

H. M. Evans, D. O.

Christian Monthly Review

WEST GORE, HANTS CO., N. S.

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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.

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. L. J. Keffer, Evangelist.

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

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

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

REGINA, SASK.—Church of Christ meets in Sons of England Hall, 1459 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 at home of P. L. Pratley, 469 Clarke Ave., Westmount, Que. Phone 6200.

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

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

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

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

(Continued on Page 29.)

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Vol. IX.

West Gore, N. S., June, 1924.

No. 6.

A FAITHFUL SAYING.

BY ALBERT BURGESS.

O 'tis a faithful saying,
And precious as 'tis true,
To those that humbly praying
Teach us Thy will to do;
That to our world the Savior came
To save from sin and endless pain.

He left the realms of glory
To rescue man from hell,

This precious old old story,
We love to sing and tell;
Tell how He lived and how He died,
Now seated by His Father's side.

Here as our advocate,
He ever lives to plead,
And we at mercy's gate
May tell Him all our need—
The silent tear, the humble sigh,
Are heard and seen by the Most High.

Believe this faithful saying
O heart with sin oppressed,
And at His footstool lying,
Thine heart will find sweet rest;
Blest with a sense of sins forgiven
Of peace with God and hope in Heaven.

West Gore, N. S.

EDITORIAL

THE HEAD OF THE CHURCH.

Here is a pronouncement by Archbishop McCarthy at his recent reception in St. Mary's Cathedral, Halifax, on his return from Rome. Note that he designates the Pope "The head of the church," and the "Supreme Head of the church." This, we must believe is true, literally and unequivocally true—that the Pope is the head, and the Supreme Head of the Church of Rome.

But there is a church of which CHRIST is the Head, "and He is the Head over all things to the church, which is His body," "and He is the Head of the church." These Scriptures say that Christ, not the Pope, is the "Head," the "Supreme Head," of His church. Christ is Head of his church. The Pope is Head of his. These churches then, are not identical. They have different Heads, and each has its own. Here follows the Prelate's pronouncement:

"A consistory is one of the most impressive of the many impressive ceremonies held in Rome, and I felt that I was indeed fortunate to be privileged to be present at this last one when the two great Archbishops from the neighboring republic were so signally honored by the head of the church.

"And now dearly beloved, I must bring these few remarks to a close. I am going to impart to you the blessing with which his Holiness entrusted me. I want to remind you also that this blessing is intended, not only for those who have been able to gain admittance to the cathedral this afternoon, but for all the faithful throughout the diocese without distinction. I know that you will esteem very highly the kindness of the Holy Father, and that in accordance with his wish, you will not forget to pray both for him and for the Church of which he is the Supreme Head."

NEW EDITIONS OF OUR TRACTS.

New editions of our Tracts, "Reasoned Revelation" and the "Gospel in a Nutshell," are now out, and all orders accumulated have been filled. We found it impossible to get new editions at the former, which were pre-war prices and rather below actual cost.. We have, however, filled all orders to date at former prices. This of course is our loss. The tracts are still, we are glad to say, extremely low at 25 cts. per doz., or \$2.00 a hundred. More editions will soon be needed, as they are going in parcels of one dozen, one hundred and three hundred. People whom we cannot get within hearing of the pulpit, can be reached with the Gospel in this way. Let us remember that the Gospel is God's power to save—then use it.

NAMES AND TITLES OF GOD'S PEOPLE.

Notice all are significant and descriptive of character, relationship, position, function or work of God's people.

1. Disciples—Acts 11:26.
2. Christians—Acts 11:26.
3. Saints—1 Cor. 1:2.
4. The Church—Eph. 1:22.
5. Church of God—Acts 20:28.

6. My Church—Matt. 16:18.
7. Church of the Firstborn—Heb. 12:23.
8. Sons of God—1 John 3:1, 2.
9. Beloved—1 John 4:1.
10. Children of God—1 John 3:10.
11. The Body of Christ—Col. 1:18.
12. The General Assembly—Heb. 12:23.
13. Household of Faith—Gal. 6:10.
14. Household of God—Eph. 2:19.
15. House of God—Heb. 3:6.
16. Temple of God—1 Cor. 3:16.
17. God's Husbandry—1 Cor. 3:9.
18. God's Building—1 Cor. 3:9.
19. The Elect—Matt. 24:31.
20. Sheep—John 10:1-16.
21. Flock—Matt. 26:31.
22. Flock of God—Acts 20:28, 29; 1 Peter 5:2, 3.
23. Brethren—Rom. 8:29.
24. The Bride—Rev. 21:2.
25. The Lamb's Wife—Rev. 21:2.
26. Family—Eph. 3:15.
27. Firstfruit—Jam. 1:18.
28. Habitation of God—Eph. 2:22.
29. Israel of God—Gal. 6:16.
30. Children of the Kingdom—Matt. 13:38.
31. Members of Christ—Eph. 5:30.
32. Hephzibah—Isaiah 62:4.
33. Kingdom of Christ—Matt. 13:38.
34. People of God—Heb. 4:9; 1 Peter 2:10.
35. Followers of God—Eph. 5:1.
36. Pillar of the Truth—1 Tim. 3:15.
37. Royal Priesthood—1 Peter 2:9.
38. Holy Nation—1 Peter 2:9.
39. The Called—Rom. 8:28.
40. The Just—Matt. 13:49.
41. The Righteous—Matt. 13:46.
42. Kings—Rev. 1:6.
43. Conquerors—Rom. 8:37.
44. Servants of God—Rom. 6:22; 1 Peter 2:16.

OUR ASSOCIATE EDITORS

THE THRONE OF DAVID.

BY S. WHITFIELD.

In the April issue, Bro. Cartwright says, "In the February issue, Page 20, Bro. S. Whitfield, speaking of Christ, to whom all power and authority was given by God, informs us further that our Lord was seated on the right hand of God or on the throne of David." He then says: "I should be glad if our brother would explain in what sense he thinks the Throne in Heaven 'on the right hand of God' was ever David's throne."

"And Samuel said to Saul, Thou hast done foolishly! thou hast not kept the commandment of the Lord thy God, which he commanded thee; for now would the Lord have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue; the Lord has sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee." (1 Sam. 13:13, 14.)

From this we learn that God would have established the kingdom of Saul for ever if Saul had obeyed the Lord; but now the kingdom would be given to David. "To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah from Dan to Beersheba." (2 Sam. 3:10)

"And his heart was not perfect with the Lord his God, as the heart of David his father. Nevertheless for David's sake did the Lord his God give him a lamb in Jerusalem, to set up his son after him, and to establish Jerusalem. Because David did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah and Hittite." (1 Kings 15:3-5.)

David was the best king of all the Old Testament kings, and was the one most suited to be a type of Christ.

"My covenant will I not break, nor after the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever and his throne as the

sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven." (Ps. 89: 84-37.)

Please notice that the throne of David was to be established and endure for ever, even as the sun and the moon. Just as long as the sun and moon continue, so will the throne of David. This is carried out through Christ. "The Lord hath sworn in truth unto David. He will not turn from it; of the fruit of thy body will I set upon thy throne. There will I make the horn of David to bud; I have ordained a lamb for mine anointed." (Ps. 132: 11, 17.)

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." (Is. 9: 6, 7.)

Christ's government started on the day of Pentecost. Peace with God, through Christ, was given to man on the same day. Now in the same sentence the prophet speaks of Christ taking the throne of David.

"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1: 32, 33.)

Men and brethren, let me freely speak unto you of the patriarch David that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. He seeing this before spake of the resurrection of Christ, that his soul was not kept in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being at the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear." (Acts 2: 29-33.)

Jesus sitting on the throne of David and exalted on the right hand of God is all in the same connection, and certainly refers to the same thing.

In the Old Testament we have earthly or temporal things as types of heavenly or spiritual things. David was a type of Christ. David

ruled over fleshly Israel, but Christ is ruling over spiritual Israel.

In the days of Christ they were looking for Him to become an earthly king, but His kingdom was not of this world. Christ was going to be a heavenly king, and rule over spiritual Israel.

"That David my servant may have a light always before me in Jerusalem." (1 Kings 11:36.) Christ took his seat on David's throne when he was exalted to the right hand of God, and became a great light to the whole world, and that light is still shining. David's throne was to continue as do the sun and moon. Christ will sit on David's throne as long as the sun and moon continue.

Just as sure as Christ started to rule over spiritual Israel on the day of Pentecost, was he on the throne of David that day.

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." (Col. 1:13.)

So Christ has a kingdom now, and is our King.

"Who (Christ) is the blessed and only Potentate, the King of Kings, and Lord of Lords." (1 Tim. 6:15.)

This verse shows that Christ is King now, and he must be on the throne of David.

"Then cometh the end, when he shall deliver up the kingdom of God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (1 Cor. 15: 24-28.)

Christ is reigning now, and will reign until the last enemy is destroyed, then He will be subject unto God.

If Christ takes the throne of David some time yet future, as some teach, then He will be crowned twice; but this idea is contrary to the plain teaching of God's Word.

* * * * *

600 St. Charles Ave., Montgomery, Ala.,

May 19, 1924.

DEAR BRO. MCDUGALL:

Your letter and C. M. R. overtook me a few days ago down here in the sunny south. We are enjoying the change of climate very much. The days are a little warm but the evenings and mornings are wonderful. There are three Churches of Christ in the city with

a membership of more than seven hundred. To know them is to love them. Bro. J. L. Hines just closed a special meeting with ten baptisms, one restored, two from the Baptists and two from the Christian Church. The brethren intend also holding a two weeks tent meeting in Montgomery, the writer preaching each evening. This meeting will begin May 26th.

It was our privilege Saturday to motor fifteen miles south to Snowdown and spend the day at Bro. Guy Renfro's home. He and I were schoolmates eighteen years ago. We had indeed a pleasant day and the country here is beautiful at this time of the year. The meadows are one vast flower bed, being covered with pink and white primroses. Cotton is the chief crop and one sees thousands of acres in every direction.

O. H. TALLMAN.

PARAGRAPHS.

H. M. EVANS.

"I know that Thou canst do all things and that no purpose of Thine can be restrained. Who is this that hideth counsel without knowledge? Therefore have I uttered that which I understood not, things too wonderful for me which I knew not. * * * I had heard of Thee by the hearing of the ear, but now mine eye seeth Thee: Wherefore I abhor myself and repent in dust and ashes." (Job 42: 2-6.)

It was after Jehovah had shown the beloved old patriarch that he knew comparatively nothing of the wisdom, power, designs and plans of the Almighty Creator of all things that Job confessed his ignorance of that which was altogether "too wonderful" for him; things which he "understood not" and "knew nothing" about.

Job continued faithful to God through all his trials and chastisements and never "charged God foolishly." Many a soul is wrecked upon the sea of sorrow when the hand of God seems heavy upon them and His chastisement more than they can bear. It is because the creature does not see, or sometimes does not even try to see, the power, wisdom, justice and righteousness of his own Wonderful Creator that he begins to "charge God foolishly." If he would just take a brief inventory of his past life he could easily see where he

had merited the heavy chastisements of a righteous God. How many times has he grieved his Creator and Redeemer? How can he expect the smiling face of an approving God to rest upon him? It takes the humble penitence and patience of Job, coupled with the faith of an Abraham to say, "Though He slay me yet will I serve Him." An examination of our own heart and life will show that it is ourselves that are at fault.

A brother writes asking if a brother is justified in leaving the church simply because he disliked the hymn-book used, or because he disliked to hear a certain brother speak at the hour of worship?

We have yet to see in the Scriptures where a brother is justified in either absenting himself from the Lord's house and table on the Lord's Day, or leaving the church entirely simply on account of personal preferences and other likes and dislikes. We knew of a sister who refused to sit at the Lord's table simply because the church used unleavened bread, contrary to her liking. It will be seen, by looking into the matter, that such an objector is only looking for an excuse to relieve him, or herself from further obligations and responsibilities in the Lord's work and worship. When a congregation abandons 'sound teaching,' violates the Scriptures, or in any way apostatises from the true faith, then it is a different thing, and no man is justified in having fellowship with apostates. Personal preference never justifies any man in dividing the body of Christ nor separating himself from it.

Selkirk, Ont., May 15th, 1924.

OUR CONTRIBUTORS

REPENTANCE.

J. C. BAILEY.

I believe this to be a much neglected subject. It is not that we preach something else too much, but we have as a people preached this too little. In fact, some of us are so silent on the subject that we are accused of not believing in repentance.

The first question is, what is repentance? Many people have a

very vague idea of its meaning. Their definition would read something like this. "A direct working of God upon the heart signified by a change of feelings." This meaning will stand neither a Bible nor a dictionary test. Webster says: Repentance—a change of course or action because of sorrow or regret. Repentance in the Bible is also shown to be a change of action. Christ in giving His Commission to Paul (then Saul) to preach that they might have their eyes open and turn to God. Secondly, that they should repent and bring forth fruit worthy of repentance. That repentance is something we are capable and must do ourselves can also be seen from the following passages. (Luke 13:5; Acts 2:38 and Acts 17:30.)

However, someone will raise an objection and tell us that God is the author of repentance and therefore we must wait his good pleasure in giving this change of life to us. If this were true we would truly have a very confusing state of affairs. Trying to harmonize this passage (Acts 5:31) with those quoted above.

Is not God (through His Son) the author of the Lord's Supper and every other command which is essential to Christian work and worship. If Christ is the author of the Lord's Supper shall we wait until he puts the bread and wine into our mouths to commemorate His death, burial and resurrection? How long shall we wait? No longer than we shall wait for Him to do our repenting.

What is the purpose of repentance? We are informed that repentance is unto life. (Acts 11:18) so it is essential that all who would obtain eternal life change their ways. (Who have not already done so.) The change of action must be from serving the flesh to the service of the Spirit. (Rom. 8:5-6) The change of course from following the world (1 John 2:17) to the service of Christ (Eph. 3:20, 21.)

In the struggle of repentance is where the great battle is fought. When a person has decided to change, to give up all for Christ, it will be with pleasure he confesses his name and with rejoicing that he is baptised into Christ.

Let us be more zealous in preaching repentance that we may make better converts, truer soldiers and in the end the Cause which we all love most dearly shall be glorified. Amen.

LET NO MAN TAKE OFFENSE AT THESE WORDS.

For years we have been slumbering. There was a time when a few loyal servants of Emmanuel such as Alexander Campbell, Oliver Stone, Benjamin Franklin and others, warred a good warfare; being men were not perfect; but they did what they could to sound out the Gospel of Christ and proclaim from the heart that form of doctrine once delivered; while we slumber on and dream away our time.

To worship on Lord's Day is not enough.

"Preach the word," a command to Timothy. "Go into all the world and preach the Gospel to every creature," and in the Revelation letter, "Him that heareth say come." What answer shall we give to our Judge on that day? Are we striving with Christ and The Gospel? Are we holding up the hands of those who preach the faithful word?

We cannot all be preachers, we cannot all go. The organization of Christ and His inspired apostle is sufficient. We need no other, and we need not be afraid to give to those who preach the Gospel. (Phil. 2:25; 2 Cor. 9:1-3.)

Hide not our light, brethren, under a bushel, for it cannot shine there. Many around us have not heard the pure gospel. Have we tried to reach them? Have we sent a preacher? Sectarians put us to shame.

Money the preacher must have, since he must eat, wear clothes, travel, and we ought not to muzzle the ox that treaded out the corn.

Again, why should we hold so tight to our money? It is really God's money—we but the stewards. Of what avail is wealth and we in our coffin and crepe on the door? God sees all we do, hears all we say, notes all we do.

We are priests unto God (1 Peter 2:5; Rev. 1:6). Shall we withhold our ministry? To give to the cause of Christ, is to give to Christ. There are many faithful men of God who would go, but have not the wherewith to support them. Alas! Have we a name to live and are dead? Five cents per head per annum! Is it a fine showing? God help us to awake. Arise and be doing for the Master. Are we in His service? Does five cents per annum entitle us to the commendation, "come ye blessed?"

Paul labored with his own hands, but all cannot do this; if so, see the time wasted from the work of Christ. Get awake, my brethren—get doing. The fields are white unto harvest, but the labor-

ers are few. One dollar given to the work from each member of the body, would do more to send the glad news than you can think. Give to the Master's cause. He gave His life for us.

V. LIGHTHEART,
West Hamilton,
Box 784 Ont.

REDEEMED BY THE BLOOD

OF

THE LAMB, SLAIN FROM THE

FOUNDATION OF THE WORLD.

(Concluded.)

N. L. SHIER.

IN THE ANTITYPE OR THIRD PERIOD.

"Behold the Lamb of God which taketh away the sin of the world," says John, as he seeth Jesus coming unto Him to be baptized. Yes, the symbolic significance of all previous sacrificial lambs must now give place to Him who took not upon Him the nature of angels, but of the seed of Abraham (Heb. 2:16), who in turn is the seed of the woman (Gen. 3:15) and, who in the likeness of sinful flesh, and for sin, condemned sin in the flesh: "by whom the world is crucified unto me, and I unto the world." For we "who are Christ's have crucified the flesh, with the affections and lusts." What the law could not do in that it was weak through the flesh (Rom. 8:3) of the lamb, Christ as the Lamb of God, by a more perfect way in His own body, put to death sin in His own death, by the shedding of His own blood upon the cross; and we who are partakers of the same nature, by faith in the shed blood of the Lamb, do put to death this nature with all its sin.

But this is not all. If it was, then in the death of the Lamb in the antitype, we would have very little more than that which was symbolized in the type and in the prototype. But praises be to God for His unspeakable gift; for we have a resurrection in Christ's resurrection, and not only a resurrection, but an ascension into heaven in His ascension into heaven.

For "He has not entered into the holy place made with hands,

which are the figures of the true, but into heaven itself, now to appear in the presence of God for us. (Heb. 9:24.)

In the holy place made with hands, which are the figures of the true, was the cherubims and God's presence in the Shechinah. Here the High Priest entered once a year, with the blood of atonement, on the day of atonement; first for himself, and then for the people; so Christ our High Priest has entered into the holy place not made with hands, but His own shed blood; first for himself and then to appear the second time for us. And so in the bread and wine of the Lord's Table during the antitypical period, while He is absent, "we do show His death until He comes." (1 Cor. 11:26.)

The line of demarcation between the antitypical period and the glorious consummation is when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." (Thes. 4:16,17.)

THE GLORIOUS CONSUMMATION. We have traced the blood of the Lamb from when it was first shed in the Garden of Eden, and in the presence of the cherubims east of the garden, down through the successive periods; following it in its earthly course until Christ the Lamb of God, crucified the veil of flesh, and by His own blood entered the holy place not made with hands, to stand before the throne of God, in the presence of the Cherubims which are in heaven. (Rev. 4:6; 5:6.)

The word "beasts" in Rev. 4:6, and elsewhere, needs some explanation before proceeding. It is more correctly translated "living creatures" in the Revised Version, and Ezekiel 10:15,20 distinctly says the "living creatures" are "the cherubims." He describes each as being of the same form, and that form which is identical with each other is an amalgamation of the four distinctly different forms as described by John. (Rev. 4:7.) In studying closely the two descriptions, one is amazed to find that although the "living creatures" are so different one from the other, yet they are identically the same as each other. What are we to understand by the description of these heterogeneous, yet homogeneous heavenly creatures? Are we to take it literally or figuratively? If we take it figuratively, then it becomes simple enough, and sublimely beautiful. If the multitude redeemed out of every kindred, and nation, and tongue, before the throne, still

maintained in heaven their respective tongues, their national characteristics, and their kindred distinctions, what a babylon of confusion they would present. But it cannot be that babylon should be represented before the throne of grace, by such terrible confusion, when even in this world's history, at one time they were all of one speech. The description of the multitude is figurative so that we may identify them as not being angels of heaven, but creatures at one time inhabiting this earth. But of the cherubims who dwelt upon the earth, it cannot be said they were of any nation, or of any tongue or kindred of the earth. Neither would it do to class them with the angels who are known to be dwellers of heaven only. Clearly then their description identifies them with having a knowledge of, and a close connection with "moving nature"—the animal kingdom including man in the days of the garden of Eden. Yes, these "living creatures" with the Lamb "as it had been slain" standing in their midst (Rev. 5:6), are none other than the cherubims who were the first ministers of the blood of the Lamb. They are in the usual form of angels, and were on the earth at the foundation of the world; now they are in heaven, round about the mercy throne of God, where redemption song is sung by the multitude who are redeemed by the blood of the Lamb.

In this vision (Rev. 4) of the mercy throne on which God sits, we see the consummation of the mercyseat in the tabernacle—redeeming mercy for Israel. In the vision of the beasts round about the mercy throne we see the consummation of the Cherubims at the Garden of Eden—redeeming mercy for the antediluvians. In the vision of the rainbow round about the mercy throne we see the consummation of the deluge rainbow—redeeming mercy for the postdiluvians. In the vision of the seven lamps of fire before the mercy throne we see the consummation of the mystery of the seven lamps on the seven candlesticks, before the mercy seat in the tabernacle, which are the seven angels of the seven churches (Rev. 1:13,20)—redeeming mercy for the church. And in the vision of the Lamb as it had been slain, standing in the midst of the throne we see the consummation of the redeeming blood of Christ the Lamb of God—redeeming mercy for all who in their respective order can read their title clear in the blood of the Lamb.

This throne of mercy is the judgment throne for the redeemed, and is distinct from "the great white throne" (Rev. 20:11), where the blood of the Lamb is not seen, and redemption song is not sung; but instead they are judged "according to their works"—yes! "ac-

ording to their works!"—and in contradiction of those who are judged in Christ's redemption work, and whose "robes are made white in the blood of the Lamb slain from the foundation of the world."

NEWS AND CORRESPONDENCE

Buffalo, Montana, May 19, 1924.

DEAR BRO. McDUGALL:

We had the pleasure yesterday of commencing the worship of our Lord and Saviour at Moccasin. There are some good folks there and we had a good meeting. Others are not dead but they sleep and we hope to awaken them.

Good crowds at meeting held in Star Schoolhouse Friday and Saturday. Several had tears in their eyes but did not make the start.

Yours for the Service,

J. C. BAILEY.

WHO IS HE?

The folks back home inform me that sometimes people wonder who J. C. Bailey, of Montana, is.

Well, I shall try and tell you. I am the son of T. W. Bailey, Thessalon, Ontario, and I go by the name of Carlos.

I was born near Meaford, and when I was very young my folks moved to Beamsville, where my father attended school. When I was 3½ years old they moved to Selkirk, where they lived for six years and then moved to Thessalon where they are still located.

I obeyed the gospel a little over a year after coming to Thessalon and at different times thought of being a preacher, but it was not until Bro. Romeo Hoover, now of Toronto, visited our place in the winter of 1920-1921 and urged me on to such a course, did I fully make up my mind to such a course. The next two winters were spent in the Carman Bible Training School.

During the second term Bro. E. N. Golphenee, who also was attending school urged me to go to Montana (his home) and hold some

JCB
Bing

meetings. I went. Last fall the brethren in Eastern Montana and elsewhere decided they should put a man in the Western part of the State. I received an invitation to go and I went without the promise of more than \$10, which paid my fare to Buffalo, all but \$5 I paid out of my own money. So here I am sowing the seed of the kingdom and trusting in God to supply temporal things as we may need.

To serve my Saviour and to be the means of saving some is my prayer.

J. C. BAILEY.

THE ZOSHIGAYA MEETING.

The church decided to call Mr. Kagawa, a well-known worker among the poor and also a noted evangelist, for two nights, February 19 and 20. The house was full both nights and people were turned away. The second night we took out the seats and let the people sit on the floor Japanese fashion, but even then we could not accommodate all who came. In this way we crowded in more than three hundred people.

The first night's speech was good, but the second night it was excellent. He spoke more than two hours each night. The second night was the life story of Jesus from birth to the cross. Though packed in so uncomfortably, the people showed no sign of impatience but were intensely interested to the end.

Those who were interested enough to want to study more were asked to sign cards, and seventy signed and gave in their names. We are following this up by making a personal call on each one who gave in his name. Also we had arranged with Bro. Fujimori to follow Mr. Kagawa for two nights more. And we were of one mind that speeches were equal to Mr. Kagawa's. We would have kept him longer but he could not stay. A card from him on the following Monday states that he is on his way to Ckitsu, and that he baptized two in his neighborhood on Sunday and expects more soon.

On Sunday night I baptized three here at Zoshigaya and heard the confession of six, the other three asking to be baptized on next Sunday morning. There were seven who came forward, but one young man when asked if he believed Jesus was the Christ, the Son of the living God, was honest enough to say that he didn't know for

sure whether he did or not. Of course we deferred his baptism, but he is earnestly studying.

Also a letter from Bro. Bixler says that he is using the tent in one of his neighboring villages and the attendance is good. A week later he expects to move to another village.

P. S.—The young man mentioned above has since been baptized. He helped in relief work after the great fire and was at prayer meeting last night, April 10th, 1924.

J. M. McCALEB.

68 Zoshigaya, Tokyo, Japan.

WM. CULLEY.

Bro. Wm. Culley, of Jura Congregation, died on April 19th, and was buried on 22nd. He was nearly 69 years of age. He leaves a wife, who is almost an invalid from rheumatism, nine children, and a lot of relatives. I knew Bro. Culley for nearly 20 years, having held my first meeting in this country with the Jura congregation 20 years ago this May. During this time we buried his father and mother, who were both faithful and true members of the Church of Christ. Bro. Wm. Culley was a farmer, but he was a good speaker. He took his turn in speaking for the Jura congregation for over 20 years; he spoke at Blackwell several times; and also here at Woodgreen. We shall miss him in our work and meetings. It was said that what ever he promised he was sure to carry out. The writer conducted the services.

S. WHITFIELD.

VANCOUVER.

The Church located in the above town have a membership of forty (40). We have suffered lately by a number of our members leaving the city to take up their residence in other places, but I am glad to report that none are lost to the cause. Our loss, we are pleased to say, has been gain to others, as all that migrated have proved themselves "Strong in the faith", for it has always been the aim of the Church to attend to the "word of His Grace, which is able to build us up." This, we find, can be done best by training the Saints

to undertake the responsibilities of discipleship, "and to be ready always to give an answer to every man that asketh you a reason of the hope that is in us." To do this we strongly adhere to the Mutual Ministry. All our male members have work allotted to them which they are expected to do, and we are not disappointed—we have nine (9) brethren that preside and do the speaking, all capable men, who have a high regard to the importance of "rightly dividing the word of truth." Then we have others who are being trained for the Public Platform, who read the Scriptures. Even the younger brethren, yet in their teens are trained in usefulness in the work, by acting as door-keepers and ushers. The sisters are likewise active in visiting and do loyal work in ministering comfort to those that are sick, so all are working together for one common cause of glorifying God and "converting the sinner from the error of his way."

Likewise the Church is not unmindful of her responsibility outside of Vancouver. She realizes that she has a part to perform away from home. Those that sit in Darkness and in the Shadow of Death, in far off lands, have a claim that must not be set aside, so that these may have the opportunity of hearing the Gospel and embracing its delights, Vancouver does what she can. Also the Home Fields come up for consideration, and to none has a deaf ear been given. In 1923 a sum of \$250 was given to this Mission Work, and not only of our substance, but also our speaking brethren when the need has arose, give themselves to the Home Fields. In one (1) year, speakers from this Church travelled 1,200 miles at their own individual expense to speak the word, and thus their efforts help to keep alive two (2) congregations, who at that time had no brother who had public ability. Finally one of them took up his residence there, and from that time ministered to the need of these two Churches by preaching and teaching, doing the work of an Evangelist, at the same time, labouring with his own hands to provide for himself and family.

Such is the calibre of Vancouver.

F. E. L.

JAPAN.

REPORT FOR APRIL, 1924.

PERSONAL: Portland Ave., Louisville, Ky., \$15.00; Miss Nellie Straiton, \$2.50; same source, \$2.50; Church at Toler, Texas, \$12.00; Miss Nellie Straiton, \$2.50; Greens Chapel Church, Ky.,

\$10.00; Mrs. M. B. Timmons, Tenn., \$1.00; Borden Church, Ind., \$16.00; name not to be given, \$3.00; Central Church of Christ, Chattanooga, \$10.00; Salem Church, Ky., \$6.00; "some brother" \$1.00; Central Church of Christ, Chattanooga, \$10.00; J. Harding McCaleb, \$10.00; Salem Church, Ky., \$5.00; Mrs. Etta Banta and Mrs. Mary Browner, Frankfort, Ky., \$3.25; Church at Owenville, Texas, \$8.50; Church, Bald Prairie, Texas, \$10.00; Fred E. Dennis and sister, \$2.00; Church at Jacksonville, Fla., \$32.00; by B. G. Banton, Fresno, Calif., \$12.80. Total, \$175.05.

For SARAH ANDREWS: Mrs. A. W. Bowman, Calif., \$5.00; Miss Ella Talley, Tenn., \$10.00; Mr. and Mrs. R. Livingstone, Calif., \$14.25; Mrs. J. A. Blake, Iowa, \$5.00; Mrs. Timmons, Tenn., \$1.00. Total, \$35.25.

For LILLIE CYPERT: Bro. M. B. Timmons, \$1.00.

For HARRY R. FOX: Church, Cordova, Tenn., \$10.00.

For KAMITOMIZAKA CHURCH: Church, Abilene, Texas, \$85.00.

For the BUILDING FUND: C. Tatum's estate by J. F. Kurfees, Louisville, Ky., \$50.00. Previously reported, \$8,049.31. Total to date, \$8,099.31. This does not include amounts Bro. Janes has received and applied direct to the purchase of the two ready-cut houses, which when added to the above, makes something over the \$10,000.00 we decided by the Lord's blessing to raise. But the two houses in question are still in port at Yokohama and there will be some expenses still in getting them to the place and having them put up. Besides, a lot must yet be purchased for one of them. This will cost about five hundred dollars. But as the Lord has so abundantly blessed us so far, he will continue to do so till these homes are brought to completion.

Thirteen added at Zoshigaya since the latter part of February. Much of it is due to the personal work of the young men. There have been several baptisms at other points this year, but I do not have the exact number.

J. M. McCALEB.

68 Zoshigaya, Tokyo, Japan.

Buffalo, Montana, April 29th, 1924.

DEAR BRO. McDOUGALL:

Our work here is still progressing nicely. I was out to preach

at the Star Schoolhouse for three nights. I believe the prospects are fairly good for getting some there to turn to God.

Lord's Day afternoon three souls confessed Christ and were the same hour of the day buried beneath the chilly waters to rise to walk in the newness of life.

Yours in God's Service,

J. C. BAILEY.

FROM BRO. LIGHTHEART.

God looks down on all of us and sees a host of rebellious men and sinners.

I quite agree, Bro. W., to be disposed or exposed, but did any one see him, talk with him and show him his error?

The elders and deacons are the proper government of the body of Christ, and committees, clerks, editors and papers have none.

The instrument, with other innovations, is of man and sometimes the church is hindered by men who will rule, and by people who watch their brother's past steps for the purpose of finding fault, injuring his reputation. Slander is vile. Good men and true are hard to find.

Yes, I have no quarrel; do not want any. Let us be true, and do only what He commanded.

Find \$2.00. Use it for the C. M. R., or in any way for the advance of the cause. Be loving, be kind, be true, and God's love will be in us; for this is the love of God, that we keep His Commandments.

God be with you.

V. LIGHTHEART,

Box 874, West Hamilton, Ont.

P. S.—Your article on the instrumental Music is the best I ever read, and may the C. M. R. prosper.—V. L.

NOTES FROM WESTERN ONTARIO.

Our Bible studies at Woodgreen are very profitable. For some time we have been studying the history of fleshly Israel leading to the captivity of Israel and Judah. They did not obey God, and they were punished for their disobedience. These studies are very helpful to those who attend.

We were recently informed that there would be no "June meeting" this year. Maybe the next best thing to do would be to have as many meetings with the different congregations, or in new places, as we can. Every congregation needs such a meeting to keep up an interest. Even though we cannot reach the world, the Church needs it. Good Bible studies are a great help to keep us alive in the service of God, if we study each lesson. We must work while it is day, for the night will soon come. The evil one is always busy.

S. WHITFIELD.

Success in your good work.

S. WHITFIELD.

Seattle, Wash., May 1st, 1924.

DEAR BRO. McDOUGALL:

While the churches were considering sending me to India, I have not been idle. I held meetings at Randle, Seattle, Bellingham, Nooksack, Sumas, Washington and Blundell, Vancouver, Victoria, B. C., with 17 baptisms, from Dec. 2nd, 1923, to April 27th, 1924. I thank them for their kindness and fellowship. God bless the work done.

No church has answered the call for India, and only \$200.00 (less) has been offered by individuals. The extremity of man is God's opportunity. His holy will be done. I thank the C. M. R. for its kindness in the matter.

Christian love and best wishes to all. Sincerely,

MADISON WRIGHT,

1754 East 14th Place,

Cleveland, Ohio.

DETROIT.

GREAT INCREASE OF POPULATION AND OF LOYAL CHURCHES.

Bro. Carl L. Etter, of 129 Academy, Ferndale, Detroit, Mich., reports eight loyal churches in Detroit. A very short time ago we could report only five. He says:

I shall be very glad to have the co-operation of the churches and preachers of the south in sending me the names of members of the Church of Christ who are contemplating moving to or near Detroit.

People are coming to Detroit at the rate of one hundred thousand per year. Many of these people no doubt are Christians. There are eight loyal congregations in Detroit. Christians who come here should be given assistance in locating near one of these congregations. If you are thinking of moving here, or if you know any one who is, please notify me and I shall be more than glad to assist them in getting located and in finding a church home.

CARL. L. ETTER.

* * * * *

One Lord, one Faith, one Baptism, one God and Father of all. (Eph. 4:5-6.) Humble yourselves in the sight of the Lord and He shall lift you up. (Jas. 4:10.)

* * * * *

Claud F. Witty, Detroit, Mich., May 12: "Baptized one at West Side Central Church, Grand River and Fourteenth Avenues, Sunday evening. This congregation is making unusual progress, and the outlook is very promising."

* * * * *

All of the great reformers who pleaded for a return to the apostolic order of things refused to worship with instrumental music. Nothing can eliminate *this significant fact*.

* * * * *

J. H. Hines, Montgomery, Ala., May 6: "The Highland Park Church, in Montgomery, is in the midst of a great meeting, with the singing being led by Warren Allen and the preaching being done by J. L. Hines. Thus far four souls have made the good confession."

* * * * *

Samuel E. Witty, Los Angeles, Cal., May 12: "Larger attendance than usual at Central congregation, this city, yesterday, with six added by relation. About seventy-five from all sources since January 1. We have recently established a mission at Redondo Villa, which gives some promise of development."

* * * * *

Newmarket, R. 3, Ont., June 3rd, 1924.

Mr. D. McDougall,

West Gore, N. S.

Dear Brother:

The work on the new building at East Toronto is nearing completion. The brethren expect the opening on the 22nd of June. I

baptized one more young lady on Lord's Day, June 1st. The interest is increasing and we look for more additions before long. Bro. R. G. Schell will be with the brethren at E. T. while I am away on the Island for two months. I leave home on the 12th and begin near Little Current on the fifteenth.

The audiences at Pine Orchard are increasing. Bros. Wesley Lundy and Alex. Stewart, of Toronto, are speaking on alternate Sunday evenings.

Yours in His service,

CHAS W. PETCH.

* * * * *

With best wishes for your continued good health and the prosperity of the C. M. R. and its writers, I remain,

Yours in Christian fellowship,

IRA C. MOORE.

* * * * *

Glencoe, Ont., May 8th, 1924.

Dear Bro. McDougall:

You will find \$5. Four is from myself and family to help the C. M. R., and \$1.00 is to pay subscription for Gladys George, R. R. 1, Glencoe, Ont.

With success to you and yours,

Yours in the work of the Master,

S. WHITFIELD.

* * * * *

MONTANA MISSION.

J. O. Golphene reports for the year, three new churches and forty-seven additions. This work is sustained in the scriptural way by direct freewill contributions.

* * * * *

As a desert without an oasis, as a night without a star, as a world without a sun, so would be the world without the death and resurrection of Jesus Christ.—J. C. McQuiddy.

SEEN AND HEARD.

Usher—"Pardon me for disturbing you, mister, but your snoring is waking up the rest of the congregation."

* * * * *

DIFFERENT SPECIMENS.

Simon—"Ben Franklin wrote 'None preaches better than the ant, and it says nothin'."

Luke—"He didn't know some aunts wot I know."

* * * * *

DIPLOMACY.

Hubby—"Really, Ethel, seven pounds for a hat is the height of extravagance."

Wife—"Well, my dear, I simply have to look nice when I am with you; you're so distinguished looking."—The Passing Show (London.)

* * * * *

Alonzo Jones began a meeting with the Kayne Avenue congregation, this city, last Lord's Day. Bro. Jones has just succeeded in persuading the greater part of a digressive congregation in Montgomery, Ala., together with their preacher, to drop unscriptural innovations and to abide by the word of the Lord. Bro. Jones told them that he would rather be the man that pierced the Savior's side than inject anything in the service other than that taught in the New Testament.—G. A.

* * * * *

The debate at Oklahoma City, Okla., between F. B. Srygley and J. B. Briney, closed last Thursday night. From all reports that have come to the Gospel Advocate office, this was one of the greatest debates of recent times. Those who wish to adhere to apostolic simplicity in the worship are rejoicing over the great work done in this debate by Bro. Srygley. They realize that if J. B. Briney, with his great ability and long experience, could not show that it is scriptural to introduce the organ into Christian worship, the position occupied by the transgressive brethren is unscriptural and sinful. Large crowds

were in attendance, special cars being run to the debate. Brother Srygley will stop to visit relatives at Coal Hill, Ark., and also to preach at Muskogee, Okla., on his way back to Nashville.—Gospel Advocate.

IMMERSION IN THE CHURCH OF ENGLAND.

Occasionally one hears of Baptism being administered in the Anglican Church in the manner which, according to the Prayer Book, should be usual—the only exceptions allowed for being the case of a "weakly" child. A fortnight ago the Baptist Church at Rhyl placed its baptistery at the disposal of the Vicar of Rhyl in order that he might immerse two confirmation candidates.—Ex.

THE SAFE COURSE.

The religious world will be compelled to get back to the Bible before it can make any headway against the infidels. No man can defend denominationalism and human creeds. Several very able men have replied to the destructive critics on the deity of Christ and on the virgin birth; but, in so doing, they cut their own denominational throat. The arguments with which they confute the infidels condemn the religious position on which they stand.

We intend, like Joshua, notwithstanding the choice of others, that "we will serve Jehovah." We shall, the Lord being our Helper, "contend earnestly for the faith which was once for all delivered unto the saints." No creed but the Bible, no church but the church named in the Bible, no platform but the platform upon which the apostles and first Christians stood, shall be our theme and constitute our plea. We propose to tell sinners what to do to be saved in the very words of inspired men, and we propose to advocate the order of work and worship in the churches as instituted by the apostles under the guidance of the Holy Spirit. Such a position is invulnerable and incontrovertible. All else must come of sin.

We do not have our ear to the ground nor our sails set to catch the popular breeze. We study more about what is pleasing to God than about what is pleasing to all the world besides. To know and do God's will, as his will is revealed in his word, is the great *desideratum*

of all human life; and to thus fear God and keep his commandments will ever bring to him who so does the fullest measure of success and happiness for both time and eternity.—Gospel Advocate. And C. M. R. says Amen.

ACKNOWLEDGMENTS.

Arthur Hines, per L. Sneve	\$2.00
S. Whitfield and family	4.00
Gladys George, per S. Whitfield	1.00
Church Vancouver, per F. E. Lucas	7.00
F. E. Lucas	2.00
S. Wilson, per F. E. Lucas	1.00
Mrs. Garnet H. Lony	2.00
Ira A. Moore	1.00
W. H. E. Shuette	2.00
Harry Cooper	1.00
Maggie Warner, per S. Whitfield	1.00
For H. A. Rogers, Northwest Missions:	
By College Hill Church of Christ	\$10.00

CHURCH DIRECTORY--Continued from Page 2.

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

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

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.

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

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

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

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

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

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