

Registration of Voters

All voters whose names were not placed on the voters lists last year will have an opportunity to register this week at the following points:

- Ward 1, 2 and 3 at the store formerly occupied by James Gesner, on the corner of Queen and Sydney Streets.
Ward 4 East at the Arena Rink.
Ward 5 West at the Residence of L. C. Wright, Esq., 233 Queen Street, near corner of Fitzroy.

If you registered in any ward last year it is not necessary to do so this year.

People who registered last year, and have since moved to another polling division in the City need not register again.

Western Guardian

COME TO THE Old Fashioned Malpeque Tea Party near town United Church, Wednesday, August 18th. 1275.

COME TO MALPEQUE shore Wednesday afternoon. Luncheon and meals served at the old fashioned tea party near the church grounds. 1313.

PERSONALS

The many friends of Mr. Sinclair McKay, of Malpeque, Prince George's Bay, will be pleased to learn that he is out again after undergoing an operation for appendicitis at the Prince County Hospital, H.

Mr. J. J. Gaudet, manager of the Capital Theatre, and party, paid a motor trip to West Prince Co. on Thursday. H.

Chinese Chef Killed By Motor Car

HALIFAX, N. S., Aug. 14.—Malhal, Chinese chef in a local restaurant, died this morning from injuries sustained late last evening when he was knocked down by a motor car just outside the place of employment in Sackville street.

William R. Doyle, driver of the car, reported the accident to the police immediately after aiding the injured man to a hospital. This morning following Malhal's death, Doyle was arrested on a manslaughter charge.

Pres. Opposed To Poisoned Alcohol

(Special to The Guardian) PAUL SMITH'S, N. Y., Aug. 14.—President Coolidge let it be known through his official spokesman today that he is opposed to the "poisoning" of industrial alcohol and Assistant Secretary of the Treasury Winston has ordered the discontinuance of the use of poisonous formulae.

The president has received hundreds of protests against the practice on the ground that many deaths have resulted and that with the widespread sale of alcohol by bootleggers and the large quantities of industrial alcohol which are delivered for industrial purposes, the poisoning of the product might conceivably affect a large section of the population.

CLASSIFIED ADVERTISEMENTS

One insertion 10c per line of 5 words
Four insertions 35c per line of 5 words
Eight insertions 70c per line of 5 words

For Sale - MODERN HOME at 101 Weymouth Street. If not sold by 23rd inst will be offered by public auction at 12 o'clock noon. Inspection 3 to 5 daily. 1312-16-17

FOR SALE AT A BARGAIN - Volumes one to ten, American Encyclopedia Britannica in good condition. Write L. Car of Guardian. 1189-10-61

Miscellaneous - NOTICE - NO TRUSSING allowed on our blueberry properties at Portage Road. Signed John S. Parkman, Albert Ling. 1287-8-14-21

Teachers Wanted - WANTED - THIRD CLASS Teacher for New Dominion School. Hector McLean, Secretary. 1308-8-10-31. 1308-8-16-31.

Situations Vacant - 5 BELL HOUSEHOLD NEEDS - Hites greatest imaginable demand. Make five dollars up daily. Capital or experience unnecessary. Domestic Product Distributors, Brantford, Ont. 11,13,16,18,20,23.

Central Guardian

DR. HEATH McINTYRE'S Office will be closed from August 16th to 30th inclusive. 1312-15-51.

THE BEST YET - that is what our readers say when they are handed the Case of Needles. Do you want the best yet? Renew today and get yours.

MEETING POSTPONED - The special meeting of Queen's County L. O. A. advertised for Wednesday of this week has been postponed until Thursday the 19th.

LARGE CROWDS AT DEMONSTRATION - The newly opened plant of Pure Milk Company, situated on the Corner of Great George and Fitzroy Streets, opened last Saturday evening with a public demonstration, and crowds of citizens took the opportunity of inspecting the establishment, which marks another step forward in the progress of this city.

FUNERAL YESTERDAY - The funeral of Montague Campbell took place yesterday afternoon at the People's Cemetery. The services at the house and the grave were conducted by Rev. Mr. Palmer assisted by Mr. Dancy. The pallbearers were D. C. Moore, J. Coles, E. Duffett, T. Callen, G. Carson, R. Nicholson.

POPULAR COMMERCIAL MAN - Mr. R. C. Stammers, representing the Quaker Oats Co., Peterboro, Ont., is at present on the island of interest in his firm. "Ron" as he is familiarly known by his many friends and customers throughout the island reports business excellent. Mr. Stammers, who has never before had the opportunity of looking the island over at this time of year, is much impressed by its beauty and every where as he says himself, prosperity and contentment seems to reign supreme. "Ron" leaves Wednesday morning for Nova Scotia, returning to the island late in September.

PERSONALS - Miss Marion Rodd, left this morning to resume her duties in the Goddard Hospital, Brocton, Mass. after spending her vacation at her home in Harrington.

Mr. and Mrs. A. M. Atkinson of Amherst, N. S., spent a very pleasant holiday in the city. They left on return Friday morning. While in the city they were guests at the Russ Hotel.

Mr. C. L. Burgess of Amherst, accompanied by his sister, Mr. E. Burgess, Miss Eva M. Freeman and Miss Pearl Ball who motored to the city to attend the grand lodge left on return Friday afternoon for home, spending a very pleasant holiday. They were guests at the Russ Hotel.

Blames Tariff For Situation In Maritimes

HALIFAX, Aug. 14.—That tariff tinkering on the part of politicians at the behest of influential upper Canadian manufacturers, was largely responsible for the present situation in Nova Scotia, was the view advanced yesterday by F. P. Jones, President of the Canada Cement Company, at the concluding formal session to be held in the city of the Royal Commission, set up to investigate the causes of the Maritime Provinces growing out of their partnership in the Canadian confederation. Hon. F. B. McCurdy, formerly Minister of Public Works in the Dominion government and other witnesses elaborated the contents of the report of trade, taxation, and the fisheries previously enjoyed, should be restored to Nova Scotia.

Summing up the case for the government of Nova Scotia, Col. E. C. Phinney, stressed the point that the remedies for the situation were to be found within the Confederation and the Chairman of the Commission thanked Col. Phinney for his assistance in the production of the material evidence required. The next formal session of the commission will be held in Montreal at a date yet to be determined, when representatives of the Canadian National Railways will present their views as regards the problems of transportation.

BIRTHS

CLARK - On Monday, August 9th 1926, at North Wiltshire to Mr. and Mrs. William R. Clark, a son.

COADY - At the Charlottetown Hospital on August 7th, 1926, to Mr. and Mrs. Ambrose Coady, a daughter.

MACEACHERN - At Canoe Cove, August 6th, 1926, to Mr. and Mrs. Neil Fletcher Maceachern of 60 Myrtle St., Arlington, Mass., a daughter, Norma Laurene.

GREENAN - At Newton, Lot 26, on July 30th, 1926, to Mr. and Mrs. John Greenan (nee Regina Hughes) a daughter, Mary Georgina. Congratulations.

Wanted - WANTED TO BUY AT ONCE some tame wild geese. Give price. Dan L. Ives, New Glasgow, N. S. 1251-8-13-31

Wanted - WANTED TO PURCHASE - 3 cents each paid for all old island coppers, except Shear of Wheat, for which \$2.00 will be paid. Apply at this office. 1285-8-14-31

Found - FOUND - LARGE SUM OF MONEY. Apply Guardian. 1811

UNDERTAKER N.D. MACLEAN EMBALMER

L. O. A.

Special meeting of Queen's County L. O. A. at Kingston Thursday, August 19th, starting at 2.30 p. m. Public Meeting in the evening and entertainment starting at 7.30 p. m. Among the speakers will be the Grand Master and Rev. H. D. Raymond. 1267-13-31.

Situation In Mexico Is Still Deadlocked

MEXICO CITY, Aug. 14.—No formal charges are made against the Most Rev. Mora del Rio, archbishop of Mexico, because of utterances made in a recent interview with a newspaper correspondent in which he strongly upheld the claims of the Roman Catholic church in its dispute with the Mexican government over the religious regulations.

Otherwise the religious situation today remained as for days past—deadlocked.

Although most business houses throughout the nation are feeling in varying degrees the effects of the economic boycott, by which the Catholics are expressing opposition to the government regulations, United States commercial attaché George Wythe, after a careful survey of the situation, says the two most important industries of Mexico, oil and mining—thus far have not been affected and are continuing operations on their usual scale.

Practically every merchant in Mexico City at present is experiencing some decrease in trade. Shutter closes are attending the streets and other amusements. The silver exchange has a further decline yesterday, a discount of 5.20 p. c.

Bankers continue to assert that the boycott is not directly responsible for this.

Reports indicate that Guadalajara, one of the strongest Roman Catholic cities in Mexico, is suffering more from the boycott than perhaps any other place in the republic. General business is depressed. It has been reported that from fifty to 90 p. c. Amusement places are practically deserted and many stores are almost devoid of customers. Careful observers point out that most of the merchants whose business is being hurt are Catholics and express the belief that many Catholic business men will be ruined if the boycott continues.

Girl Missing in New Brunswick

SAINT JOHN, Aug. 13.—A telephone message from Gagetown, on the St. John River, states that diligent search has failed to show any trace of Miss Eva E. Coyle, 25, of Gagetown, missing from her home since Tuesday afternoon at 5 o'clock. She was seen last walking across a field from her home, which slopes up to the main highway of the River Road. The supposition is that she had gone into the woods and became lost. Search is still going on.

RUSS HOTEL

A very comfortable and homelike Hotel at a moderate price. Large and well lighted rooms with hot and cold water. Splendid table, courteous service. Centrally located, being on the finest street in the city, and in close proximity to churches, depot, theatres, etc. Rates \$3.00 a day. Weekly rates on application. MAJOR D. A. MacDONALD, Proprietor.

Mrs. P. E. Neel, Buffalo, N. Y.; Mrs. Bessie Crawford, Montague; Betty Sutherland, Ottawa; Miss MacNitt, Malpeque; J. N. Hunter, Halifax; Mrs. J. J. Noy, Hunter River; Mrs. A. G. Montague; W. A. Johnston, Montague; Mrs. W. A. Johnston, Montague; Mariel Johnston, Montague; Harry Johnston, Montague; J. G. Ross, Montague; Miss Ross, Montague; N. D. Walker, City; Mr. G. W. Phillips, Summerside; Mrs. G. W. Phillips, Summerside; Ruth E. Simmons, Summerside; Helen Milligan, Summerside; A. E. Doughart, Redbank; Mrs. E. A. Wilkins, Westport; C. U. S. A.; Miss A. R. Lark, Westport, Ct. U. S. A.; Miss Mary MacMillan, Newton, Mass.; A. S. MacMillan, Newton, Mass.; Mr. Frank Bell, Toronto; Mrs. Frank Bell, Toronto; W. A. Burre, Toronto; E. B. Ellis, O'Leary; A. R. Murray, Fredericton, N. B.; Harold Murray, Fredericton, N. B.; Mrs. A. Murray, Fredericton, N. B.; Mr. A. Murray, Fredericton, N. B.; Mr. H. Stunt, Quebec; Mrs. H. Stunt, Quebec; Mr. George Loez, Halifax; Mrs. G. A. MacKay, Lock Brook; Mrs. M. H. Lazer, Hallifax; J. P. Fielding, Alberton; Miss Fielding, Alberton; Miss Bessie Fielding, Alberton; Mr. Wm. Atkinson, Amherst; Mrs. W. M. Atkinson, Amherst; Mrs. Gladys Esson, Millerton, N. B.; Miss Anna Scott, Millerton, N. B.; Mr. John Howes, Montreal; Miss Gertrude Roope, Springfield; Miss Mary Bright, Summerside; Mrs. F. W. Strong, Summerside; Mr. T. A. Miles, Fredricton, N. B.; Mr. John A. Stott, Marryville, N. B.; Mr. John A. Stafford, Marryville, N. B.; Mr. A. E. Sinnott, Fredericton, N. B.; Mrs. A. E. Sinnott, Fredericton.

ROOP'S Meat Market

PHONE 421

BEEF - Roasts "Shoulder" 17c, Roasts "Rump" 25c, Tripe 25c, Corned Beef 18c to 20c, Hamburg Steak 22c, Cooked Lunch Loaf 35c.

PORK - Fresh Roasts 28c, Fresh Chops 28c, Fresh Sausages 30c, Bacon "Shoulder" 30c, Cooked Lunch Ham 40c.

BIRDS - Chicken and Fowl (milk fed).

IMPORTANT - All our Beef is hung two weeks and more before being cut. This is the reason why it has that rich and delicate flavor. You are invited to give our "Shoulder" and "Rump" Roasts a trial and learn for yourself the difference.

Why has our business grown to such large proportions in so short a time. "There's a Reason."

"Stall Fed" Cattle hung two weeks before cutting and Bacon and Hams from fresh hogs must eat better and our prices are no higher.

Inspection Invited. Our new market is one of the finest in Canada.

J. M. ROOP CO. PHONE 421

N. B.; J. W. Shirriff, Glace Bay; Ruth Shirriff, Glace Bay; Jeanne Shirriff, Glace Bay; Silla Shirriff, Glace Bay; Mrs. J. G. Shirriff, Glace Bay.

The Markets

OTTAWA, Ont., Aug. 14.—(Legs) Egg markets are firm and unchanged.

TORONTO - Quotations for augmented eggs delivered are extras 31 to 32, firsts 26 to 28, seconds 22. Prices to retailers extras 37, firsts 31 to 33, seconds 26 to 27.

MONTREAL - Dealers are paying for augmented eggs delivered extras 33 to 34, firsts 28 to 29, seconds 23 to 24. Prices to retailers extras 38 to 40, firsts 34 to 36, seconds 27 to 29.

WINNIPEG - Dealers are quoting country shipped extras 25 to 26, firsts 20 to 22, seconds 15. Prices to retailers extras 37, firsts 32, seconds 26.

SASKATCHEWAN - Dealers are quoting country shipped extras 22 to 25, firsts 18 to 20, seconds 15. Prices to retailers extras 30 to 34, firsts 28 to 32, seconds 23 to 25.

EDMONTON - Country dealers are making sales extras 23, firsts extras 36, firsts 32, seconds 26.

CALGARY - Country dealers are making sales extras 27, firsts 23, second 18. Prices to retailers extras \$10.80 per case, firsts \$9.90 per case, second \$8.10 per case.

VANCOUVER - Dealers are selling extras 33, firsts 30, seconds 28. Prices to retailers extras 37, firsts 34, seconds 29.

HALIFAX - Dealers are paying country shipped delivered Halifax extras 35, firsts 30, seconds 18 to 19. Prices to retailers extras 40, firsts 35, seconds 25.

CHARLOTTETOWN - Wholesalers are quoting country points extras 23 to 24, seconds 18 to 19. "MONTREAL" quote. Aug. 15.—The export trade in Canadian spring wheat on the Montreal market Saturday was again quiet.

There was some demand for American new crop winter wheat grades and a moderate amount of business was transacted. The domestic demand for cash grains was also limited but the undertone was the undertone to the market was firm. Prices for spring and winter wheat grades were firmly maintained under a mail enquiry. A fairly active business was done in all lines of millinery and the undertone to the market was steady. The demand for standard grades of rolled oats was limited and prices were unchanged. The consumptive demand for eggs continued steady but the volume of business was disappointing for the season of the year. Prices were firm. Fresh eggs were quoted at 40c and firsts at 34c to 35c per dozen. The receipts were 146 cases. The feature of the butter trade was the improved demand from English importers and a moderate amount of business was worked. The undertone to the market was firm. No. 1 pasteurized was quoted at 33c to 34c per pound. The receipts were 3,865 packages. Extreme dullness marked the cheese market and prices were about steady. Western grades were offered at 47 to 48c to 47 to 48c per lb. and Eastern grades at 46 to 47c to 46 to 47c per lb. The receipts were 8,326.

The Man Nobody Knows

KNOWS HIS ADVERTISEMENTS

He was, as we may say, "many sided" and every man sees the side of his nature which appeals most to himself.

The factor thinks of the great physician whose touch never failed, who by some mystery preceded modern science in its still imperfect knowledge of the relation of the spirit to health. The preacher and marvels that the world is surrounded by his brilliant knowledge of the spirit to health. The preacher and marvels that the world is surrounded by his brilliant knowledge of the spirit to health.

I am not a doctor, or lawyer or critic but an advertising man. As a profession advertising is young; as a force it is as old as the world. The first four words ever uttered, "Let there be light," constitute its charter. All Nature is vibrant with its impulse. The brilliant plumage of the bird is color advertising addressed to the emotions of its mate. Plants deck themselves with blossoms not for beauty only, but to attract the patronage of the bee and so by spreading pollen on its wings, to insure the perpetuation of their kind.

The spacious firmament on high, And all the blue ethereal sky, And spangled Heavens a shining frame, Their great Original proclaim.

It has been remarked that "no astronomer can be an atheist," which is only another way of saying that no man who looks up at the first and greatest electric sign—the evening stars—and refuse to believe its message: "There is a Cause: A God," I propose in this chapter to speak of the advertisements of Jesus which have survived for twenty centuries and are still the most potent influence in the world.

Let us begin by asking why he was so successful in mastering public attention and why, in contrast his churches are less so? The answer is twofold. In the first place he recognized the basic principle that all good advertising is news. He was never trite or commonplace; he had no routine. If there had been newspapers in those days no city editor could have said, "No need to visit him to-day; he is doing just what he did last Sunday." Reporters would have followed him every single hour, for it was impossible to predict what he would say or do; every action and word were news.

Take one single day as an example. The four stories which are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not say of most of the incidents: "This happened on such and such a day." The four stories are one place, however—the ninth chapter of Matthew—we have a detailed account of a single day's work. One of the events was the calling of Matthew himself to discipleship; hence the four stories are not chronological. They are personal records written after his death, not diaries in which entries were made every night. Thus we can not