

H. M. Evans

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.)

Christian Monthly Review

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NOVA SCOTIA.

D. McDougall, Editor and Publisher.

ASSOCIATE EDITORS:

DR. H. M. EVANS,
JOHN M. BRUCE,
J. L. HINES,

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

H. A. ROGERS.

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Vol. IX.

West Gore, N. S., September, 1924.

No. 9.

HAD I BUT KNOWN!

"Had I but known the burden laid on thee,
Had I but known!
I would have clasped thy hand more tenderly,
More kindness shown.
The heart-ache hid behind thy sunny smile
I could not see;
Had I but known, I would have passed a while
To talk with thee.
How slow, indeed, we creatures to discern
Another's woe;
The sharpest, keenest pang, the conflict stern!
But God can know.
Oh, God! we pray thee, give us hearts that feel
While passing on;
For soon away the fleeting moments steal,
And life is gone."

EDITORIAL

JAMES WALLIS.

The following bit of interesting history clipped from an Old Country paper, calls to remembrance our own reading in our youth of the letters of James Wallis—the Scots write the name Wallace. Our own Michael Wallace, John Doyle and John McDonald were somewhat younger contemporary pioneers of the same movement in these parts.—[Ed.]

PIONEER OF A RELIGIOUS MOVEMENT.

As a reader of "Local Notes and Queries," I was much interested in Mr. Briscoe's list of busy "B's." I also noted your invitation with respect to any other name of public interest locally. In connection with that, there is a name before me of one who in his day exercised a most potent influence as a pioneer in religious thought and practice. He was largely instrumental in establishing a community of which there are five Churches in this city alone, and also a large number in the county, while many have been founded in the colonies. This community bears the name of the "Church of Christ," but in those days it went by the name of "New Testament Disciples." The Right Hon. D. L. George was a member at Cricceith, and coming nearer, I might mention the name of Mr. J. W. Black, M. P. for the Harborough Division of Leicestershire, who, by the way, is a grandson of the one I wish to honour, viz., the late Mr. James Wallis, of the Ropewalk, Nottingham.

Mr. Wallis was born at Kettering, and was apprenticed as a tailor, leaving that place at the age of twenty-one. In order to avoid the press-gang he went to Leicester, and after a stay of two years came to Nottingham.

In 1820 he commenced business in Peck Lane as a clothier, and was very successful. After his death this business was removed to Exchange Walk. From 1834 until a short time before his death in 1867 he was most active by pen and voice in the great pioneer work already noticed.—S. Mottershaw in the Nottinghamshire Guardian.

IN DARKEST AUSTRIA.

Darkness has long covered the land, and gross darkness the people. But now a Bible School has been established in Austria. We have also some missionary work being done there. What are the Austrians thinking about, that they do not apply to the Pope for a Tetzal, or send to America for a *protestant* Bible School Killer? If these men and Bible Schools are allowed to spring up and spread all over Austria, there will be great danger of the country becoming christianized! If the Pope has no Tetzal of his own at hand let him send over for a protestant professional for this work, and preserve to his own denomination his hereditary domain, by the suppression of the knowledge of the Bible.

"BE NOT YE LIKE UNTO THEM."

Brother David Thompson in a late Gospel Advocate, speaking of the Pharisees, says:

"Again, he said to them that they were not to imitate the Pharisees in receiving greetings, as 'Rabbi' and 'Master,' and in this taught a needed lesson to the church today. (Matt. 23: 7-10.) In almost every congregation we find a few people who talk about 'our pastor,' meaning some man who is preaching the gospel at that place. Preachers are nowhere in the Bible called 'pastors.' A pastor is an elder in a congregation; and while it is possible for a preacher to be a pastor in this sense, it is seldom the case that the word is so used today. It is used as a preacher's title, and such use of it is wrong. Almost every preacher gets letters addressed to 'Rev.' So-and-So; and the shocking thing about it is that a good percentage of these are from elders of the church who ought to know better. Surely, when one is an overseer and teacher in a congregation, he ought to know better than to address a gospel preacher as 'Rev.' If he does not, I fear for the future of the congregation over which he is overseer. This is without any authority in the Bible, and is merely another example of the titles of men against which Christ warns."

To the above we add, that another error into which many of our

most loyal brethren are slipping, is in the *general* use of "Elder," instead of the more specific, descriptive, significant and more generally fitting and proper word, "Bishop." It is true that bishops are, in the New Testament sometimes called "elders," but only so-called because bishops were always and required to be elders, that is, elderly men. All bishops are or should be elders—elderly men. All elders are not bishops. "Elder" does not signify nor even suggest office or function. "Bishop" always does. Sometimes as when reference to official capacity is not necessary or intended, the bishops may be spoken of simply as elders. But in *general use* the name which signifies and describes their office and function should be used.

OUR QUESTION BOX.

Question: Is there forgiveness for murderers?

Answer: Yes, murderers have been forgiven and have ceased to be murderers, and have become saints. Paul was an example of this. A man who continues in sin has no forgiveness. But the man who forsakes his evil way, repents and returns to God according to His word, has God's assurance of pardon.

Question: Are tobacco users Christians?

Answer: Moody's answer to the same question was, "They may be—but dirty ones." But a "dirty Christian" is a misnomer. Christians are "purified," "cleansed," "clean," "sanctified," "holy" and fit for the Master's use. Christians will have an abundant entrance into the Celestial City. But there shall by no means enter therein anything that defileth. Dirty people will not get in. To make sure of an entrance into that clean city, people must cleanse themselves of all filthiness of the flesh and of the spirit, thus perfecting holiness in the fear of God.

Question: What two other men are mentioned with Daniel as held highest in God's regard?

Answer: Noah and Job.

OUR ASSOCIATE EDITORS

POINTED PARAGRAPHS.

By H. M. EVANS.

It seems that some of our finest girls are unconsciously copying the vile prostitute in costume. Some little time ago a Catholic priest, while a shameless bride and groom were walking to the Altar to be made one, told the caretaker of the building to turn the light out, and the bride was ordered to go home and get some clothes on. And only lately a company of U. S. A. ladies (?) were trying to cross the lines to spend their vacation in Mexico and were told by the Mexican authorities to return home and dress in female attire before they could cross into their country. Yes, even Mexican Indians can give European ladies (?) a pointer on modesty. Our decent women and girls are outraged nearly every day by being forced to look at girls dressed in pants which they call bloomers. At this rate modesty will soon be a thing of the past.

* * * * *

The two stories of a couple of female monstrosities which appeared in the Christian Leader some time ago, as seen in the Western States, is almost enough to make a group of South American monkeys stampede with fright. Think of a woman dressed in man's attire, striking a match "on the place providence provided," with one foot on a bench and lighting the little nicotine roll of poison, which, like a man, she held in her teeth. The writer of one of these stories states that her shoes "looked like gun boats in action," while "her hat looked like a flying machine," lacking only the wheels and the purr of the engine. We would suggest that this kind of a "thing" (for it was hardly a woman), had the "wheels in its head." O King Lemuel, where is that modest, industrious woman you told us about in the days of Solomon, or that "ornament of a meek and quiet spirit" that Peter speaks of?

* * * * *

Jesus had been teaching against the "doctrines and command-

ments of men" which defiled the heart," Matt., 15: 1-14. This kind of teaching had offended the Pharisees, and the disciples were not slow in telling the Lord of the blunder He had made in being so "blunt," and no doubt, if the truth were known the disciples were themselves offended at it also (Matt. 15: 7-14.) There always has been a desire in the heart of mankind for prophets who will "not prophesy right things," but who speak "smooth things" and who "prophesy deceits," Isa. 30: 10. It spells disaster to a paper whose editor denounces the apostacy of a once loyal preacher and who stands up armed cap-a-pie to fight error in every form in defense of the truth. There are too many so called christians who are at "ease in Zion," Amos 6: 1, and desire "peace at any price"—even at the expense of the truth. Preach "sound doctrine," 1 Tim. 1: 10, beware of the "hidden rocks in your love feasts," Jude 12, is God's warnings, but the wishy-washy Christian (?) has no use for the warnings of Zion's watchman.

NEWS AND CORRESPONDENCE

NEWS PARAGRAPHS.

BY H. M. EVANS.

Bro. G. E. Claus, of Valdoster, Ga., while visiting his brother C. H., in St. Catherines, Ont., is holding a short meeting in that city.

* * * * *

Bro. D. H. Jackson, of the Fern Ave., Toronto congregation, has been spending the month of August with the congregation at Meaford, Ont.

* * * * *

The Selkirk congregation is still faithfully plodding away through some discouragements. "Faithful unto death" is the condition upon which the servant of God is promised the "crown of life."

We understand that the office of the C. M. R. has been so flooded with M. S. of late that "ye editor" is at a loss to decide which has the right of way, so we older ones had better "move over" and make room for others. We would like to see it flooded with \$\$\$.

* * * * *

We were given a pleasant surprise on the 25th ult., when a car rolled up to our door and who stepped out but Bro. and Sister Norris Ellis, of Meaford, Ont., and Bro. and Sister Will Ellis and their young son, of Smithville, Ont. It was just past our dinner hour, but a big basket was soon pulled from the car and our visitors took possession of our home and we offered no protest while they satisfied their appetites out of their own basket, and as my better half "never eats so much but," she says, "she can eat a little more," she joined in the repast and helped to make the basket lighter for the return journey of our friends. We spent an enjoyable afternoon together, and the pleasure of meeting our old friends was cut short only too soon. Come again all of you.

* * * * *

The congregation at Selkirk enjoyed a very pleasant visit from Bro. and Sister C. H. Claus, of St. Catherines, Ont. and Bro. and Sister F. L. Conn, of Welland, on Aug. 10, when they became the host and furnished an enjoyable dinner, while wife and I became the guests of our visitors. This little visit recalled some of the joys and sorrows of the past. It is just fourteen years ago next December since the writer was called home from St. Catherines on account of the illness of his wife, and only three days before this sad event he had performed the ceremony which made Sister Ethel Claus and Bro. F. L. Conn one for life. Bro. and Sister Conn now have four nice children and a happy home. How comforting it is to see young christians selecting christian partners and in a christian home bringing up their children in "the nurture and admonition of the Lord." Bro. Conn was baptized by the writer in a meeting he held in Fenwick, Ont., some 22 years ago, and still has a deep interest in work and worship in the Church. Visiting brethren are always welcome in Selkirk. Such fellowship draws us nearer to the Lord and to one another.

GLENORA, P. O., Manitoba,
August 23, 1924.

Bro. D. McDougall,

DEAR SIR.—Please find my subscription dues enclosed. I know they are much over due, but I am glad you have not stopped the little paper on that account. We all enjoy its contents each month and hope and pray for its success.

Yours in Christ,
W. W. ADAMS.

* * * * *

Joliet, Montana, Aug. 13th, 1924.

DEAR BRO. MCDUGALL:

I have not written to the paper, which is to me like a letter from home, for sometime, but intend to add a few more points on Russelism (to what Bro. Hines has said) as soon as I can.

I had a good meeting at Pig Eye and some were almost persuaded and I want to go back as soon as possible.

We have secured the use of the Christian Church building in Joliet and commence a meeting on Aug. 17th.

I have also made arrangements for a mission meeting in Joliet beginning the first Sunday in October.

May those who are proclaiming God's word be blessed in their labors.

In His Vineyard,
J. C. BAILEY.

* * * * *

21 Grenville St., Toronto, Ont., Aug. 26th 1924.

Christian Monthly Review,
West Gore, Nova Scotia.

Please note that my new address will be 25 Sparkhall Ave., Toronto.

Am enclosing \$1 on my subscription
Wishing the paper every success.

R. E. HOOVER,
25 Sparkhall Ave., Toronto.

* * * * *

Miss Clara Kennedy, Portland, Maine, after a visit among churches in Ontario, has gone on toward the coast by way of India-

na and Kentucky. She is to work with Sis. Cypert and Bro. McCaleb in Japan.

* * * * *

619 Bell Building, Montgomery, Alabama,
August 10th, 1924.

A full house and two confessions at Chisholm this morning.

O. H. TALLMAN.

* * * * *

Louisville, Kentucky, Aug. 9, 1924.

D. MACDOUGALL,
West Gore, N. S.

Dear Brother MacDougall:

You have my thanks for your letter, also a copy of the Christian Monthly Review, for which I am enclosing check to cover subscription until the end of 1925, as I like my subscriptions to expire with the calendar year. I am also sending you a copy of my new tract which I would be glad to have you notice in your paper.

With best wishes, I am,

Your brother in Christ,
DON CARLOS JANES.

* * * * *

Macrorie, Sask., Aug. 21st, 1924.

Mr. D. McDougall.

Dear Brother in Christ:

I am enclosing one dollar to pay for the C. M. R. for another year. We like the paper fine, and would not care to be without it.

Sincerely your Sister in Christ,

MRS. W. J. TAYLOR.

* * * * *

DIGRESSIVES RETURNING.

Eight from the First Christian Church (digressive) came out from them and took their stand with the loyal church of Christ at Tullahoma, Tenn.

At Silsbee, Texas, reported that some from the digressives took their stand with the faithful.

At Altus, Okla., twenty-five additions, with several from the digressives.

73 Park Drive, Colne, Lancashire, Eng., Aug. 15th, 1924.

DEAR BRO. McDUGALL:

Your letter dated June 3rd duly reached me, and though I have not written you earlier, I at once wrote to our printer, W. Barker, of Heanor, on the matter to which you referred. He replied that he would go into the question again and write you direct. I presume he has now done this and hope the matter is quite in order.

I thank you for so kindly sending me your monthly. I look forward to its coming. It is good to know that others are endeavouring to maintain the standard of the Cross and the Word of God against much that is opposed to us. I wish you every blessing upon your efforts.

With very kind regards and best wishes,

Yours fraternally,

W. H. KEMPSTER.

* * * * *

MISSIONARY MONEY.

Handled the first half of 1924. Received for Sister Andrews, \$57.50; for O. D. Bixler, \$27.95; H. R. Fox, \$40.; H. J. Fox, \$185.58; Miscellaneous, \$16.05; J. M. McCaleb, \$51.; Earthquake Fund, \$100.; Mission Homes Building Fund, \$3,142.50; my free literature, \$71.78; W. N. Short and helper, \$61.; "Real N. T. Missionary Work," tract, \$10.; credits on mission houses accounts: Bixler, \$25., H. J. Fox \$40., H. R. Fox \$158.14, Rhodes 13.75. Total receipts for the period, \$4,000.35. Everything spent except a balance of \$77.24 in the Building Fund which has since gone leaving a deficit. The Free Literature Fund needs about \$250. Two or three of the Missionaries need larger support. Get busy and enlist a church or a group of brethren. This will help. PLEASE.

DON CARLOS JANES.

2229 Dearing Ct., Louisville, Kentucky.

* * * * *

Little Current, Aug. 23rd, 1924.

To the Editor of the CHRISTIAN MONTHLY REVIEW,
West Gore, Nova Scotia.

DEAR BRO. McDUGALL:

I wish to thank some of the good and worthy brothers and sis-

ters through your valuable paper, the C. M. R. First, I want to thank Bro. C. W. Petch for the good meetings which he held while he was with us in the two weeks that he was with us. I sure enjoyed it very much and was pleased to have him come and to be able to listen to him explain the Word as he did in our hearing. I received a blessing through his meetings; may God bless him in all the work for the Master. I should have written you long ago, but have neglected to do so. I feel my weakness in doing such work as this. Kindly pardon me for not writing before.

I also wish to thank the church at Thornbery for their kindness and help in sending worthy Bro. C. W. Petch to cheer and bless us. It sure was a treat to us; many thanks to the good brothers and sisters of that Church, and may God's richest blessings attend them.

I also wish to thank the brethren and sisters of Ice Lake Church for their extreme kindness to me at different times when in need. May the Lord abundantly bless them in the good work. They have certainly showed a christian love and spirit towards me. God bless them all and many thanks for same.

Kind Bro. McDougall, find enclosed for C. M. R., five dollars, to pay for same, thanking you for waiting so long on me for same. God bless you and make you and your C. M. R. a blessing to many. Thanking you for all your kindness to me.

Your Brother in Lord Jesus,

W. H. WILLIS,

Little Current, Manitoulin Island.

OUR CONTRIBUTORS

POINTS OF RUSSELLISM.

Judge Rutherford, leader of the International Bible Students, (Russellites) assailed prohibition "as a scheme of the devil," at a convention in Cleveland, Ohio. He further states, "I believe man should have the liberties with which Jehovah endowed him."

Paul says, "Be subject to the powers that be." Rutherford says it is devilish.

Point 2.—Pastor Russel, in his book "Divine Plan of the Ages," says Jesus was not a combination of fleshly and spiritual natures.

God's Word declares that he was conceived of the Holy Spirit (Matt. 1:18) God declares he is his Son. Is God spiritual? (John 4:24.)

Who was right?

Point 3.—The body of Jesus Christ did not arise from the dead. Pastor Russel. Despite the fact that Jesus told Thomas to reach forth his hand and put it into the prints of the nails and into his side. Who is right?

Will someone please explain this conundrum? If Jesus did not have a spirit and if his body did not arise from the dead, what kind of a Savior and Redeemer have we got?

* * * * *

Joliet, Montana, Aug. 29th, 1924.

DEAR BRO. McDOUGALL:

Our mission meeting closed here with much interest in the cause of Christ, although none of these good people obeyed the Gospel.

We hope to be with and teach them more concerning salvation at another time. Last week I was called down to conduct the funeral services of a little Jap boy who died, and the hospitality of these people might well be imitated by many christians. He asked me how much he owed me, and I said nothing. This week I received a check from him for five dollars, and he said he thought the preacher should have something. Good lesson for some christian.

In Jesus' Work,

J. C. BAILEY.

P. S.—Enclosing some points of Russellism.

THE JUDGMENT DAY—FEB. 6th, 1925.

BY H. M. EVANS.

Date setting for the second advent of the Lord to this old earth has again returned to Seventh Day Adventist literature. This time the date for the Lord's return to the earth has been set for Feb. 6, 1925. The person responsible for the setting of this date for the return of the Lord is, we believe (on account of some former correspondence), one Margaret Rowen, who has already claimed special

revelations on various subjects. Here is a statement which we have just taken from one of this prophetess' leaflets:

"It was in the year 1916, in the city of Los Angeles, Cal., that God first spoke to the servant who is responsible for the message which announces the coming of Jesus to take place Feb. 6, 1925.

"Like the prophets of old, she was in vision through the blue earthly heaven to the heaven of heavens, the place of the Throne. Written on the cloud in letters of fire, were the words, 'THE AWAKENING.' In these early visions God made known that the time of the latter rain had come, and the professed church of God were not ready to participate in the blessing which was even then due.

"Such was the beginning of a work which has, after seven years and more, of intense opposition, belted the globe."

We have become somewhat acquainted with the hysterical and fanatical ravings of this self assumed prophetess upon former occasions and we are ready for any kind of a silly utterance that may come from her demented brain. Poor creature. She is to be pitied more than blamed. Of course she will fail in date setting, as all others have failed, but she is, no doubt, ere this cogitating some kind of an excuse or explanation for such failure and this explanation will be due February 6th next, you will see.

We understand through direct correspondence with Adventists themselves, that this so-called prophetess with all her poor dupes, has been withdrawn from by the main body and have styled themselves "The Reformed Church."

Alongside of the mad ravings of this fanatical and self-styled prophetess, we place the following statements of the Son of God:

"But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." "Watch therefore; for ye know not on what day your Lord cometh." "Therefore, be ye also ready; for in an hour that ye think not the Son of Man cometh."—Matt. 24: 36, 42, 44.

In the face of these Scriptures, the ravings of this fanatical self-styled prophetess is flatfooted unbelief, pure and simple. Beware of the deceiver.

Selkirk, Ont.

WHAT IS A CHRISTIAN?

The importance of this question is indicated by the fact, that before we can become Christians, we must know what a Christian is. The answer that tells us correctly what a Christian is, tells us at the same time how to become Christians. Some very pious people are able to say only that they "HOPE" or "TRUST" that they are Christians. They are not sure, they do not KNOW whether they are Christians or not; and in this torturing uncertainty they grope their way through life. The following answer to this question, by R. Francis, former Editor of the Bible Advocate, England, with a few minor eliminations, will settle this question, and enable every honest hearted person who reads, to say he KNOWS whether he is a Christian or not.—Ed.

WHAT, ACCORDING TO SCRIPTURE TEACHING, CONSTITUTES A CHRISTIAN?

The question here raised is not an academic one. For example, the subject of Christian Unity is today engaging not a little time and attention of religious people throughout the world, but these attentions and discussions will end neither in making Christians nor in uniting them, until we have answered the question now immediately before us.

This question raises one or two preliminary points, which need our attention ere we proceed in detail with the subject itself.

We are, by the terms of our question limited in our field of research and exegesis in answering it: we are confined to "Scriptural teaching" on this subject, and this is as it should be. For the Word of God is the only ground of evidence in this case. What is written therein is not to be changed by learning or fame. We must use the Word of God as the Word of God, and not as the word of a child; for our Divine Father never experiments, and, what is more, He always employs the right means to accomplish the end in view. Therefore,

To but one standard we refer,
Along one path alone we plod,
To seek a guide that cannot err—
The Word of God.

Again, from the commencement of the Restoration Movement,

with which, as a people, we are connected, *purity of speech*, religiously, has been one of the things pleader for. It is to be regretted that departures from that purity should be so manifest in our modern literature. The prevalent mixed and unsanctified religious dialect is not only confusing, but at times it becomes a reflection upon the Word of God, and a fertile source of error. All authorized ideas can be expressed in terms of the Bible, divinely appropriated to that use, and to abuse a Bible term is an offence against the Spirit. We need purity of speech and clearness of vision in answering the immediate question before us.

Certain it is that the term Christian, as used in the religious world of today, denotes and connotes something different from what it did in New Testament times. Yes! says a critic, it does, but you forget that theology is progressive as is any other "ology." I reply, there is a sense in which that may be true, but there is another sense or import in which that doctrine is a false and mischievous one. Let us remember this fact, we know nothing of God or of His will beyond what He has revealed to us. From the second century down to the nineteenth, a false theory dominated the mind of the religious world, viz., that the New Testament Scriptures needed some other tribunal than themselves to determine their meaning. Our fathers of the Nineteenth Century Reformation challenged that theory, and proposed another, viz., that the New Testament was a revelation from God, and, as such, needed no interpretation such as up to then had obtained. These pioneers of the Restoration claimed the rule of the first century, that, "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is in righteousness that the man of God may be complete, furnished completely unto every good work." This we have formulated into the declaration, "That we will speak when and as the Bible speaks, and be silent when it is silent." In view of this apostolic injunction, beware of what is covered by the term, "progressive theology."

In our treatment of the subject now before us, we shall use no adjectives to qualify the noun, Christian; we shall draw no distinctions between a Christian in heart, or in head, or in spirit, or in deportment. We shall use the name as it is used in the New Testament, covering and including all these. We make no decisions of our own on this matter, but simply accept the Bible's decision regarding the question before us.

The disciples of the Christ were called Christians first in Anti-

och. This name links us at once with Christ, "Christian" meaning now just what it meant in the beginning, "a follower of the Christ." This name bespeaks an experience, the experience of passing out of darkness into marvellous light, and finding that Christianity means a great conviction, a compelling cause, and a noble character.

What, then, according to Scriptural teaching constitutes a Christian?

Now, the very character we are seeking is such that we are restricted in our search to the *New Covenant Scriptures*, for we cannot have a Christian before the time and teaching of the Christ. But within the limits of the New Testament, we have a choice in the handling of our theme. We might begin our investigations with the passage already referred to, the inspired record in Acts 11:26, "And the disciples were called Christians first in Antioch." Beginning there, we might trace out the name and character, the *Who? What? and Why?* of that interesting and remarkable fact. But we prefer to begin with a message upon which we all will be agreed, and one in which—though it presents the negative side of our question—Paul shows that the new relationship of Christ changes the mind from carnal to spiritual. I refer to Rom. 8:9. We are shown there that the moral environment of the Christian is not "flesh," with its needs and desires, but Spirit. "If any man hath not the Spirit of Christ, he is none of His." The positive side of this statement is, they only are Christ's in whom dwells the Spirit of Christ. If such a one, as negatively described be none of Christ's, or does not belong to Him, then unquestionably he is *not* a Christian, even though baptised in true, orthodox mode, so far as the action is concerned, or even intellectually convinced of the truth. This *negative* presentation of truth on our subject helps to answer our question. A man who has not the Spirit of Christ is *not* a Christian.

We will now turn to another passage, a passage which presents directly the *positive* aspect of our theme, a passage in which, in our judgment, the writer's intention, as seen in the context, is to express clearly what constitutes a Christian. The particular passage is Gal. 3:27, the context being vv. 23-29. The context includes three figures of speech. Paul describes first the subjects of the Law as prisoners incarcerated in a fortress, and awaiting the coming of a deliverer. The next is very similar to it, for the pedagogue or tutor was usually a slave, whose duty it was to take charge of a boy from his childhood to his maturity, shield him from physical and moral evil, ac-

company him in all his amusement, and, as it were, to keep him a prisoner at large, lest he should in any way injure himself. The Law was such a tutor to bring those under its care to a state of development fit for the society and fellowship of the Christ. In v. 26, the Apostle plainly declares the literal meaning of his figurative language. Then in v. 27, he goes on to describe the particular step by which the believer is brought into sonship to God; that step is baptism, for by baptism we become part of the body of Christ. We put on the personality of Christ in the sight of God, and so become, in an individual sense, sons of God. The last four words of Gal. 3:27, therefore, tell us definitely and strikingly that he is a Christian who has "*put on Christ*," whatever that may involve.

We do well to remember, however, just here, that exegesis, or the science of interpretations, is invaluable, yet it does not always settle questions in dispute. Schoolmen may do their work most scientifically, but often they give us as the result of their labors a dead carcase only. The whole scope of a passage often settles its meaning, when science, so-called, overlooks or fails to reach it. Take the whole scope of Gal. 3:23-29, into your study. The statement, "did put on Christ," is, of course, a figurative expression; but figurative language is not necessarily more doubtful or difficult in its meaning than literal, while it has this advantage, figurately one can say in a few words what requires often many words to say literally. The words, "put on," are regularly used both in English and in our Greek New Testaments, to describe the act of clothing ourselves. (See Matt. 6:25, Mark 1:6, Luke 24:49, Acts 12:21, 1 Cor. 15:53-54.) In Gal. 3:27, Paul speaks of "putting on" Christ as a garment, and in this putting on of the Christ the believer becomes a son of God, a Christian. This putting on of Christ is a spiritual act. Mark that. Never mind for the moment, where, when, or how it is done.

Let us now turn to Rom. 8:1. After concluding in the seventh chapter that freedom from sin and the power of sin can be obtained only through Christ, Paul goes on to show, in the eighth chapter how that is done. "There is, therefore," says he, "now no condemnation to them that are in Christ Jesus." Now what is involved in being in Christ that should cause it to place those who are in Him beyond condemnation? Verse 2 answers that question. To be "in Christ" is to be in contact with the Spirit of life, whose energising power breaks the power of sin. But note this: being *in Christ* is a social relation, and cannot be accomplished by one party alone, any

more than can marriage. No condemnation to them that are in Christ, but condemnation on those who are *out* of Him. All the difference between being "in" and being "out."

Now notice that, so far, our study of the question before us shows that it takes two things to constitute a man a Christian. (1) There must be the right spirit, disposition, or mental and moral frame. (2) There must be the right act or acts. No more can the right spirit without the right acts constitute him a Christian than can the right acts we mean the acts prescribed in the New Testament. With Spirit of Christ, for without that we are none of His; and by the right acts we mean the acts prescribed in the New Testament. With the right spirit, without the right acts, a man may be eminently good and pious, but he is *not* a Christian. With the right acts, without the right spirit a man may be pre-eminently moral, still he is *no* Christian; and though all the world should pronounce him one, yet he is not one in the sight of God, or according to the Christian's law-book.

It is true that Christians are not under "*the law*," but under grace. It is also true, however, that Christians are under law, for the first promise of the New Covenant, the first article of the new constitution, the first mentioned principle, is a thus saith the Lord, to wit, "I will put My laws in their minds, and write them in their hearts." God's people under the Christian dispensation are His because they, being under law, understand it, love it, and keep it. And they are urged to stand fast in the liberty wherewith Christ hath made them free, that liberty lying within the limits of God's will. And that will is expressed in the revelation that He has given to us of Himself.

The Christian is not a character compounded of a mere bundle of good intentions and inferences; he is a positive, determinate character, all of whose lineaments and qualifications are distinctly set down in the Word of God, and without which a man is not a Christian. We will now look at some of these distinguishing features.

1. A Christian is a *believer* in and on the Christ; that is, one who accepts Jesus of Nazareth as the Son of God, the Messiah of Old Testament prophecy, and the Saviour who died for our sins. One who takes Him in the offices He sustains in the economy of redemption, as the Prophet, Priest, and King of the New Covenant. A Christian is a believer in these glorious facts.

2. It is true that with the heart man believeth unto righteousness, but a Christian is more than a believer: a Christian is a *peni-*

tent believer. Growing out of a living faith in the Christ as the Son of God and our Saviour comes a change of purpose and will; a repentance towards God. Acts 2 shows us that persons may be pricked in their hearts and believe the truth, and yet *not* have repented. This is now demanded of the believer, of those whose hearts have been touched. Repentance is from "dead works," and is "toward God." The man whose heart has been touched by the love of Christ, who believes in Him as the Son of God, changes now his mind and will towards sin and God. A Christian is a believing penitent, but he is more than that.

3. A Christian is a *believing penitent* who *confesses Christ*. Romans 10:9 and 10 says, "If thou shalt confess with my mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved." Now, no man is a Christian until he is saved. And here the inspired Apostle declares that confession *goes before* salvation, and is a condition of it. If Jesus of Nazareth is the Christ, the Son of the living God, it is the duty and privilege of the believing penitent to confess Him before men. This is necessary to becoming a Christian. That is not all, however.

4. A Christian is a *believing penitent*, who has *confessed* with his mouth *Jesus as Lord*, and has been *baptized into Christ*. And not until the believing penitent has come this far, taken this last step, is he or she, according to Scriptural teaching, a Christian. Let no man be offended with us when we speak thus. We love that lofty charity which *refuses* to note all the little errors of frail humanity; but we love not less that sublime regard for the truth which is ready to immolate even earth itself, rather than one jot, or one tittle thereof, shall fail. By the word of the living God, and by it only, must every man stand or fall.

But are we right in thus *placing* baptism? Are we Scriptural in the emphasis thus put upon this ordinance? Let us measure and see. Come back to Gal. 3:27; there Paul speaks of "putting on Christ." Note the language of the Apostle, and see exactly what he says. He first makes the statement that these Galatians are all sons of God through faith in Christ Jesus. Then he goes on to justify this statement by referring to the origin of this relation: "For as many of you as were baptized into Christ did put on Christ." They became sons of God by putting on Christ. When this "putting on" was done is clearly stated. "As many of you as were baptized into Christ did (*then*) put on Christ." The inspired writer is neither inaccurate nor

loose in his thought or language. To be baptized *into* Christ denotes that the subject so baptized passes over into a new state; and is baptized for the rights, honours, and privileges accruing from the Christ and from the death of Christ. Hence, says the same Apostle, "we were buried therefore with Him through baptism into death." The believing penitent is buried with his Lord, shares in His humiliation, and in His victory; in His death as in His life. Baptism thus answers the hungry craving of passionate love in the convert, and brings him into Christ; and as all the blessings of the Gospel are *in* Christ, and the first of these is pardon for past sin, so the believer is baptised for the remission of sins, and becomes a Christian. Jesus Christ made no pretensions in science, claimed nothing in literature, but He did undertake to found a kingdom that should not be moved. No man is a citizen of that kingdom until he is naturalised in it, and he *cannot enter* it without being born of *water and the Spirit*. What we need to realize in our present study is, that citizens may be good, bad, or indifferent, but foreigners are not citizens. A man may make his home in some religious organization without complying with the terms of naturalization into Christ's kingdom. He may even be foremost in Christian activities, yet not be a citizen; pious, but *not* a Christian. We are not saying what God will do with such persons. We are not saying one word against their honesty, their zeal, their morality, but we do say they are not citizens according to the prescribed terms of naturalization. It is true that some who have complied with the terms of naturalization are not living up to their citizenship, while many who have *not* so complied are largely manifesting traits of citizenship.

We see, then, that the question before us is not an unimportant one; nor one that can remain unanswered; nor is it one to be decided by affection or sympathy, or anything else, save the hard, clear light of the Bible. With a strong desire to abound in charity, we feel the necessity of dealing with the things of the Kingdom with as much thoroughness, at least, as we would exercise in things of common importance. Settle the question before us in the light of God's Word, and you settle as to who should sit at the Lord's Table. Let churches of today be Christian as they were in New Testament times, and you abolish the modern anomaly of baptizing church members. In apostolic days church members were never baptized, for baptism came before church membership. So it must be now if we would act Scripturally. We dare not sacrifice our principles. There can be

no compromise of essential truth, however yielding we may be in matters of indifference or opinion.

In closing, we would point out that the *real, efficacious, procuring* cause of man's salvation or pardon is not found in either *faith, repentance, confession, or immersion* as such, nor in all of them combined, *but in Christ—in His blood*. Faith, repentance, confession, and immersion constitute the channel or medium through which the grace of God flows in upon the lost and guilty sinner. We are not entitled to salvation on the ground of merit, either with or without conditions. We are justified by no single item of duty, only as it is connected with all the others. We cannot say we are justified at any step, without taking all that follow in order. Our Lord requires a test of our faith and love; nor is a declaration of our feelings a sufficient test, but a willing obedience to *all* His commands is demanded by Him from every disciple.

Brethren! the name *Christian* is a call to battle. It summons us to high and holy deeds; to noble and heroic endeavours. It speaks of Calvary and the Cross. There are no limits that can be imposed upon our attainments as Christians. A Presbyterian, or a Methodist, can never get beyond his sect *without leaving it*. But a New Testament Christian can "go forward," follow his Leader, and to be more and more assimilated to Him. Let us, then, cultivate the singleness of heart and purpose; the spirit and temper; the benevolence and missionary enterprise; and the likeness of the Christ,

"Subtlest thought shall fail and learning falter,

Churches change, forms perish, systems go,

But our human needs, they will not alter,

Christ no after age shall e'er outgrow.

Yea, Amen! O changeless One, 'Thou only

Art life's guide and spiritual goal,

Thou the Light across the dark vale lonely,—

Thou the eternal haven of the soul.

OUR EXCHANGES.

THAT BLESSED HOPE.

The word "hope" is a very pleasant word without any qualification whatever. The Apostle Paul, however, has something in mind which the plain, unaided word hope cannot express. He therefore employs another word not inferior to hope to make the expression more worthy. But this does not do, for the phrase is so moulded that it defines something which as an unfailing fountain of joyous inspiration abides alone. Moreover the Apostle says "the grace of God that bringeth salvation . . . hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world: looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." How eminently practical are the lessons of the grace of God! It lays down every principle necessary for a virtuous life, and holds before all who follow its leading the unfailing lamp of a joyous hope.

What is this hope? It is that which springs from the resurrection of our Lord. It is the harvest of which He was the first fruits. It is the fulfilment of the first fruits. It is the fulfilment of His Word, "Because I live, ye shall live also." It is what the Apostle John means when he says, "We know that, when He shall appear, we shall be like Him; for we shall see Him as He is." —J. Wiltshire.

CHRISTIAN UNION.

A century ago, when there was a certain unrest in the Church, a number of earnest minds sought a way out of the ecclesiastical tangle by a return to the simplicity of creed and worship as portrayed in the New Testament.

Largely influenced by Alexander Campbell, a Presbyterian, who

was educated at Glasgow University, religious movements occurred simultaneously in Great Britain and America, and there began to spring up communities simply known as "Churches of Christ"—a title not used exclusively or invidiously.

In the year 1842 a little company of forty delegates, representing some forty-five Churches, arranged a conference in Edinburgh.

This religious movement, so humbly begun, has grown extensively. At the present day there is in America a community of 1,500,000; in Australia, 35,000; while in Britain, where progress has been slowest, there are 200 Churches, with a total membership of about 16,000.

THE CURSE OF THE CHURCH.

Organized after the lines of the old Scottish Baptist Church, the Church of Christ has no recognized minister, the ordinances of the Church being carried out by the members themselves. Communion is held every Sunday morning. The members pay all their own expenses, no collections being taken from the outside public.

The movement believes that sectarianism is the curse of the Church that the millenium will never dawn upon a divided Christendom; that the union of Christians with the Apostles' testimony is all-sufficient and alone sufficient to the conversion of the world to Christ; and that with the restoration of the original New Testament foundation, doctrine, title, ordinances and fruits, will come in answer to the prayer that "they all may be one, that the world may believe that Thou hast sent Me."—Edinburg Evening Despatch.

Mr. Crowe was a devout churchgoer. The young minister of his church was also devoted, but easily embarrassed.

Imagine the consternation of Mr. Crowe and the delight of the congregation when the young divine solemnly said at a prayer meeting:

"And now, will Brither Pray please crow for us!"

* * * * *

MOTTO:—"Abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." (1 John, 2:28.)

THE BIBLE.

The Bible has dissipated superstitions and freed the minds of men from priestcraft in religion. It has destroyed the doctrines of the states designed to enthrone the few and enslave the multitude. It has lighted the torch of liberty in every land where human authority has not intervened to hinder its divine light, but the people have been left free to read and obey it. The Bible has been and is the most powerful and inspiring force in the world. In the realm of literature, it furnishes the most inspiring themes for poets, essayists, and orators. The Bible has led the world in the realm of education. Wherever revelation lights the way, schools arise. The finest intellectual products of the age are the growths of Christian schools where the doctrine and ideals of Christ are maintained.

The Holy Scriptures thoroughly furnish unto every good work. The Word of God, accepted, elevates, softens, and refines humanity. Every great charity in Christendom is built on the Bible. It is the most practical of all books. It teaches and inspires to industry, economy, fair dealing, and all the cardinal virtues essential to the usefulness, prosperity, and happiness of the individual, the family, and the race. It is the word of God, which liveth and abideth forever.—*J. L. Quiddy.*

THE MOTHER HEART.

The young mother sat on the porch making sundry small garments, of which she seemed never to have too many. Down on the grass, beneath the wide-spreading branches of a tree, her children played. Purity and innocence shone on three upturned faces when they called to her to watch their game. Into the mother's heart there surged a great longing to shield and protect them from the sins of the world, to keep them as they now were, without a single thought of evil.

She thought of a lady across the way whose declining years were saddened by the transgressions of a daughter.

Down the street she saw an old man, bent and feeble, weighted down with grief because his son no longer knew the freedom of a glorious sunshiney day, but spent them all behind prison bars. And so the great responsibility of motherhood settled down upon her—but not too heavily.

Into her heart there crept a great confidence in them and in their future; and her face was illumined by a real mother's smile. Passers-by saw only the happy children playing in the shade, and the mother smiling o'er her work—and they little thought that deep down in that mother's heart, repeating itself over and over again, was the cry to the Infinite, who knoweth our inmost thoughts, "Oh, for wisdom and strength."—Selected.

DRUDGERY.

"Beautiful hands are those that do
Work that is earnest, brave and true,
Moment by moment the long day through."

But did you not speak of the *drudgery* of housework? What an ugly word that is, meaning (according to the dictionary) hard labour, ignoble toil; mean, dishonourable toil. Surely we cannot call work that makes a clean and happy home, ignoble and dishonourable. The making of a happy home is of the greatest importance, and work expended on the home should not be looked upon as drudgery. If we have the right spirit, a love for our home, and a desire to serve in every possible way, all our work will be a pleasure.

It is a mistaken idea altogether that home duties are, after all, less important and dignified than tapping a typewriter, attending lectures, serving behind a counter, teaching, nursing, etc. The girl or woman who makes one home happy is doing the best work in the world. Housekeeping requires brains and method; it is not everyone who is clever enough to see that the wheels of the household run smoothly. There is plenty of scope for the exercise of talent and originality even in the so-called hum-drum of everyday housekeeping.

The people who think it is degrading to cook good dinners, and attend to the cleanliness of the home, are really old-fashioned. All the best schools now include cookery and housewifery in their curriculum. It is a grand thing for this country that we are changing our point of view, and beginning to realise the importance and dignity of honest labour in our homes.—*Florence E. Fitchett, in C. A.*

1.—THINGS TO TAKE TO CHURCH:

1. Your Bible.
2. A notebook and pencil; and be on time.
3. A quiet, prayerful, reverential spirit.
4. A longing for a personal blessing.
5. A desire to be a blessing as well as to receive one.
6. The consciousness that you are going to worship God in the name of Christ, as it is written, and not to please yourself.
7. The love that "seeketh not her own."

2.—THINGS TO DO AT CHURCH:

1. Take your seat early.
2. Sit at the front, and in the far end of the pew, that late comers may be accommodated.
3. Cheerfully give seat, or hymn book, to strangers.
4. Pray for the speaker and worshipers.
5. Note down text, scripture references, striking sentences, and vivid illustrations. You may find use for them all.
6. At the close give a kind welcome to strangers.

3.—THINGS TO BRING HOME FROM CHURCH.

1. Gratitude for the privilege of public worship.
2. Zeal to be a "worker together with God" in the salvation of men.
3. Greater love for the souls of backsliders, and the impenitent.
4. A new sense of the joy of fellowship.
5. An inspiration for the coming week.
6. A resolution to invite someone to the next service.
7. A reverential spirit which will not stop to gossip or criticise, even in thought, either the preacher or his sermon.

ARE YOU DOING YOUR PART?

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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