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6112 Commercial St*

Christian Monthly Review

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OUR DIRECTORY.

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

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

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

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

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

VANCOUVER, B. C.—Church meets at 502 Hastings St. E. Lord's Day. Bible School, 10.15 a. m. Breaking of Bread, 11.00 a. m.; Gospel Service 7.30 p. m.; Wednesday, Bible Study, 8 p. m. Sec.-Treas., F. E. Lucas, 2637 Patterson Ave., Burnaby, B. C.

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

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

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

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

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

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

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

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

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

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

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

(Continued on Page 29.)

Christian Monthly Review

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Vol. IX.

West Gore, N. S., February, 1924.

No. 2.

GOD IN NATURE.

BY ALBERT BURGESS.

In every stream whose gentle flow
Along the banks where violets grow,
And every bird that sweetly sings
Tells of blessings nature brings.

'Tis God in nature we behold,
In every thing both young and old,
'Tis God in nature we can see
In every bush, in every tree.

There's nothing can express His power
In every moment, day or hour,

In everything His power we trace,
 The God of nature, the God of grace.
 There's pleasure in the pathless wood,
 'Twill fill full many a heart with cheer.
 The little birds that sweetly sing
 Know naught of earthly care.
 They gently lead the mind away
 From many an earthly wound or care
 Oft cheer us at the close of day
 And help to dry each tear.
 Great God how good and kind Thou art,
 To make so wonderful an earth;
 How frail is man, he little knows
 Of Thy almighty power and worth.
 O Lord, I look to Thee alone
 To guide me through each passing hour,
 Thy blood can every sin atone,
 By Thine Almighty power.
 Life's last days are swiftly passing
 And the shadows longer grown,
 One thinks I hear a voice now calling
 My feet to paths unknown.

EDITORIAL

Someone 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.

O. E. PAYNE, HIS BOOK.

EMINENT AUTHORITIES ON INSTRUMENTAL MUSIC IN WORSHIP.

"The general introduction of instrumental music can certainly not be assigned to an earlier date than the fifth century. * * * The first organ is believed to have been used in church service in the thirteenth century. * * * The early reformers when they came out of Rome, removed them as monuments of idolatry."—McClintock and Strong's Encyclopædia.

"The custom of organ accompaniment did not become general until the eighteenth century. * * * At first the organ only accompanied the singing. * * * for a few lines and then stopped."—Schaff-Herzog Encyclopædia.

"Our church does not use musical instruments, as harps and psalteries, to praise God withal, that she may not seem to Judaize."—Thomas Aquinas, Roman Catholic, 1250.

"It is to be observed that the church did not use organs in Thomas' time; whence, even to this day, the Church of Rome does not use them in the Pope's presence. * * * Musical instruments are not to be suffered in the ecclesiastical offices we meet together to perform for the sake of receiving internal instruction from God."—Cajetan, learned Catholic Cardinal, sixteenth century.

"I have no objection to instruments being in our chapels, provided they are neither heard nor seen."—John Wesley.

"Musical instruments * * * would be no more suitable than the burning of incense * * * and the restoration of the other shadows of the law."—John Calvin.

"I am an old man and an old minister, and I here declare that I never knew them to be productive of any good in the worship of God; and I have every reason to believe they are productive of much evil. Music as a science, I esteem and admire; but instrumental music in the house of God I abominate and abhor. * * * I register my protest against all such corruptions in the worship of the Author of Christianity.—Adam Clarke, Methodist Commentator.

"Sing unto him. This is the sweetest and best music. * * We might as well pray by machinery as praise by it."—Charles H. Spurgeon.

"I presume to all spiritually-minded Christians, such aids would be as a cow bell in a concert."—A. Campbell. "He was utterly opposed to it, and took occasion at a later period to remark in regard to it that it was well adapted to 'churches founded on the Jewish pattern of things' and practicing infant sprinkling."—Memoirs, Vol. 2, p. 366

"The genius of this reformatory movement * * * is not favorable to choir singing and instrumental music. * * * No choir singing or instrumental music should ever be allowed to interfere for a moment with this privilege and right of the saints."—Isaac Errett, 1861.

"The Godless choir and noisy fiddler fill the air with soulless strains."—I. B. Grubbs.

"Such a practice is wholly unwarranted by anything that is either said or taught in the New Testament."—Robert Milligan, 1868.

"I affirm that an 'instrumental accompaniment' is an addition to this ordinance, and effects its character, and is therefore an infringement of the divine prerogative. * * * and cannot be tolerated for a moment. * * * I cannot engage in singing as an act of worship when there is an 'instrumental accompaniment' for this would nullify the ordinance. * * * The introduction of the organ is no mere impropriety; it is a gross insult to the Lord Jesus Christ and a sin against the God of Heaven. * * * Thus has the Holy Spirit so hedged the kingdom of the Master about, that there is absolutely no door of entrance for the instrument, and he who brings it in must break down barriers interposed by divine wisdom.

* * * It is the accompaniment of pride, and of fashion, and vanity, and theatre-going, and the like."—J. B. Briney, 1869.

"It appears to me to be the unquestionable duty of all writers and speakers. * * * to combine all their power and influence against the introduction of another organ." "It is a departure from apostolic practice."—J. W. McGarvey.

"If we had the genus, music in the New Testament worship, then we could choose instrumental music or vocal. * * but we have no such instructions; * * The instruction is to sing, and this is all we can do in faith. All expedients are related to the thing to be done as species are related to genus. Instrumental music is not related to the thing to be done, (sing) as species to genus. Therefore, instrumental music in the church is not an expedient."—O. A. Carr, 1909.

"All acts of worship under the Old Covenant not reproduced in the New Covenant by precept, example or necessary implication, are excluded from the New Covenant. * * Instrumental music is an act of worship of the Old Covenant not reproduced in the New Covenant by precept, example or necessary implication. Therefore, instrumental music (as an act of worship) is excluded from the New Covenant."—O. A. Carr.

"Since instrumental music as a part of church worship is nowhere mentioned in the word of God, it is for this reason 'without faith' * * is actually displeasing to God according to Heb. 11:6, and is a sin according to Rom. 14:23. * * Worship must be done 'in the name of the Lord.' Only what Christ has commanded can be done 'in his name.' Since, therefore, instrumental music in the worship * * is not commanded by the Lord, it * * cannot be rendered 'in the name of the Lord,' and on this account is scripturally excluded from the church worship."—G. G. Taylor, 1907.

"The music God prescribes for the worship of his churches is the music we should use without addition, subtraction or change in the worship of the churches. The music God prescribes for the worship of his churches is the singing of psalms, hymns and spiritual songs. Therefore the singing of psalms, hymns and spiritual songs is the music we should use without addition, subtraction or change in the worship of the churches."—J. A. Harding, 1908.

"The great sin today in putting an organ into the worship that

God ordained in the church is in presumptuously adding a purely human invention to the worship of God."—E. G. Sewell, 1903.

"The invention of instruments of music by David is plainly condemned and placed among the sins offensive to God." "The Jews had used instruments in the days of their prosperity * * the Greeks and heathen nations all used them in their worship. They were dropped out with such emphasis that they were not taken up till the middle of the Dark Ages, and came in as a part of the order of the Roman Catholic Church."—D. Lipscomb.

"It is held by some that * * 'psallo' carries with it the use of an instrumental accompaniment. We should not regard it, however, as 'authority' for an instrument in worship, if such authority were needed."—J. H. Garrison.

"There is no command in the New Testament to use instruments of music in worship."—Silas Jones, Eureka College.

"I think the New Testament does not 'authorize' instrumental worship by the use of psallo * * or any other word."—Sherman Kirk, Drake University.

"I did not ask whether 'psallo' included the use of an instrument in its meaning in New Testament times, for I never believed that."—J. B. Briney, 1917.

Psallo: "In the New Testament to sing a hymn."—Thayer. "To chant, sing religious hymns."—Sophocles, a Greek, 38 years professor of Greek at Harvard. "In New Testament, to sing praises."—Green. Bagster uses the same words.

"Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." Eph. 5:19. "Teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." Col. 3:16. Rom. 14:19-23; Eph. 4:1-3; John 15:1-7 and 2 John 9.

Please pass this message on.

"ABIDE IN ME."

Jesus Christ is the "head over all things to the church." "He is the way, the truth and the life." He "upholds all things by the word of his power." He alone can lead us in the way to Heaven. He, even He, spoke not of himself. He gave to the world the very things God gave Him to deliver.

If, dear reader, Jesus Christ, the mighty Redeemer, the Lord of lords and King of kings, the Prince Immanuel, the blessed Saviour, the spotless Son of God, *were not permitted to go beyond* the Father's will and instructions, if He did nothing of Himself, how think you, will Heaven look on poor, frail mortals like us, who assume to invent and legislate in spiritual affairs, and change and modify and ignore the ordinances of God. Abide in me, taught the Christ. "The branch cannot bear fruit of itself." "No more can ye except ye abide in me." "Whosoever goeth onward and abideth not in the teaching of Christ hath not God."

For thirty years after Pentecost the church moved along on the one foundation, and the word of God increased and the number of disciples were multiplied exceedingly. The Christians as one grand army marched to the orders of the Master, and gained headway to such an extent that their message was carried into all the world.

When they began to *depart from the original purity*, as we have already noted in this work, progress ceased. The restoration movement of the nineteenth century met a similar fate. All went well until the cause became popular and many of the Lord's professing friends began to "go down to Egypt for help," etc. The drawing power (?) of popular entertainment and musical rehearsals as exhibited among Rome's daughters constituted a dazzling temptation, and many yielded to her luring appeal.

To me the history of this "turning away" is simply another mark of identity for the true church. It would be a heart-rending discouragement to us if we did not know so well the long history of God's people. Thirteen times the faithful among the children of Israel were sore tried by the digressions of their brethren who turned away into disobedience. And it is a well known fact, both from scripture and from history, that the "mystery of iniquity" soon

crowded out of public notice the faithful children of God who followed up the work of the apostles.

The gospel of Christ is "not after man." We neither received it of man, neither were we taught it by revelation of Jesus Christ. Gal. 1:12. The Word of God is divine. The ordinances of the Lord's house are appointed by the King Eternal. When we take this truth as our guide we live in peace with Him. A congregation of Christians which accepts Him as their only Head and law-giver, have the greatest and best and most effective rule of life ever given to man.—M. Watterworth in Dec. 1922, C. M. R.

Remarks by the Editor:

The above extract, which appears in our columns a year ago, gives "no uncertain sound." It "speaks as the Bible speaks." Notice how he points out how that God's ancient people were sorely tried by the frequent apostasies of their digressive brethren. Likewise the prevalence of digressionism in the Christian dispensation. Listen: "When we take His truth as our guide we live in peace with Him." Yes, very true; and further, we have fellowship with Him and with all His faithful people. We cannot be in fellowship with God and not in fellowship with the faithful. On the other hand, we cannot be in fellowship with apostasy and retain fellowship with God.

There follows a letter written a year later by a man of the same name, but surely not—in every sense—the same man. The difference is most marked. The first speaks "the things which become sound doctrine." The latter is plainly the dialect of digressives. This writer speaks of the "world and the brethren turning against us." If the world turns against us we have reason to rejoice. But the world and the brethren should not be placed in the same category. The brethren, that is the people of God, the faithful do not turn against us. We, or some among us, sometimes turn away from the truth and then we are against them who abide in the truth. But we do not judge anyone "harshly" or otherwise, in the absence of evidence or any proper tribunal to pass on so grave an issue." God has already judged in these matters, and established a proper tribunal to pass on so grave an issue. His Word, which commands us what we are to do when others "go onward and abide not in the doctrine of Christ."

Bro. M. says, "My offense is not a failure to preach the gospel

in its fulness and purity. But I am here at Hillsburg. That is the trouble." O, no, Bro. M., this is not a correct diagnosis of the case at all. You would hear no complaint from the loyal and faithful people of God if you were at Hillsburg as B. Franklin was at another place of similar conditions. He was there, not to affiliate with and fellowship digressives; not to aid, abet and give comfort to those who "go onward and abide not in the doctrine of Christ; not to run with and help along those who are in fact outstripping the sects in the race back to Rome. But Franklin was there to correct the departures from the truth, and told their leaders, who importuned him to let them alone," that he did not come there to let them alone, but to use the sword of God's Truth, which he did most effectively.

We do not profess to know the exact conditions at Hillsburg, But if the church there is walking disorderly, that is not after the order Christ through His apostles has established; if they are not abiding *in* the doctrine of Christ, but "going onward" and "beyond," then the duty of the faithful in regard to them is clear, positive, mandatory, and admits of no gain-saying or controversy.

The case of the first Jewish converts, before they had been taught that the Gospel completely supersedes the Law, is no parallel to the case of those who now digress and depart from the apostolic order, and who corrupt the divinely appointed worship of God. Yes indeed, Campbell and his fellow-laborers in the Restoration movement were experts in these apostolic tactics. They never catered to the preconceived notions, prejudices and scruples of people. They were "loyal disciples," and to a man withdrew and withheld fellowship from digressives.

We come now to notice a very painfully disloyal utterance: "For us to exact strict conformity to the divine way in order to our having fellowship with a congregation is as unscriptural as it is impossible." This utterance is not only disloyal, but palpably untruthful and dishonoring to God. It states that strict conformity to the divine way is impossible. Then to do whatever we do in word or deed in the name of the Lord is impossible. When God commanded Moses, "See that thou make all things according to the pattern shown to thee in the Mount," did he slap God in the face and tell Him this was impossible?

But, "Brethren, I want your fellowship, your confidence, your

co-operation as I have enjoyed it for these twenty years as we have served and preached and prayed and worshipped together."

Well Brother M. I will tell you how—or rather let us both reverently listen and let God tell us how we can have fellowship with Him and with each other: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son, Jesus Christ. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." This "Light" is the light of God's truth. Walking in darkness is walking where the light of God's truth does not shine. If we abide *in* the doctrine of Christ we are walking *in* the light. If we go onward (beyond) and abide *not in* the doctrine of Christ, we are walking in darkness, and we lie if we say that we have fellowship with God, (1 Jno. 1:3-7). And he that does this "hath not God," (2 Jno. 1:9). God withdraws fellowship from those who thus turn away from Him. Christians should understand that they cannot serve God and mammon. That they cannot go beyond what is written and walk in darkness, and retain fellowship with God and His saints. "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."

LET US SPEAK AS THE BIBLE SPEAKS.

The last few numbers of your valued paper have had several allusions to the writer who is a frail, erring mortal, unworthy of the great mercy and grace and eternal salvation that our divine Master has provided and in whose fellowship true christians find peace and comfort when the world and the brethren turn against us. But if the brethren suppose that I am unduly desirous of a "big salary" or attracted by a "soft cushion" or that I am preaching "to please" anybody on the earth, or that I am in a "race" toward Rome, then, I say, my brethren have mistaken their man. Where, brethren, is the candor, the justice, or the wisdom in judging so harshly in the absence of evidence, or any proper tribunal to pass on so grave an

issue? I respectfully demur against being judged and set at naught by those who know nothing of the case. And the case is serious, for some of my esteemed brethren who profess to be true and faithful to the Lord of Heaven have rushed to the public press with statements just as false as false can be. "Idle words" that face us in the great day of God Almighty—may He forgive.

My offence is not a failure to preach the gospel in its fulness and purity. But I am here at Hillsburg. That is the trouble. And to my critics, it evidently has never dawned upon their hearts that there is a possibility that the church here is or ever could be a church of Jesus Christ, worthy of our love and fellowship. Our association is the difficulty, and yet to us it seems as congenial as any we have ever had.

However successful we may be in teaching and preaching the pure gospel of Jesus Christ it is impossible to enjoy a faultless association. Jesus and the eleven disciples associated intimately for years with a hypocrite—a traitor. Even the eleven, months after they vowed allegiance to the Christ, were told by their divine Master of the absolute necessity of further conversion on their own part. The Apostles spent long and patient and tireless devotion on the erring churches of their time. And Jesus Christ sent messages of burning devotion and tender pleadings and earnest warnings to the seven churches of Asia. The 21st chapter of Acts contains an outstanding case where the Apostles and Elders in the church at Jerusalem bore patiently with and even "catered" (did they not?) to the "thousands of Jews" who believed, but who clung to circumcision and to other pre-conceived notions and prejudices and scruples peculiar to them. They worked and worshipped with them and kept preaching the living word of God. And have we not accounted the church at Jerusalem as a kind of model church? Campbell and his fellow-laborers in the Restoration Movement were experts in these Apostolic tactics, but I must confess that to many of us "loyal disciples" the "art" is lost. For us to exact strict conformity to the divine way in order to our having fellowship with a congregation is as unscriptural as it is impossible. By such a course Jesus and the Apostles would have narrowed down their fellowship to absolutely nothing. And Campbell and the restorers would never have been heard.

Brethren, I want your fellowship, your confidence, your co-op-

eration, as I have enjoyed it for these twenty years as we have served and preached and prayed and worshipped together. That I have erred during the trying conditions of the last few months I freely and frankly confess. But I have tried to follow the divine injunction: "If anyone preaches let it be as uttering God's truth," 1 Peter 4:10. (Weymouth). And I shall try, God helping me, still more earnestly.

In letters to my critics I have professed my inability to believe that the instrument should be a test of fellowship among christians. After abundant and serious reflection and study I am convinced that the pros and cons of the controversy must necessarily be regarded as involving many of our own opinions, and not worthy of a fraction of the space it has occupied. I want to finish my earthly course preaching and living the pure gospel of my Lord and Saviour. I am ready and determined to treat my philosophies as Aylett Raines treated his, and plan from this on to treat them strictly as my own private property and as unworthy of preaching or agitation. And I will hope to receive from my brethren the same treatment that Alexander Campbell and his fellow-labourers accorded Mr. Raines.

M. WATTERWORTH.

—Several articles, by esteemed brethren, have been received, on a subject of controversy in some localities. Some of these articles are of considerable length, and they would be sure to bring on a lengthy discussion for which we could not find space, we think some of the larger weeklies would be a more suitable medium, and we are returning them with thanks, and hoping for continued favors by these gifted writers, in the shape of short, crisp and scriptural articles of a non-controversial and edifying nature.

OUR ASSOCIATE EDITORS

By private letters and press reports we see the prosperous activities of our Bro. Rogers in our Western Provinces. Bro. Whitfield's reports of the little Woodgreen congregation are encouraging. Recently we received a letter from Bro. C. H. Claus, one of the elders of the St. Catharines congregation, reporting increased audiences and fine work among the young men in Bible Study and chances of some of them becoming public speakers. This is very encouraging. What about your work Bros. Petch, Tallman and Keffer? Speak out.—H. M. Evans.

* * * * *

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. 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 unexcusable, 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 by 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 interpretation of spiritual law has caused this division, urges one. Exactly so, but to whom has God delegated such authority? Was it not delegated 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 of 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 (2Jno.9.)

"Withdraw yourselves from every brother that walketh disorderly, and not after the traditions they received of us" (2 Thes. 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?" Brothers, we had better be careful, lest we loose our souls.

Mt. Juliet, Tennessee.

PEACEMAKERS.

By S. WHITFIELD.

"Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9.)

From this we learn that Jesus was a lover of peace, and since he was, we should be also; but Jesus never sacrificed the truth to have peace. Jesus came into this world to establish a perfect system by which man could have peace. To respect and live in harmony with this system is the way that Jesus has appointed for us to have peace. To cry "Peace, peace; where there is no peace," is contrary to the teaching and life of the Son of God. The Master's life, work, and teaching brought much division, but those that opposed His teaching were the ones that were responsible for the division, and will have to answer for it. Those that accepted the doctrine of Christ and lived in harmony with it had peace. The Christ never caused division only as he was forced to, in order that he might do the will of the Father; and we cannot find a better rule to follow. We should teach all the will of God, for we cannot be true to the truth and to God without doing this. We must try to do the very best we can along this line, and not seek to please anyone, only our Maker; and if division comes by doing this, we will not be called upon to answer for it, but if we teach something that the Bible does not require us to teach, or act in a way that is not in harmony with the will of God, then such division as is caused in this way will be held against us until it is made right. If we try to teach all the will of God, we will oppose all that God wants us to oppose, and we will be kept busy; but we should not oppose anything in the lives of people unless we are absolutely sure that the Bible requires us to, if we do, we will find lots of trouble, and we will cause a great deal of trouble for others. It is decidedly wrong to make laws where God has not made them.

I have noticed that those who use the least judgment in getting after others, who show the least mercy for others, who denounce others for things that they may think are wrong, but could not give a "thus saith the Bible" for it; and who use the strongest terms in trying to condemn others, are the very ones who will not make their own wrongs right. They are trying hard to regulate and control the lives of others, but they have never learned to control self. Such are bound to go their own way regardless of what the Bible teaches

or what good brethren may advise. I have often wondered if this passage applied to them: "Be not righteous over much; neither make thyself over wise; why shouldest thou destroy thyself?" (Eccles. 7: 16.) Certainly those who pursue the course that I have referred to will soon destroy themselves and their influence for good. Now listen to what the 20th verse of this same chapter says: "For there is not a just man upon earth, that doeth good, and sinneth not." In my trying to help others and working to get them to do right, it is good for us to remember our own faults and mistakes. When we remember that we all need a great deal of mercy, it helps us to show mercy to others, according to the will of Jehovah.

Now, I realize that any teacher can teach better than he lives; but we should be willing and try hard to live up to the standard that we lay down for others. It is often stated that the best way to get others to do right is to first do right ourselves.

While God and Christ are lovers of peace they hate division and discord. God and Christ are great lovers of all good, and they are just as great haters of all evil. Solomon said that there were seven things that the Lord hated and the last one was, "he that soweth discord among brethren." (Prov. 6: 16-19.)

It is a terrible thing to sow discord among brethren and divide the church which is the body of Christ. I am afraid that all do not realize the awfulness of this sin. We cannot divide over every little trouble that comes up. Division is never justifiable only where a party or parties have departed from the word of God, and all that could be done to restore them has been done.

Paul's teaching to the church at Corinth should help us. He taught against division. He found many troubles there, but he taught them, reproved them, and bore patiently with them until he got them to correct their wrongs. Notice how he addressed them: "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. Grace be unto you, and peace, from God our Father, and from our Lord Jesus Christ." Then notice how he continues to speak to them, using the very best judgment to gain their confidence, and then he reproves them of their sins.

Notice that Paul did not withdraw himself from this church, but he went to work to get them out of the evils they had gotten into. A church is a church of Christ as long as she tries to learn and walk in the good way of the Lord. If we must withdraw our-

selves from every church where we think there is some wrong or where there is wrong, then we could not work or worship with any congregation in this world. The greatest man that I ever heard preach and one as the greatest writer that I ever read after, said that all preachers teach some wrong sometime. We are all human beings with lots of mistakes, but we must try to hate all evil, and love all good.

THE CHURCH OF CHRIST.

BY S. WHITFIELD.

There always will be need for articles and sermons on the Church, for people do not understand the church as it is represented in the New Testament. It is very important to have clear ideas of this question that we may do our duty to God, and be able to teach men the right way of the Lord.

In the Church of the New Testament, Christ is the head, foundation, and chief cornerstone. The law of Christ or teaching of the new covenant is the government. Disciples or christians are the members, and the Holy Spirit is in the church, and, therefore, in the members to help our infirmities, and to assist us in living as God directs.

The Church of Christ is composed of a people who have been called out of the world into God's service. It is our duty to live as the New Testament gives us directions. We are to keep ourselves separate and apart from the evils of this wicked generation. Just as the children of Israel were the Church in the wilderness, and were called out of other nations to live as God's peculiar people, so christians now are the peculiar people of God.

This church is builded on Christ and not on man or any body of men, hence it is not my church, your church, or any other person's church. It is the Church of Christ, of God, the one body or whatever else the New Testament calls it. It is not the Christian Church, or the Disciple Church, but the Church of Christ. Christ died to establish it. Christians are purchased by the blood of Christ. Therefore, we belong to Christ; and the Church is the bride of Christ, and is called his church or bride. The members are called disciples or christians, saints, and brethren.

It is not a denomination or any one of the denominations. It

was builded by Christ several centuries before any of the present denominations came into existence. Each of these denominations can be traced back to a man, but the Church of Christ can be traced back to Christ. Each denomination has a human name, a human head, a human foundation, and a human creed; but the Church has a Divine head, a Divine name, a Divine foundation, and a Divine book—the Bible—as its laws.

It was God's plan from the sin in Eden and from the promise to Abraham, that Jesus would build his church as an ark of safety for His children. It was builded by Christ as an institution for us to enter to be saved from our past sins; to live and work in as christians; and to work through and carry on all the Lord's work, that all the honor and glory might rest on God through Jesus Christ. Unto Him be glory in the Church by Christ Jesus throughout all ages, world without end, Amen." (Eph. 3:21.)

The Church of Christ was not established in the days of Abraham or in the days of John the Baptizer. John was dead before Christ said that he would build His Church. It was builded on the day of Pentecost or fifty-three days after Christ died on the cross. Christ, to whom all power and authority was given by God, had gone to His Father; had been crowned King of Kings and Lord of Lords; and was seated on the right-hand of God or on the throne of David. The Apostles received the baptism of the Holy Spirit or power from on high, and the Church was built by Christ; the conditions of salvation were announced by Peter and accepted by those that believed that Jesus was the Christ. The worship was set up and obeyed; and the Lord added to the Church those that obeyed the truth and were saved from their past sins.

In every institution there is a way of becoming a member. Jesus has made known the way by which people become members of his church. Jesus said that he was the way. No one, therefore, can enter the church without doing what Jesus says. We must not call Jesus, Lord, and then refuse to do what he says.

The Master has taught that a person must be born of water and the Spirit or he cannot enter the kingdom of heaven or the church. To be begotten by the Spirit a person must believe that Jesus Christ is the Son of God. Then he is begotten by God or by the word of truth. To be born of water the one who has been begotten by the Spirit must then be buried with Christ by baptism into his death and raised up to walk in newness of life. Jesus said

that the sinner is to believe and be baptized to be saved, and when he does this he is born of water and the Spirit.

The same day that the church was established Peter, by the Spirit, made known the way to enter the church or be saved, which is the same thing. Those that believed that Christ was the Son of God were told to repent, and be baptized in the name of Christ for the remission of their sins.

All spiritual blessings are in Christ. Then when the one coming to Christ believes, repents, and is baptized, he is brought into Christ, to his death, and the blood of Christ takes away his sins, and God adds him to the Church of Christ. He is then delivered from the power of darkness and translated into the kingdom of Christ or the Church.

The book of Acts tells how people entered the church in the days of the apostles.

APPRECIATION AND ENCOURAGEMENT.

Wishing you and the Christian Monthly Review a Prosperous New Year.

Yours in the Faith,

MALCOLM MCARTHUR.

Collingwood, Ont.

* * * * *

The Monthly has been good in the past, and trust it will still do lasting good. Wishing you success in your work for the Master, and success to you and yours, in all that is good for 1924, I am

Yours in the Work,

S. WHITFIELD.

Glencoe, Ont.

* * * * *

DEAR BROTHER McDUGALL: Inclosed you will please find \$1.00 to apply on my subscription to C. M. R. You are editing a wonderful Magazine. I appreciate reading the paper, may our dear Father in Heaven bless you and yours.

Yours in Christs Kingdom,

E. G. CREACY.

Horse Cave, Ky., U. S. A.

Wishing you God's blessing upon your labors,
Your Brother in Christ,

OSWALD S. HODGES.

Harptree, Sask.

* * * * *

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

W. H. WILLIS.

Little Current, Ont.

* * * * *

Enclosed please find \$1.00 for my subscription to the C. M. R.
It is a good little book, well worth the money.

Yours Sincerely,

MRS MARY LEAKE.

Aylesbury, Sask.

* * * * *

Enclose two subscriptions for C. M. R. I am boosting the pa-
per at every opportunity.

Sincerely your Brother,

L. L. MCGILL.

Carmom, Man.

* * * * *

We like the paper and pray that God's blessing be with you in
your work.

Your Brother in Christ

A. B. GARDNER.

Seattle, Wash.

* * * * *

I will pass the other one along to a friend. Hoping this will
straighten out matters, as I cannot get along without C. M. R., and
oblige

MRS. A. V. MONSON.

Melville, Sask.

* * * * *

Find enclosed \$2.00 for renewal subscription to the C. M. R.,
and \$1.00 for notice of meeting of Church of Christ at Regina, and
wishing every success for the C. M. R.

Yours in the Faith,

C. SEED.

Regina, Sask.

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

Your Brother in Christ,

J. W. FENNER.

Arlington, Texas.

* * * * *

We enjoy the paper very much, and wish you every success.

Yours in Christ,

MRS. D. T. SMITH.

Balgonie, Sask.

* * * * *

Best wishes for Christian Monthly Review and family.

Your Brother in Christ,

WINSLOW RICHARDSON.

Jacksonville, Fla.

* * * * *

I am willing to help you with the management and publication
of the CHRISTIAN MONTHLY REVIEW to the very best of
my financial and anatomical ability; however, neither are very
strong. I have sent out a very urgent call for people to subscribe
for the best religious paper in Canada.

Fraternally,

J. L. HINES.

Monticello, Ky.

* * * * *

I will enclose two dollars for C. M. R. It sounds good. I hope
it will continue.

Your Brother in Christ,

D. J. YAKE.

Toronto, Ont.

* * * * *

DEAR BROTHER McDUGALL:

Enclosed please find a P. O. Order for \$2.00.

We see by the paper the great effort you are putting forth, and
we surely appreciate the volume, and hope it may be able to con-
tinue. With best wishes for a happy and prosperous New Year,
we remain

Your Brother and Sister in Christ,

MR. and MRS. R. E. JOHNSTONE.

Armstrong, B. C.

Let me add that your Monthly pleases me very much. As chairman of the Library Committee of Abilene Christian College, I should be very pleased to have you send a complimentary subscription, not to me, but to Library Abilene Christian College, Abilene, Texas, in order that our students might read so good an example of journalism, and the students of Journalism and Press Club in particular.

Your Brother in Christ,

HOWARD L. SCHUG.

Abilene, Texas.

NOTE—Coming from its eminent source, we esteem the above as a high compliment indeed for the Canadian Brotherhood Magazine—*Editor*.

* * * * *

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

Yours in Christ,

MRS. JAMES JAMIESON.

Forest, Ont.

* * * * *

Wishing you every success in your work during the coming year, I remain

Yours in the Faith,

C. G. MCPHEE.

Meaford, Ont.

* * * * *

Hope you will be spared to advocate New Testament principles for many years, and that the coming year will be a banner one for the C. M. R., and with best wishes for health and spiritual blessings, I remain

Your Brother in Christ,

J. M. BRUCE.

* * * * *

It is a grand little paper, and very welcome indeed.

Wishing you every success with the C. M. R., I remain

Your Brother in Christ,

EDWIN FISHER.

Etonia, Sask.

NEWS AND CORRESPONDENCE

Noonan, North Dakota, Jan. 24th, 1924.

Long Creek work is now well established. The brethren meet, attend to the worship and have the Bible Classes. Quite a number of children there.

Began a meeting in this town Sunday night with about twenty-five present. There has been an increase each night since.

Noonan is about 7 miles from Long Creek, and any members made here will add to L. C. number.

I think there is material here which could be chiseled for the House of God.

Bro. W. Orr is with us in this meeting.

Don't forget this work, brethren.

H. A. ROGERS.

* * * * *

131 W. Wyoming Ave., Melrose, Mass., Jan. 28, 1924.

DEAR BRO. McDUGALL:

Your good letter of Dec. 31st was received and also the papers, and I thank you very much for sending them and hope to take the paper up with the members later, to see if some do not wish to subscribe. It is a very neat little paper and I approve of its stand for the truth. Glad to see the notice of our little work, for so many of our members are from that part of the country.

Being so busy just now, I haven't time to send an article, but hope to have time in the future.

Thank you for the names, and efforts are being made to get in touch with all these members.

My best wishes and christian love to you in your work, and hoping you will write again, I am,

Fraternally yours,

CHAS. P. POOLE.

* * * * *

Noonan, North Dakota, Jan. 28th, 1924.

Bro. Orr and I were out to Long Creek meeting yesterday. Every member but one was there, fourteen in all, beside children

of about the same number.

We had a good meeting and Bible Classes. Everyone seemed full of love and happy.

We had a good attendance in Noonan last night, when we closed the meeting until a future time.

Bro. Orr and I are leaving to begin a meeting in Regina Wednesday night.

H. A. ROGERS.

OUR EXCHANGES.

WE NEVER KNOW.

I spoke a word
And no one heard;
I wrote a word
And no one cared
Or seemed to heed;
But after half a score of years
It blossomed in a fragrant deed,
Preachers and teachers all are we—
Sowers of seeds unconsciously
Our hearers are beyond our ken,
Yet all we give may come again
With usury of joy or pain.
We never know
To what one little word may grow.
See to it then that all your seeds
Be such as bring forth noble deeds.

—By John Oxenham.

* * * * *

WAITING AT THE CHURCH.

It was William's wedding morn, but, alas! he overslept himself.

When at last he awoke he dressed hurriedly, and hastened to the station to find that his train had gone. There was not another for an hour.

Frantically he hurried to the telegraph office and wired to the bride: "Detained. Don't marry till I come."

GIVING AWAY FAMILY SECRET.

(From the Boston Transcript.)

A little girl was telling what she had learned in Sunday School. "And so, she said, "Eve was made out of Adam's rib and——"

"My ma says," interrupted a neighbor's boy who was present, "that she wouldn't mind being a man's rib: it's having to be his backbone that makes her mad."

* * * * *

WILL ALL MEN BE SAVED.

Universalism assumes that all men will be saved irrespective of character or conduct.

1. *What of Those Who Neglect Salvation?*

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation." (Heb. 2:2,3).

2. *If All Men Will Be Saved, Why Persuade Them?*

"Knowing therefore the terror of the Lord we persuade men." (2 Cor. 5:11).

3. *If All Will Be Saved, Why Discriminate Between the Righteous and the Wicked?*

"The wicked is driven away in his wickedness, but the righteous hath hope in his death." (Prov. 14:32).

4. *What Will Become of the Ungodly?*

"If the righteous scarcely be saved where shall the ungodly and sinner appear?" (1 Peter 4:18.)

5. *If All Will Be Saved, Much of the Bible is Meaningless.*

"The wicked shall be turned into hell" (Ps. 9:17). But there is no hell. "And these shall go away into everlasting punishment" (Matt. 25:46). But there is no everlasting punishment. But is in danger of eternal damnation." (Mark 3:29. But there is no eternal damnation. "Who shall be punished with everlasting destruction." (2 Thess. 1:9). But there is no everlasting destruction.

6. *If Universalism is True, How Should the Bible Read?*

"Precious in the sight of the Lord is the death of the wicked" (Ps. 116:15). "For as many as are led by the spirit of the devil, they are the sons of God" (Rom. 8:14). "And we know that all things work together for good to them that hate God" (Rom. 8:28).

7.—*Is the "Resurrection of Life" the Same Thing as the "Resurrection of damnation?"*

"For the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).

8. *Is "The Wages of Sin" the Same "Thing as the "Gift of God?"*

"For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

—From *Foundation Publishing House, Austin, Texas.*

* * * * *

And is this all? Can reason do no more
Than bid me shun the deep and dread the shore?
Sweet moralist, afloat on life's rough sea
The Christian has a heart unknown to thee;
He holds no parley with unmanly fears,
Where duty bids he confidently steers,
Faces a thousand dangers at her call,
And, trusting in his God, surmounts them all.

—W. Cowper.

ACKNOWLEDGMENTS.

For Christian Monthly Review:

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S. Whitfield and family, for C. M. R.	7.00
George DeWolf	2.00
L. A. McDougall	2.00

CHURCH DIRECTORY--Continued from Page 2.

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

BROOKLANDS.—Lord's Day. 3 p. m., Sunday School.

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

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

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

BEAMSVILLE, ONT.—Church meets on Lord's Day at 10 a. m. for Bible Study. At 11 a. m. for Worship. At 7 p. m. for Preaching. Wednesday at 8 p. m., Bible Study. L. J. Keffer, Minister.

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

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

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

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

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

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

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

ESTEVAN, SASK.—Church meets at 1014 Second St., on Lord's Day at 11 a. m., for Bible Study and Worship. At 7.30 p. m. for preaching. Wednesday at 8 p. m. for Bible Study. H. A. Rogers, Evangelist; Thos. Orr, P. O. Box 442, and J. E. Turner, Elders.

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

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