

J. B. Raven

Christian Monthly Review

WEST GORE, HANTS CO., N. S.

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CONTENTS

	Page
Retrospective.....	3
Editorials :	
The Need of Faith.....	4
Ralph Connor on Church Union at Toronto	7
Our Associate Editors :	
True Worship.....	8
Giving.....	10
Here I Stand.....	12
God's Commands to be Obeyed.....	15
A Greater Vision for the Church No. 3	18
Blessings to Those Who Help the Poor.....	20
News and Correspondence.....	21
Our Exchanges.....	26
Acknowledgments	27

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, A. L. Wadlow, 517-15th Ave. W.

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 604-12 Ave. E. Lord's Day for Breaking of Bread at 11 a. m.; Lord's Day for Gospel Service at 7.30 p. m.; Wednesday at 8 p. m. for Prayer and Bible Study, School at close of Lord's Day morning meeting. Secty.-Treas., F. E. Lucas, 2637 Patterson Ave., Burnaby, B. C.

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

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

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

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

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

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

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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Vol. X.

West Gore, N. S., January, 1925.

No 1.

RETROSPECTIVE.

(BY ALBERT BURGESS)

'Tis Monday night mid winter,

The snow lies all around;

It has covered all the stubble up

You cannot see the ground.

But you hear the noise made by the boys

As they play out doors in the snow,

And you think of the joy when a little boy

Of the days so long ago.

And I sometimes pause and listen,

And often my eyes I strain;

When I think of the boy that once looked out—
Out at the window pane.

And I'm often sad while I ponder,
And my heart grows weary and sore;
When I think of my friends that's left me—
Left to come back no more.

And I think of the pine and holly,
Each branch now covered with snow;
And the fire with the yule log burning,
In days now long ago.

And I think of my home so far away;
Of my friends that lie under the sod;
And I daily pray lest I go astray,
From the road that leads to God.

West Gore, N. S.

EDITORIAL

THE NEED OF FAITH.

DEAN OF DALHOUSIE LAW SCHOOL ADDRESSES YOUNG
PEOPLE OF FORT MASSEY CHURCH.

The fourth of the series of lectures for students and young people at Fort Massey Church proved as interesting as its title, "The Need of Faith." Few persons stop to think how big and all-pervasive a factor in life faith is, and how impossible it would be to carry on even the routine affairs of civilized life without it. Dean Read, of the Dalhousie Law School, handled his topic most interestingly and held the closest attention of his hearers.

The speaker of deliberate aim avoided the theological aspect of faith, but referred to the low ebb of church life here evidenced by the fact that instead of expanding as the population increased there had been an actual shrinking in church attendance. Dean Read also

referred to the number of one-time churches which had been converted into picture houses.

The civilization and social order of this country was based on Christian principles, and the falling off of attendance at church must therefore be regarded as a sinister portent. If through this cause these principles became dislocated much that was most valued would be likely to disappear with them.

Advancing materialism, craze for pleasures of every variety, and a weakening of religious belief were noted as causes of decline. Dean Read suggested a re-statement of the essentials of Christian belief. Christianity had nothing to fear from it as time was proving that the deepest scientific research was strengthening rather than undermining the essentials of these basic truths in the light of the knowledge we now possessed. The church was not an oracle on physical science nor a merely human society for the dissemination of ethical principles. The church must steadfastly adhere to the Bible as the revelation of God on all things necessary to faith and morals, though abandoning any claim to its perfection as a text-book on astronomy, biology, etc. Dean Read's address was courageous, convincing and intensely interesting and informative as well as thought-provoking.

NOTE: Dean Read, in his lecture as above reported, has said some very good things, also referred to some things of very sinister portent. The low ebb of church life, as evidenced by shrinking church attendance in the midst of an increasing population, and the number of one-time churches which had been converted into picture houses. Advancing materialism, craze for pleasures of every variety, and weakening of religious belief are given as causes of this decline.

The good Dean, we fear, has not quite reached the root of this "craze." The denominational leaders themselves have cultivated and largely developed this "craze"—by turning their churches into theatrical play houses. Instead of the development of spirituality, and the higher delights of spiritual worship, they have catered to the lower desires of the natural man, and in thus appealing to the sensual have in large measure destroyed the spiritual.

The Dean well says that the civilization and social order of our country are based on Christian principles; and the decrease in church attendance must therefore be regarded as a sinister portent; and that if through this cause these principles become dislocated, much that is most valued would disappear. As an antidote for this unhealthy "craze," he suggests a "restatement of the essentials of Christian belief."

But, would any possible re-statement of the essentials of Christian belief be likely to improve the deplored condition of things? In the first place, to be effective or of the least value, such a re-statement would require to be **AUTHORITATIVE**. Whence could adequate and universally acceptable authority be obtained? From the Pope? He might **CLAIM** such authority. But the vast majority of good people would repudiate his authority and brand him as a usurper and imposter. You will have to look elsewhere, my good Dean, for an authoritative statement, that will command the respect of even a few. Well, turn to the Protestant denominations and you will get as many differing re-statements as there are differing sects, and not one of them authoritative.

In the second place, a re-statement, to be of any value at all, would require to be absolutely reliable, dependable, unerring, infallible. A fallible, unreliable, undependable, man-made production, would not only be without value, but would possibly be very misleading and injurious to men.

That we need a statement of the "essentials of Christian life," or as more scripturally expressed, of **SAVING TRUTH**, is true; for we are "chosen to salvation through sanctification of the Spirit and belief of the truth (2 Thess., 2:13). A **STATEMENT** of this saving truth is therefore necessary and indispensable.

But who is **AUTHORIZED** and **COMPETENT** to make such a statement? It must be authoritative, unerring, absolutely reliable; in fact, it must be infallible; it must be divine.

"Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life." "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day (John 12:48). "He that heareth my word, and believeth on Him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John 5:24). "Seeing ye have purified your souls in obeying the truth—being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever" (1 Peter, 1:22, 23).

A statement of saving truth **HAS BEEN** made—by the One who is himself the Way, the Truth and the Life, to whom has been given all authority in heaven and on earth. This statement then is **AUTHORITATIVE**. It fills the requirement in this respect of primary importance. It was dictated by God the Father himself, and "spoken unto us by His Son, whom he hath appointed heir of all

things, and by whom he made the worlds." It is therefore infallible, adequate, sufficient and divine. What need for a RE-statement? Can you make a better? Whence this morbid, treasonable, blasphemous desire for a re-statement—a different and better statement than God himself could make of his own will?

RALPH CONNOR ON CHURCH UNION AT TORONTO.

DECLARES THAT ENTIRE PRESBYTERIAN WORLD HAS
GIVEN ITS BLESSING TO UNITED CHURCH.

TORONTO, Dec. 14.—At a Unionist meeting this afternoon, which packed the Presbyterian Church to the doors, Rev. Charles W. Gordon, D. D., (Ralph Connor), declared that the entire Presbyterian world had given its cordial approval and blessing to the United Church of Canada. He cited, in proof of this, resolutions passed by the Eastern and Western sections of the Pan-Presbyterian Alliance, a resolution by the General Assembly of the United Free Church of Scotland, a statement submitted to the General Assembly of the Established Church of Scotland, and a resolution passed by the Presbyterian Church in England, the mover of which was no less a personage than Dr. Carnegie Simpson.

Dr. Gordon read a remarkable letter recently received from Dr. Cathels, Moderator of the General Assembly of the Established Church of Scotland, which in part is as follows:

"No one can think the present state of things a happy one. Our divisions are a sore reproach to us. They are a source of weakness, and of wastefulness, and they are utterly unnecessary on any grounds of reasonableness. Instead of presenting a united front in the conflict for truth and righteousness, which we are called upon to wage, we are presenting a sadly divided front, and wasting our resources and frittering away our time. That is indisputable, and it is a strange mentality that would defend it; and just as strange is the mentality that would not gladly see the end of it, because it is unwilling to sacrifice some old and non-essential things in the interests of the things that are essential and of eternal moment.

"Surely, in the providence of God, we can conserve all that is best in our now divided churches for the church that is to be, with-

out lamenting the loss which, in the past, has emphasized and intensified our disunity from our fellow Christians.

"Here, in Scotland, we are watching your movement with intense interest. You are setting an example to the whole Christian world. You are seeking to demonstrate to that world how brethren can dwell in the unity of a common faith, and in undivided loyalty of service to one living and eternal Lord, that is a great, and brave enterprise, and in the blessing of God—the God and Father of us all—cannot fail you."

NOTE: Since the beginning of the Restoration movement and the plea for Christian Unity, about one hundred years ago, most of the large denominational churches have come to recognize the propriety and desirability of Christian unity. They now generally admit, as Dr. Cathels well puts it, that present divisions are a sore reproach; that the divided state is not a happy condition of things; that these divisions are a source of weakness, of wastefulness, utterly unnecessary and unreasonable. As being for economic and strategic reasons expedient, they advocate unity. How strange it is that they so utterly fail to recognize the chief and all important reason for unity,—the command of God—to "keep the unity of the Spirit in the bond of peace;" that ye "be all of the same mind, and all speak the same thing; that there be no divisions among you." The economic and prudential reasons given for unity are valid and good; but they are infinitely less weighty than God's command for unity and the sinfulness of division.—Ed.

OUR ASSOCIATE EDITORS

TRUE WORSHIP.

(By H. M. EVANS.)

Very few professed christians realize the importance of meeting at the Lord's table each and every first day of the week, upon which table is spread the emblems of the broken body and shed blood of our once crucified, but now risen and exalted Redeemer.

Paul, to the Corinthian Church, declared that he had preached

the gospel to them; that they had received it; that they stood in it; that they would be saved by it; "IF (THEY) YE KEEP IN MEMORY" what he had preached. He further said that this gospel was nothing less than the death, burial and resurrection of the Christ, and what applies to one congregation applies to all.

That Divine Being who shed His blood for a race lost in sin, became the very corner stone of that entirely new spiritual edifice—the church. "His Body," of which He is "the Head," and every member of that body is expected to be at that table, spread with the emblems of His broken body and atoning blood each and every Lord's Day in order to "KEEP IN MEMORY" that saving power of the gospel. This ocular demonstration of the Gospel, by faith in its Author, places before the eye of the communicant the death, and resurrection of our once crucified, but risen Redeemer, and the unbeliever who may be present, is furnished with a beautiful object lesson of the gospel—the death, burial and resurrection of that only power of God unto Salvation.

This ordinance is both retrospective and prospective; retrospective as a "remembrance" of Him, prospective, till He come again. To partake of the emblems of the Lord's body and blood, by faith in Him, to learn of Him, to obey Him, pray to Him and rejoice in Him is the delight of every one of His true followers, and no other so-called "Sunday Service" can satisfy the true christian, or take the place of the Lord's own appointments.

The religious world at large has acquired the habit (and often only a formal one) of "attending church" to hear an oration, hear "lovely music" such as anthems, solos, duets, quartets, etc., both vocal and instrumental, and even this "lovely music" is often rendered by theatrical singers, hired for the occasion, and the praise of the Lord, by the entire congregation in vocal song is considered out of date, uninteresting and only an antiquated custom. The oration listened to is often only a speech on "Political Economy," "Political Reform," or some social subject to "entertain" the crowd, while the simple "gospel of the blessed God" is declared to be out of date and entirely unsuited to modern times. It is just here that the Modernist with his evolution theory and monkey-man doctrine comes into the lime-light and the audience is persuaded, by these satanic thricksters, that the Bible is only a jumble of mythical legends suited to the dark ages. The Lord's table on such occasions of so-called "Sunday Ser-

vices" is very conspicuous by its absence and, of course, under the teaching of the Modernist is entirely unnecessary.

Those who are satisfied with the common "Sunday Service," destitute as it is of the very fundamental principles of the Gospel, manifest a great ignorance of the scheme of redemption as revealed in the oracles of God, and his duty as a Christian.

Thoughtlessly and carelessly the christian often places him, or herself in a position, or condition in life, where attendance at the Lord's Table, either in public worship, or at home is very inconvenient, or perhaps impossible. Such a one not only disobeys the Lord and neglects a christian duty, but endangers his own soul. To forsake the Lord's ordinances and lose interest in the inspired word, renders that "boldness at the throne of grace" impossible, for how can one be "bold" in asking favours of an offended and insulted God? Our prayers are apparently unheard and unanswered because of our Sins.

Selkirk, Ont., Dec. 23rd, 1924.

GIVING.

Hart, Sask., Dec. 10th, 1924.

As my memory serves me, I have never written on this subject. I truly feel that it is much neglected by most preachers and writers.

ROBBING GOD.

God said unto Israel through Malachi, "Will a MAN rob God?" (Ch., 3:8). It surely and truly is an awful charge to be guilty of,—theft! It is bad to steal from man, but how much worse to steal from GOD? Israel was guilty of this sin.

They had robbed God by with-holding tithes and offerings. God had prescribed how they should give of tithes and offerings, and they failed in disobedience in the same.

EXCUSES SOUGHT.

It is common to hear people say "we are not under the tithing system today."

NO EXCUSE.

While it is true we are not under the same law that the Israelites were, we are robbing, stealing, yes, guilty of theft, if we are not offering unto God a portion of what we are blest with.

The words of Jesus are: "Thou shalt love the Lord thy God with all thy heart, soul and mind." Are we loving God while we withhold the support of His cause?

Jesus said: GIVE and it SHALL be given unto you; good measure, pressed down, shaken together, etc. How many professed christians believe this? Some do, it is true.

HOW MUCH SHOULD WE GIVE?

It is true that God has not said, give a tenth, to the Church of this age, but He has said: GIVE, give as he hath PURPOSED in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. (2 Cor., 9:7.) Again: he that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.

WITHHOLDING THROUGH UNBELIEF.

It is now seed time. Are we sowing sparingly? It would seem that many don't wish to have much reward in the world to come, if actions are any evidence. What is the trouble? Is it because they would not like a rich reward? Oh no! The whole cause is simply UNBELIEF in God's promises. It is hard to get men to engage in practices in this life, pertaining to making money, that they don't believe in, very hard indeed. It would be VERY easy if they believed in such ways. Why, you couldn't keep them from such.

FAITH IMPELS ACTION.

If we would remove doubt from the minds of Christians and have all BELIEVE that they would be rewarded ACCORDING to their labors. Would not there be more enthusiasm, zeal and push for the cause of our Savior? How full of selfishness and unbelief we are! Are we not prone to sit at ease in Zion?

Who would not have glory and riches that cannot fade in the world to come? All enterprising souls would. And when all unbelief and doubt is ousted from our souls we will launch out in obedience at the General's commands, trusting in him for the glorious reward.

TEST OF FAITH.

Giving seems to be the test of the Christian's faith. When we impart with our means, do we have a feeling that we are OUT that much? Are we out so much, or in so much? Let's be honest. If we have faith in God's promises, we are in so much, are we not? Do we believe or do we not believe? Let us not be deceived.

Do we love God? If we do, we have to do what God loves to

do. If any man hath not the Spirit of Christ, he is NONE of His. (Rom. 8:9) God and Christ are striving to save the world. Has it cost them anything? God made the world by, for and through Christ, and then when man fell into such a category God sacrificed all for his sake. Christ came to earth and gave Himself as a sacrifice, hence the sacrifice is a twofold one.

How much has the salvation of the world cost us? I wonder if we would be ashamed to have it painted in the skies. Have we really been miserly over this. I once heard of a man who said "thank God my religion has never cost me anything." Poor deluded soul; he didn't have any!

WHAT HAVE I DONE?

May this question take hold on every reader of this article. Are we satisfied with the past? How much better off is the world for my life? Would we blush if our record was broadcasted to the world, to say nothing of how we stand in the sight of God? What has the Church in Canada given in the past ten years? How many evangelists are in the field spreading the Gospel of Christ? Do we care if the souls are lost or saved? How long will it take under present conditions to evangelize Canada? Are there no young men in your part whom you can induce to go out and tell the Story? Do we really believe there is a Heaven to be gained? May God help the Church to shake off the shackles of UNBELIEF.

H. A. ROGERS.

HERE I STAND.

S. WHITFIELD.

I was born, sprinkled, raised in an English Church family, and rocked in this kind of a cradle. When I was about seventeen, I was confirmed in this same Church; and several of us often walked five miles to meeting in those days. As far as I know, I was just as honest before God and with the Bible then as I am now. I tried to read the word of God each day, but was not taught that I could understand it; and did not read it to understand it; but as a duty before God. I was told that only the clergy could understand the truth of God; that I must listen to them; and do what they required. Like many others, it seemed natural and right for me to live and worship as I was raised.

When I was about nineteen, a Bro. Roberts was preaching at the Cape Rich congregation. This Bro. Roberts knew very little of English as taught in schools, but he knew the Gospel of the Son of God, and could preach it with telling effect. It was said that it was wonderful the language that he had at his command with so little schooling, and the conclusion was that he had gotten it from the Bible. It was not long before I learned that he knew the Bible better than the clergy did. After considerable opposition, arrangements were made for Bro. Roberts to hold a series of meetings in our home school; and he preached the truth in its purity and simplicity. On Lord's day night, my birthday, I made the confession, and the next night the ice was broken, and I was baptized. I walked home, and when I got there my clothes were frozen; did not even catch a cold; but I got a scolding. I was warm and happy, realizing that I had done what Jesus required me to do, that my sins might be blotted out and that I might be a member of His church. I had joined a religious sect or denomination, but was not a member of the Church of Christ; but now God added me to the Church that Jesus built.

This was the first time that the Gospel in its fulness was preached in this community, and it was the last time; for, as near as I remember, they decided to have no more religious meetings in said school house. However, this did not destroy the influence of this meeting, for the word of God, which is the seed of the kingdom, was sown, and when it found honest hearts, men or even the great enemy of souls, could not destroy its influence. Since then, all of my brothers who are members of any church, as far as I know, have become members of the One Church, that we read about in the New Testament, and only eternity will reveal all the results of this one series of meetings.

The only reason that I can give for this meeting taking place is what Jesus said in Jno. 7:17, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Before this meeting was held I was a member of a family and a religious denomination; but since, I have been a member of a family and of the Church of Christ or of God, or the One Body.

A family is a divine institution, for it has been ordained by God. The family is the foundation of the country, of civilization, of good society, and of the church. In a good christian family the foundation is laid for future usefulness in the service of the Master. Then,

to be a member of a family is the very thing that God wants us to be, and this is where we ought to stand.

The Church of Jesus Christ is a divine institution, for it was ordained by God and builded by Jesus Christ. It was builded as an institution for man to become a member of, that he might be saved from all of his past sins. Jesus said that he that believeth and is baptized, shall be saved. The day of Pentecost was the first day that this good news was announced. On this day about three thousand Jews, who were convicted of sin, believing that Jesus Christ was the Son of God, asked what they must do to be saved, and the answer was: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:38). Notice that this answer was given in accordance with the great commission given by Jesus Christ for the whole world; and it was also given by the Holy Spirit through Peter. Notice also that it was given the day that Jesus built His church, or the day that the new covenant began. This answer, therefore, was right—it could not be wrong. This is the answer that must be given to this question until Jesus comes again. When they complied with these conditions, God added them to the Church of Christ. The very same thing that made them christians also made them members of this church.

The Church of Jesus Christ was also builded that all christians might live in it here to receive all the blessings that God has for us in this time; and also to work in it and through it to carry on all the good works that God wants us to do. There are many human organizations, institutions, and societies in the religious world for man to become a member of, and to work in, and as strange as it may be to some of us, these seem to appeal stronger to many people than the Church of Christ does, for people are easily influenced to become members of these, but they seem to be determined not to become members of the Church of Christ. Then some who have entered the Church of Christ become dissatisfied, and they want to be members of these human institutions also. I suppose that most people, if not all, will say that if a person is a member of the Church of Christ, and will do his duty, as such, that God will save him; then this is safe, and it should satisfy us. There is room enough in the Church of Christ for all christians to live and work, to do all the good works that God wants us to do, and to give all that we want to give for every good cause on earth. The wisdom of God built this Church; it is the greatest and most wonderful system ever established for man's

good here; and it is found in the third or last dispensation—the climax for man here.

I am satisfied with this divine arrangement, and have found lots of room in it to do all the good I have been able to do, to the glory of God. Here I stand.

More later, if it is God's will.

GOD'S COMMANDS TO BE OBEYED.

BY V. LIGHTHEART.

Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me—Jonah 1 & 2. "The prophet Jonah was not a great prophet like Isaiah; Jonah was a young man from Gath-hepher in Galilee, and was the son of Amittai, and so far as we know was used of God once; and was sent to the king with a message; and, that he went and delivered it—2nd Kings 14:25. Jonah is supposed to have been contemporary with Isaiah, and as men speak now, he was a little man, not a mighty prophet, but a little one. God spake to him, "Arise, Jonah, go to Nineveh, that great city; cry against it for their wickedness is come up before me."

But Jonah went another way. Jonah wanted to go his own way. He took ship to go elsewhere; he wanted to have his own arrangements come first. But God met him in the angry deep. He was cast into the sea, and would no doubt have been drowned, had not God provided a way to save him. A fish came and swallowed him. Oh, some say, "how ridiculous. How could he live in the belly of a great fish?." Ah, my friend, doubt not the power of God, for if he could make the world and the things that are therein, the Story of Jonah and the fish would be a small matter in the power of God.

It was a strange place to pray, but Jonah prayed to God and God heard him and answered his prayer. Jonah was delivered and he went to Nineveh and God went with him. Jonah cried, and the people heard. Oh what a mighty meeting Jonah had at Nineveh. A whole city converted to God. Not a small city—modern scientists say London is a small place when compared with ancient Nineveh. However that may be the lesson for us is when God speaks to his servant, the duty of the servant is to obey. And the man of God, sent of God, is never alone—the spirit of God and the word of God is always with him. "But the way of the transgressor is a hard way."

The voice of God is still sounding: "turn ye! turn ye, for why will ye die, oh house of Israel."

It is not in the little man nor is it in the big man, but in the power of God. "Jesus died to save. Moses thought to deliver his brother Israelite by slaying the task master and had to flee to the land of Median, but God met him in the burning bush, and Moses finally went. He obeyed God, the power of Pharoah and the waters of the Red Sea did not hinder Moses from leading Israel out of Egypt. The pillar and cloud and the arm of God was all powerful. But if you have heard the story you will remember that when the distroying angel passed over Egypt God had said take a lamp and kill it, sprinkle the door posts and the lintle with the blood. And when the angel passed along he will see the blood and spare the first-born. How many in our day are setting at naught the word of God and say Baptism is of no avail. It does not matter. Suppose the family of Israel had said of the Lamb and the blood, it is of no consequence. What would have happened? Why the first-born must die—that would be the penalty of neglect.

Jesus said, "go teach the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." Now, this is a command of God, for Jesus Christ is God, as well as man was God manifest in the flesh. Think you. Were the angel of Death to pass over and not find the token, he would spare? No! Angels do the commands of God. What of Namaan, the Leper, and his bathing seven times in the Jordan. He went down into the water once, twice, and so on, until he had gone down six times, and he was still a leper; but when he had gone down seven times, according to the word of God's prophet he was cleansed of his Leprosy. Baptism as I have shown, is a divine command, not only to be obeyed, but for a specific purpose Baptism is for remission of sins. (Acts 2:38.) Paul, that noble man who had kept the formula of the law, was commanded to arise and be baptized and wash away his sins. (Acts 22.) This same Paul in Romans, calls it a burial, i. e., therefore we are buried with Him by baptism into His death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. (Rom. 6:4.)

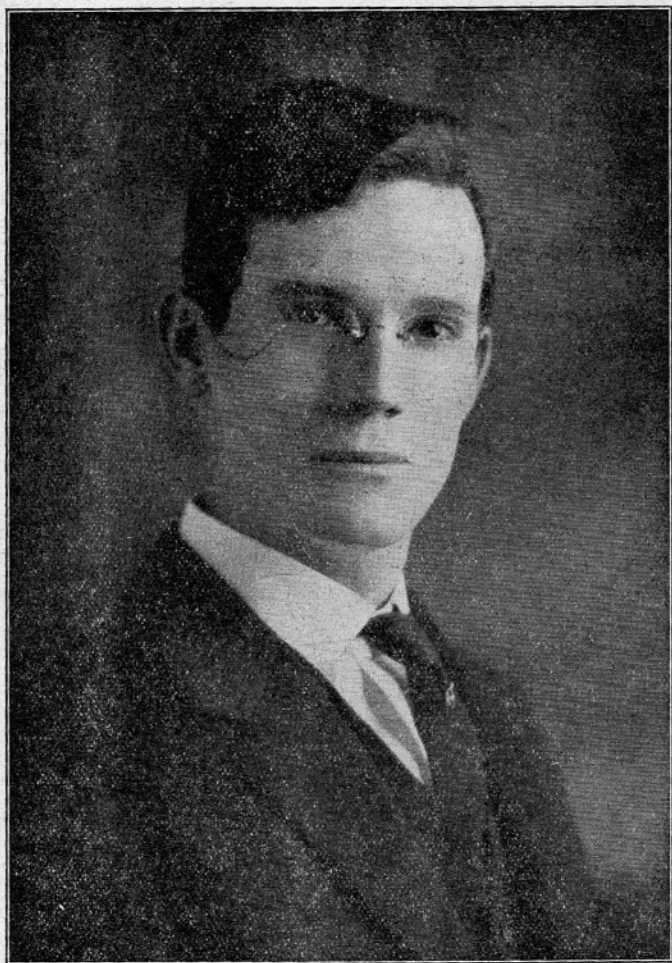
I might cite many passages proving the necessity of Baptism as an act to perform, but I want to call your attention to another command of God: the children of Israel, after a sojourn of forty years in the wilderness, crossed over the Jordan. They were commanded to march around the walls of Jericho; for six days they marched

around the city, and on the seventh day to march seven times around the city, then to blow with the trumpets and the people to shout. They did so, and the walls of the city fell. For six days they marched around the city, but the walls fell not. The seventh day they marched around seven times and the walls fell not. Why did they not fall?

The answer is they had not fulfilled God's command. They were to blow with the trumpets and the people give a shout, and when they did this the walls fell.

God's commands must be obeyed. Again there is a story of Rahab the Harlot, whose house was on the walls of the city. She hid the spies and let them escape at night by a rope or a line—a scarlet line, it was a token of a covenant. She was to leave it at her window. She did so, and it saved her house, herself and her friends. Why? Was it not in obeying the condition of the covenant? Assuredly so. She left the scarlet line. Our Lord Jesus died for sinners—he made very few conditions—faith first, repentance next, then Baptism—three things, and confession, which makes four, by which the repentant sinner becomes a child of God obtains a new life, a new hope, a new birth and has landed his feet on the pathway that leads to eternal life and joy.

My friend, when you come under the dark shadow of the Grave, and the cold arms of death enfolds you, you cannot go to sea like Jonah, neither can you bathe seven times in the Jordan; neither can you hang out the scarlet line as a token. Death and the cold silent grave is your goal. Oh, to enter there into the cold silent earth, without Christ, without hope, no ray of sunlight, no welcome voice, but the dark pall of death. Perhaps loved ones may gather around while the coffin lid and the clods of earth separate you from weeping friends. You cannot rise then to obey the commands of God. Now you may do so, if you will. Now is the day of salvation—tomorrow may be too late. Will you come?



A GREATER VISION FOR THE CHURCH, NO. 3.

(By J. L. HINES.)

For almost a half century the Churches of Christ grew numerically, spiritually, and forged ahead bidding fair to dethrone denominationalism and every school of infidelity and fly the banner of congregational independence, free from ecclesiastical power and popish

intolerance over the world. Those were the days of scriptural investigation and thought. The Church was ONE in heart, soul and work—content with "a thus sayeth the Lord." But in 1845 a missionary Society, to do the work of the Church, was organized in the City of Cincinnati, O. A sharp fight ensued. Isaac Errett championed the Society, Benjamin Franklin was his foe. Franklin prophesied that the Society would become an ecclesiastical machine affecting the autonomy of the churches. His prophecy has come true, and to-day the Christian Church is divided over the question.

In 1867-72, the organ was introduced (in St. Louis, Mo.) thus driving a wedge that evidenced the breach and divided a once happy brotherhood. Since that time until now, the digressives have thrown the arm of charity (?) around the denominations, have embraced sprinklers, evolutionists, infidels, etc. The "loyal" brethren have been busy combating all departures from the N. T. teaching, and have failed, as I see it, to be constructive. Too many sermons are missfits, out of joint and hit wide of the mark. Why preach first principles to the brethren? Would not a sermon on Christian living, missionary activity, giving, be the saner? Why not be Apostolic. The vision of the Church and preacher is faulty. They seem to be near-sighted. A. establishes a church; B. goes to said church, sits with them and draws a handsome salary, lives in a fine house, struts about in his finery and flies around in his fine car, while A. goes about in destitute places doing his duty, and dies a pauper, but great is his reward beyond. This is the picture of a great majority of the churches and preachers. One preacher does his duty, while another comes along and does as B., thereby failing to discharge his duty and so teach the church to do likewise. Not long ago a certain preacher, preaching for a strong church, drawing a big salary, was looking for a preacher to hold a meeting in a destitute field, but was unwilling to go himself, or put the matter of finance before "his" church. I know of others who preach for large congregations, with a vacation of from one to two months, for meeting work, the church paying for the vacation just the same. The preacher then goes out to some large churches that can pay him well, and thus puts in his time—drawing double pay. Why did he not go to a mission field? Must have been near-sighted. "Our" preachers need a greater, wider vision, and then the church will see the "religious beyond," and send the gospel to sin-wrecked millions, thereby "rescue the perishing," and bring them to the foot of the cross, "near my God to thee," and there enable

them to "Praise God From Whom all Blessings flow," in the forgiveness of their sins.

BLESSINGS TO THOSE WHO HELP THE POOR.

S. WHITFIELD.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness."—(Psa. 41:1-3.)

In my Bible the subject or heading of this is, God's care of the poor; but it seems to me that, Blessings to those who help the poor or God's care over those who help the poor would be a better heading.

We are told in the word of God that there would always be poor in the land, and, therefore, we can easily find an opportunity to help them.

God has promised that those who help the poor will be made happy, and this is one of the great blessings of life. Then such are promised deliverance in time of trouble. Trouble comes to all of us in life, and it is great consolation to know that we have God's help when it comes. God will keep us if we are good to the poor, and this is one of the many means that we use to remain in God's favor; and being in his care, he will keep us in the right way. If God is for us, who can be against us? God has told us that he will keep us alive if we remember the poor. Long life is promised to those who will do right in God's sight. To be blessed upon this earth means a great deal. Deliverance from our enemies is a great promise. See how David was protected by God from the hands of Saul. Then, in days of sickness, weakness, and declining years to know that God is with us to strengthen us with his mighty hands, and make it easy to endure what we must pass through, is worth a great deal more than all the sacrifice we make to be good to the poor. God will be with us on the bed of sickness or will make our bed in our sickness. This is enough.

When Lazarus was sick and died, Mary and Martha wanted Jesus with them. In days of sickness and death, we want our nearest friends and loved ones with us. God, Christ, and the angels will min-

ister unto all his faithful children during these trying days.

In the above three verses are found eight very precious promises or blessings to those who help the poor, and please notice that all of these are promised to us here on earth or in this life. "But he shall receive an hundred fold now in this time—and in the world to come eternal life." (Mark 10:30.)

NEWS AND CORRESPONDENCE

VANCOUVER, B. C.

At last, another ambition has been realized by the above church. For several years the brethren have been hindered in their work by unsuitable accommodations. Their speakers have suffered unfair competition by the Street Cars, their noise made it almost impossible for the preacher to be heard. The audience had also to contend with poor ventilation. In addition to these serious impediments, there was another serious obstacle, namely, the district was mostly composed of that class of inhabitants that is here today and gone tomorrow. It speaks well for the loyalty of the brethren that they never got discouraged but "laboured more abundantly" to find means to overcome these disadvantages. Prayer has been answered, God has opened a way whereby the brethren can become the owners of a home of their own, where the Street Cars are distant by three blocks, with ventilation abundant, and the district inhabited by people of settled habits in the way of homes. So our hopes are high that we may be more effective in our work. The premises now occupied by the Church was originally a Store. To convert it into a Hall, needed the skill of a Master Mechanic—in Bro. Ward we found the genius. This was the Master Mind that took charge, and he soon gathered under his care an Host of unknown talent in the way of carpenters, plasterers, electricians, etc. Even the plumbing would have been altered by a brother, only the City Fathers had a by-law forbidding that; so the work of renovation was done free of cost as far as labour was concerned, only materials had to be purchased. For three weeks all were as busy as bees, getting the place ready for the date set for open-

ing. This entailed perhaps more work than one is apt to think of, because not only did the brethren labour with their hands until late at night, but also on reaching home tired though they were, prepared themselves for their several duties on the Lord's Day. Not one speaker or presiding brother offered the excuse that he was not prepared to fill his allotted place, but all cheerfully accepted their additional burden, all realizing that they "were doing it unto the Lord." With this in mind we do look forward "to better things to come." Our sphere is enlarged, our responsibilities increased, our hopes are intensified. Pray for us, brethren, that "we may speak the word boldly and that His Kingdom may be increased.

F. E. L.

* * * * *

Dore, North Dakota, Dec. 16, 1924.

DEAR BRO. MACDOUGALL:

We have had the pleasure of being with brethren at the Goodwin schoolhouse for two weeks. Several were almost persuaded I believe. One from the Christian Church took her stand with us.

Bro. Orr was present from Estevan, Sask., and helped with the preaching and with the song service. Bro. J. O. Golphence did the preaching one night.

In His Service,

J. C. BAILEY.

* * * * *

Harpree, Sask., Dec. 4, 1924.

Was with Estevan, Sask. Church, Nov. 16, both morning and evening, had good services.

Bro. Wilfred Orr and I held four meetings (Nov. 17-20) with Long Creek, N. Dak. Church. The brethren at both places were alive and active.

Was with Weyburn brethren Sunday, Nov. 23rd, and had a pleasant visit after an absence of about two years.

Began a meeting here Nov. 25th, which is still going on.

Expect to go to Hart from here.

H. A. ROGERS.

* * * * *

Wallis Court,

Lexington, Mass., Dec. 15, 1924.

DEAR EDITOR:

Enclosed find poem for this month if not too late. Your Novem-

ber number of Review was fine, all the articles were good.

Wishing you may be spared to carry on your work, I remain

Sincerely Yours,

ALBERT BURGESS.

* * * * *

250 Langside St.,

Winnipeg, Man., Dec. 21, 1924.

CHRISTIAN MONTHLY REVIEW,

WEST GORE, N. S.

DEAR BROTHER:

Am enclosing my renewal subscription and also please note the change of address from "Glenora P. O. Manitoba" to "250 Langside Street," Winnipeg, Manitoba.

Christmas greetings to you and hoping we may all have a more prosperous year in the Lord's Vineyard in 1925.

May God add His blessings.

Yours sincerely,

WALTER W. ADAMS,

250 Langside St.,

Winnipeg, Man.

* * * * *

KINDY.

On Friday the 12th of Dec., 1924, we laid all that was mortal of Sister Florence Kindy to rest in the Selkirk Cemetery, there to await the sound of the archangel's trumpet, summoning the dead to appear at the Judgment Bar of God.

It was our privilege to read and pray with Sister Florence nearly six weeks before her death. She showed no fear of death, and was quite patient and resigned to the inevitable. We only say good-night to Florence now, but in the morning of the Resurrection we look for a happy reunion. "We sorrow not as those who have no hope."

H. M. EVANS.

* * * * *

Aylesbury, Sask., Dec. 24th, 1924.

DEAR BRO. EDITOR:

Enclosed please find One Dollar for my C. M. R. I see by a recent issue that Bro. Ed. Rockliffe is labouring with the Churches in Canada. Having known him all his life, I wish him God's bless-

ing in his work, and I would like to hear from him if this catches his eye. May our Heavenly Father continue to bless his good work.

Yours Sincerely,

MRS. WM. HENRY LEAKE.

* * * * *

FLORENCE MATILDA KINDY.

Daughter of the late Daniel and Elizabeth Kindy, passed away at her home, near Selkirk, Ont., Dec. 10th, 1924, after suffering for several years with Pernicious Anaemia, in her 55th year. Was baptized by Bro. T. W. Bailey, of Thessalon, Ont., in 1907. Funeral Services were conducted by Bros. W. F. Cox, of Beamsville, Ont., and H. M. Evans, of Selkirk.

I am enclosing \$2.00 for above and my subscription to Christian Quarterly until June 1925.

Hope you are enjoying good health, and will have a Happy and Prosperous New Year, I remain,

Yours very truly,

(Miss) ALICE M. KINDY.

* * * * *

Collingwood, Jan. 3rd, 1925.

DEAR BRO. MACDOUGALL:

Find enclosed (\$2.00) Two Dollars to pay for the C. M. R. till April, 1926. May the Lord bless you and the C. M. R. for the many good thoughts made plain to those who are following the good old path. Let us give more earnest heed to the things that we have heard and read, lest at any time we let them slip. God bless you.

Yours in the Faith,

MALCOLM MACARTHUR.

* * * * *

Meeting at Hart closed the 15th inst. I enjoyed my stay with the brethren there. They desire to honor God and obey the Saviour, and they encircle His table each Lord's Day. We had eight meetings there.

Was with the Harptree Church on the 21st and 28th. The weather, while I was at Harptree, was the severest for years. Bro. W. Orr joined me at Harptree, coming from Montana after visiting Bro. Carlos Bailey and the brethren there. We had a good meeting at Harptree Sunday. Came here yesterday.

H. A. ROGERS.

Box 422, Estevan, Sask., Jan. 3rd, 1925.

DEAR BRO. MACDOUGALL:

Enclosed please find my subscription for another year. We think the C. M. R. is a fine paper; may it long live to round out the truth.

Yours sincerely,

BRO. T. ORR.

* * * * *

January 3rd, 1925.

DEAR BRO:

Enclosed find subscription for C. M. R.

We are having very cold weather here at present, and attendance not good, but we are still giving heed to 1 Cor., 15:58, and God is blessing our labours. Two girls baptized on Dec. 15th; both their parents are Christians. Wishing you Godspeed,

Yours in Christ,

H. E. FORMAN.

* * * * *

Dore, N. Dakota, Dec. 28th, 1924.

To the Christian Monthly Review.

DEAR BRO. MACDOUGALL:

I am enclosing One Dollar to renew my subscription to our worthy paper.

Another year has almost run its course. Are we satisfied with the race we have run? I fear many times we have fallen by the way, but let us see that we have the armor of God buckled firmly on and ready for the battles of 1925.

There is a little paper,

We love to read it through;

The one to which we refer—

Is the Christian Monthly Review.

In His Service,

J. C. BAILEY.

* * * * *

FROM WEYBURN LETTER.

We expect as soon as Mr. Orr returns we will be able to have Bro. Tromberg come again. He is a good leader and a good-preacher. Bro. Rogers has not been able to come to Weyburn lately—he has been so busy elsewhere—we are looking forward for a visit from him this winter. I know him quite well, as he makes his home with us

when in Weyburn, and I think he is one of the finest Christian men I have ever met and the best teacher I ever listened to, and also a good preacher and teaches only the Gospel as it is found in the Word of God. I wish we had a few more preachers here in the West like him.

I enjoy reading the C. M. R., it is always full of good things for the hungry soul to feed on. Wishing it success,

Your Sister in Christ,

MRS. W. R. BROWN.

Bro. Rogers has since visited Weyburn.—Ed.

 OUR EXCHANGES.

STYLES BY LAW.

POLISH PARLIAMENT WOULD LIMIT LADIES' DISPLAY OF ANKLES AND SHOULDERS.

WARSAW, Nov. 6.—In the interests of modesty and female health, the Polish Parliament will be asked to make law and not fashion the arbiter of women's clothes. A bill has been drafted which would limit the display of ankles and shoulders. The proposed statute is supported by many members of the Parliament and was originated by Warsaw Rabbis, who already have done what they could to cover the female form by barring immodestly dressed women from synagogues.

* * * * *

A DOUBTFUL COMPLIMENT.

A young matron was entertaining the new clergyman and at dinner he proved to be so brilliant that the table was in a continuous gale of laughter.

Finally, when the dinner was over, the hostess, drying the tears of mirth from her eyes, sighed: "If I were a queen, I should certainly revive old customs and have a fool present at every meal."

The clergyman had called at a farm house about tea time, and was being suitably entertained. As he neared the end of a hearty meal a stray dog wandered in and was given a piece of meat.

"You seem to keep open house," remarked the minister.

"Oh, yes," replied the farmer's wife, who had been the minister's host on several former occasions. "I was saying to my husband the other day that all the hungry brutes in the parish seem to come here for something to eat."

* * * * *

After morning service the family dined, and churches and their procedure came into criticism.

Father criticized the sermon. Mother disliked the blunders of the organist. The eldest daughter thought the choir's singing was atrocious.

But the subject had to be dropped when the small boy of the family volunteered the remark: "Dad, I think it was a mighty good show for a penny."

* * * * *

"Go ask the infidel what boon he brings us,
What charm for aching hearts he can reveal,
Sweet as that heavenly promise hope sends us,
Earth has no sorrow that Heaven cannot heal."

* * * * *

The straight and narrow path is not adapted to the requirements of the individual who is inclined to spread himself.

ACKNOWLEDGMENTS.

For Christian Monthly Review:

Church, Thessalon, Ad. per R. N. B.	\$5.00
Mrs. J. W. Patterson	3.00
Mrs. G. A. McLevey	.50
J. M. Gainer	1.00
Mrs. Geo. Buckingham, per H. A. R.	2.00
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John Cooper, per H. M. Evans	1.00
Mrs. Fred Cole, per H. M. Evans	1.00
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H. N. Evans, per H. M. Evans	1.00

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For H. A. Rogers, Western Missions:

By College Hill Church\$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.

LIVINGSTONE NORTH, ALGOMA, near Thessalon.—Bible Class Lord's Day at 1.30 p. m. Preaching and Breaking of Bread at 2.30 p. m. Wednesday, 8 p. m., Bible Class. 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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