gravity is named in the New Testament as one of the qualifications for a certain ministerial office in the Church, but in the word so translated there is no idea of gloom. It is opposed to flippancy, and suggests earnestness and seriousness, but one can be in earnest and take a serious view of life and yet be smiling and happy.

* * * * *

—Every man owes it to his fellow-men to go about with a bright, cheerful, hopeful, optimistic face, radiating sunshine, joy, gladness, hope, instead of blackness and despair. The human face ought to be a splendid picture, attractive, radiant with beauty, joy, and hope. It is every man's duty to radiate encouragement.

* * * * *

—There is a story of a Scotch gentleman who had to dismiss his gardener for dishonesty. For the sake of the man's wife and family, however, he gave him a "character" and framed it in this way: "I hereby certify that A. B. has been my gardener for over two years, and that during that time he got more out of the garden than any man I ever employed."

—John A. Hutton, of Glasgow, Scotland, thought by many to be the greatest preacher of Great Britain, recently said in a sermon preached in New York: "Surely in these days nobody wants an easy life or an easy religion. 'An easy religion is a horrible offense,' said Carlyle.

"Talk of 'popular Christianity!' You might as well speak of popular typhus or popular crucifixion.

"Garibaldi offered his men hunger, forced marches and death, but not a soldier left.

"To lately, in the deepest sense, crucifixion is popular. 'I, if I be lifted up, will draw all men unto me,' said Jesus, who asked of the world nothing but a cross whereupon to die.

"Take, therefore, your share of hardness. There is no future for the church till we enter it in our spirit on our knees."—Selected. ("Will ye also go away?"—Ed.)

THE ONE LOAF.

By W. H. BOOK.

When Christ instituted His supper He took a loaf into His hand and He said: "This is my body." Luke says: "And He took bread, and when He had given thanks, He brake it, and gave to them, saying, This is My body which is given for you: this do in remembrance of Me." Christ meant for this institution to be observed down through the ages, and when He revealed Himself to Saul, long after He had died and gone to His Father, He centered the attention of this one, who was to be His apostle to the Gentiles, upon the importance of this institution. When Paul writes to the Corinthians, he says: "For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body which is for you; this do in remembrance of me." We have found in many congregations that this institution is given an obscure place and it is treated in a shameful manner. People become indifferent and lazy. Often they are anxious to have the sermon, or to get away to attend another service, and they hurry through this sacred part of the worship.

In the *one* loaf we see the one Christ and the one body, His church. When this loaf is broken, we see a symbol of His crucifixion. We behold His body broken for us. We observe it on a day that re-

minds us of His resurrection from among the dead. Again and again we have found in the place of the one loaf a plate full of crackers or a plate full of bread crumbs. It seems to me that we destroy the significance of the symbol and lose sight of the lesson to be taught. The early disciples felt that it was a little matter to change the form of baptism. We howl because of this and then have the audacity to change the form of this institution. If He said loaf, and that it represents His body (not bodies), let us leave it just as He gave it to us. No more eloquent and no more powerful and Spiritual sermon can be preached in favor of Christian unity than this serving of this institution just as it was given.—In Christian Standard.

Columbus, Ind.

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KINDS OF MEMBERS.

The bulletin of the Sioux City (Iowa) Baptist Church points out its vision of the different kinds of church members and suggests that they tag themselves accordingly. "Are you," asks the bulletin—

An attender or an absenter?
 A pillar or a sleeper?
 A power or a problem?
 A promoter or a provoker?
 A giver or a getter?
 A goer or a gadder?
 A doer or a deadhead?
 A booter or a buckler?
 A supporter or a sponger?
 A soldier or a sorehead?
 A worker or a worrier?
 A friend or a fault finder?
 A helper or a hinderer?
 A campaigner or a camper?

—Exchange.

* * * * *

CONSCIENCE IS CLEAR AFTER HE PAYS OLD DEBT.

DOVER, N. J., April 1—No longer conscience-stricken, Thomas Jennings has returned to his home at Milton, and the Delaware, Lackawanna & Western Railway is richer by \$2.50, which he paid for a

CHRISTIAN MONTHLY REVIEW.

train ride stolen 25 years ago. Jennings said the wrong began
ling him after his recent religious conversion, and that the s
presented both principal and interest.

* * * * *

THE TONGUE.

"God made the tongue ^{for} and we may be sure He made it fo
good purpose. What is its good purpose?"

"He made it that we may pray with it," answered one bo

"To sing with," said another.

"To talk with people," said a third.

"To recite our lesson with," replied another.

"Yes, and I will tell you what He did not make it for.
not make it to scold with, to lie with, or to swear with, to say
or foolish or impatient words. Now, think whether you are
them in the way which pleases God."—*Children's Visitor*.

* * * * *

"IF THE SHEEP GO WRONG."

'Twas a sheep, not a lamb, that strayed away,
In the parable Jesus told;
A grown-up sheep, that had gone astray
From the ninety and nine in the fold.

Out on the hillside, out in the cold,
'Twas a sheep the good Shepherd sought,
And back to the flock safe into the fold
'Twas a sheep the Good Shepherd brought.

And why for the sheep should we earnestly long,
And so earnestly hope and pray?
Because there is danger, if they go wrong
They will lead the lambs astray.

For the lambs will follow the sheep, you know,
Wherever the sheep may stray;
When the sheep go wrong it will not be long
'Till the lambs are as wrong as they.

And so with the sheep we earnestly plead
For the sake of the lambs today;
If the lambs are lost, what terrible cost
Some sheep will have to pay!

—Sel.

CHRISTIAN MONTHLY REVIEW.

—If the thirty pieces of silver which Judas got for betraying
had been placed at 4 per cent. interest, assuming their value to
be half a dollar each, the Judas Foundation today would claim a
sum of gold equal to 345,000 globes the size of this earth.

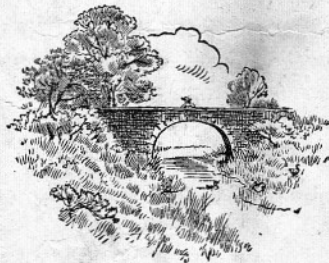
* * * * *

To every man there openeth
A way, and ways and a way
And the high soul climbs the high way,
And the low soul the low.
And in heaven, on the misty flats
The rest drift to and fro.
And to every man there openeth
A high way and a low,
And every man decideth
Which way his soul shall go.

—JOHN OXENHAM.

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—A recent Sunday survey of forty churches in Washington, D.
showed 7,000 persons present. In forty theatres on the same day
100 persons were found.



CHURCH DIRECTORY--Continued from Page 2.

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.

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. E. Gaston Collins, 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.

LIVINGSTONE NORTH, ALGOMA, near Thessalon.—Bible Class Lord's Day at 1.30 p. m. Preaching and Breaking of 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.

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, Elder.

SEATTLE, WASHINGTON, U. S. A.—Church meets at 4073 First Avenue N. E. Lord's Day 10 a. m., Bible Study. 11 a. m., Breaking of Bread and Worship. 7.30 p. m., Gospel Service. Thursday at 8 p. m., Prayer and Bible Study. A. B. Gardner, Elder, 4132 Eastern Ave.

WINNIPEG, MAN.—Church meets at 610 Sherbrooke St. (N. W. corner Sherbrooke and Sargent.) Services Lord's Day, 11 a. m., Breaking of Bread and Worship; 3 p. m., Bible School; 7 p. m., Preaching of the Gospel; Wednesday, 8 p. m., Prayer and Bible Study. Secretary, Bro. W. Eatough, 529 Toronto St., Winnipeg.

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