

Christian Monthly Review

WEST GORE, HANTS CO., N. S.

Vol. XI.

MARCH, 1926.

No. 3.

CONTENTS

	Page
The Spring Will Come Again.....	3
Compensation.....	4
Editorial :	
Clara E. Kennedy	5
Our Associate Editors :	
Anglo-Israel, No. 6.....	6
Our Contributors :	
Our Father, Which Art in Heaven..	9
Memorizing God's Word.....	11
Letter from A. Campbell.....	12
Exhortation for 1926.....	14
Christ Receiving Sinners.....	15
In Memoriam.....	17
News and Correspondence.....	20
Shall We Let Her Suffer.....	25
Acknowledgments.....	29

OUR DIRECTORY

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

CALGARY.—221 Eighth Avenue East (Wright Block) is the meeting place of the Church of Christ, in Calgary. The Lord's Day—Breaking Bread, 11 a. m.; Preaching the Gospel, 7.30 p. m. Friday, 8 p. m.—Bible Study. Secretary, W. W. Scott, 323 32nd Ave., N. E.

Church of Christ, 517-15th Ave., W. Calgary. Lord's Day meetings: Bible Study, 10 a. m.; Breaking of Bread, 11 a. m.; Preaching the Gospel, 7.30 p. m. Wednesday evening, 8 p. m., Bible Study and Prayer. Secretary, A. T. Wadlow.

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. J. C. Bailey 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.

(Continued on Page 30.)

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Vol. XI.

West Gore, N. S., March, 1926.

No. 3.

THE SPRING WILL COME AGAIN.

BY ALBERT BURGESS.

Dear one that's sad when winter comes
And snow lies o'er the plain,
Think not when leaves and flowers are gone
They'll ne'er return again;
For hearts that are sad God has a balm,
For every wound or pain
For those who trust in heaven's great plane,
The spring will come again.

The winter comes to all the old,
It should not come in vain.
Long years were given us for toil,
In spring we sow the grain,
Then let us sow that we may reap
Heaven kindly send the rain,
When years have fled and time's no more,
The spring will come again.

West Gore, N. S.

COMPENSATION.

What matter that the skies are grey,
And winter winds blow cold and drear ;
Each morn and eve that slips away
But brings the days of Spring more near.

What though the garden buds are hid,
Beneath a sheet of drifted snow ;
We know the flower buds so sweet,
Are soundly sleeping down below.

When warm the breast of Mother Earth,
And softly falls the April rain ;
All that is dull and dreary now
Will glow in beauty once again.

Though dark and dreary life may seem,
And sorrow's waves sweep o'er the soul,
Trust in the Pilot staunch and true,
Look forward to the waiting goal.

After the night there comes the dawn ;
After the conflict, peace and rest ;
Though weary be the waiting here,
God's over all, and He knows best.

—BETH, in "Forward."

EDITORIALCLARA E. KENNEDY.

The subject of this reference, whose picture and letter appears elsewhere in this issue, was some months ago sent out as a missionary to Japan by her home church in Portland, Maine, which, owing to adverse circumstances, is not now able, unaided, to assume the whole burden of her support. Bro. Neal, who labored so long and faithfully in Portland, and who baptized Miss Kennedy, has very generously assumed responsibility for looking after her support. This does not mean that he must furnish the entire amount of funds necessary for her maintenance, and leave everybody entirely free from responsibility. But he will solicit, receive and transmit one hundred per cent. of receipts direct to the worker. The *worker*, did I say? Yes, the **WORKER**! How modestly her letter herein reveals the worker—in the acceptance of Christ by two young men of her Bible class. That letter should, and will appeal—especially to the sisters of the C. M. R. family, whose own hearts would be made happier by a little fellowship with sister Kennedy—in the blessedness of this privilege, which even the angels do not enjoy.

For convenience the C. M. R. office will receive and forward 100 per cent. of all contributions received.

FOUR THINGS.

“Four things a man must learn to do,
If he would keep his record true.
To think without confusion clearly,
To act from honest motives purely,
To love his fellowman sincerely,
To trust in God and Heaven securely.”

OUR ASSOCIATE EDITORS

ANGLO-ISRAEL, NO. 6.

SAXONS.

Strabo, the great Greek historian, who lived A. D. 19, says, "The most ancient Greek writers called the people who lived beyond the Caspian Sea, Sacae or Missegatae." "Those people, the "Sacae" got possession of the most fertile valleys of Armenia, which was called after their own name, "Sacca-senae," "Sons of Saac."

Diodorus of Sicily, says, "The Sacae sprung from a people in Media, who obtained a vast and glorious empire." Remember, it was in Media where the ten tribes were in captivity.

Ptolemy mentions a Scythian race which sprung from the Sakai, called Savon-es; "they came," he said, "from the country of the Medes."

Pliny says, "The Sakai were among the most distinguished people of Scythia, who settled in Armenia, and were called Sacca-sani."

Albinus said, "The Saxons descended from the ancient Sacae of Asia, and that in process of time they came to be called Saxons."

INSCRIPTIONS.

"On the Nineveh marbles we read that a people called Esak-ska rebelled against the Assyrians about 670 B. C., that is nearly fifty years after the captivity." (Poole).

"In 516 B. C. Darius Hystaspes inscribed on a famous rock called the "Behistan," the history of "Iskuna," the Chief of the Sacae who rebelled against him." (Poole.) The Behistan rock is on the way which leads from Babylonia to Media. It is 1700 feet high. This rock rises almost perpendicularly and bears images of King Darius with two armour bearers, also ten captives, chiefs no doubt of the ten tribes of Israel, 500 feet from the base of the rock. There are twenty columns of writing or inscriptions. The first column

contains 19 paragraphs and 96 lines. Over this work a varnish has been lain, on which time has, seemingly, made no impression.

SAXONS AGAIN.

Here the Sacae are traced to the very place where our Saxon-Israelites, Sons of Isaac, lived before their captivity.

In L. Porter's "Giant Cities of Bashan."

Sharon Turner says, "The Saxons were a Scythian nation, and were called Saca, Sacha, Saki, Sack-sen."

The Scythians, as has been shown, were Israelites who went north, and colonized long before the captivity. The word means "wanderer."

ESCAPED ONES.

Is. 66: 19. "And I will send such as escape of them unto the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal and Javan, to the "isles afar off," . . . and they shall declare my glory among the nations." Tarshish, Pul and Lud are spoken of as distant nations. (Dr. Smith.)

Javan, "The name appears in Is. 66: 19, where it is coupled with Tarshish, Pul and Lud, and more particularly with Tubal and the "isles afar off," as representatives of the *Gentile* world." (Smith's Dict.)

God would send escaped Israelites to Tarshish, Javan and the "Isles afar off."

TARSHISH.

Did these Israelites go to Tarshish? Do you believe God? Did they go to Javan? Javan was a grandson of Noah and Tarshish was a son of Javan. (Gen. 10: 2-4). "To Tarshish was given the west coast of Europe, and that country was so-named, as may be seen upon the ancient maps. I have before me several ancient maps, where the countries on the western coast of Europe are named Tarshish. Upon one of these ancient maps England is called Javan." (Poole.)

The R. James McIntosh, curate, says: "Tarshish," when resolved into its elements "Tar," a border or fringe around about, and "shish," bright, shiny, white—means the land that is white, or bright round about, which is the name given to England from the whiteness of its cliffs on the southern coast."

McIntosh further says:—"The Phœnician traders must have first seen the white chalk cliffs as they approached the island, and to them no name was more appropriate than "Tarshish," or, the "Isles of Tarshish."

For the king had ships that went to *Tarshish* with the servants of Hiram: once every three years came the ships of Tarshish, bringing gold and silver, ivory and apes and peacocks. (Peacocks of gold as pig iron, or pigs, writer) (2 chr. 9: 21.) It took three years to make the round trip.

"Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin and lead, they traded for thy wares. Javan, Tubal and Meshech, they were thy traffickers; they traded for thy wares." (Ez. 27: 12-13.)

"The ships of Tarshish were thy caravans for thy merchandise: and thou wast replenished and made very glorious in the "*heart of the seas.*" (Ez. 27: 25.)

"There is silver beaten into plates, which is brought from Tarshish." (Jer. 10: 9.) Also (Ps. 72: 10), "The kings of Tarshish shall render tribute," (help) (presents.)

At the overthrow of Tyre, (Is. 23: 1), when Tyre's trade would be cut off, Isaiah said: "Howl ye ships of Tarshish, for Tyre is laid waste." "When the report cometh to Egypt, they shall be sorely pained at the report of Tyre. Pass ye over to Tarshish; wail, ye inhabitants *of the coast.*"

Turn to Homer, book 18, and read a free translation, describing smelting operations going on in the foundries on the isles of Tarshish:

"In hissing flames huge silver bars were rolled,
Stubborn brass and tin and solid gold;
A darker metal entrenched the place,
And poles of glittering tin the enclosure grace."

No wonder Jeremiah says: "Silver spread into plates was brought from Tarshish."

I wish to plant a thought before I forget it, viz.: The nation of Israelites which God said, would last as long as the sun would shine, (Jer. 31: 35-37,) would give the gospel to the nations, and be for salvation unto the ends of the earth." (Is. 49: 6); (Is. 42: 4), "The *isles* shall wait for His law." Is. 51: 4-5, "Attend unto me, O my

people; and give ear unto me, O my nation (Israel), and I will establish my justice for a light of the peoples . . . the *isles* shall wait for me, and on mine arms shall they trust."

"Listen, O isles, unto me; and hearken, ye *peoples from afar*," (Is. 49: 1.) "Hear the word of Jehovah, O ye nations, and declare it in the *isles* afar off; and say, He that scattered *Israel* will gather him." (Jer. 31: 10) "Declare His praise in the *Islands*." (Is. 42: 12,) "The *Isles* and the inhabitants are commanded to sing a new song." (Is. 42: 10.)

In next will show by authoritative historians that British Isles was the place whence tin and iron, etc., was taken to east, also to adorn Solomon's temple.

H. A. R.

OUR CONTRIBUTORS

"Our Father, who art in heaven, hallowed be Thy name."

Luke 11-2.

These words spoken in the presence of His disciples by the Son of God were in answer to their request to teach them to pray.

Now while this opens up a vast subject—the subject of prayer—let us at this time consider these words of our Saviour rather as a lesson to all mankind, as to the attitude which will be most acceptable to the Father to whom our prayers are offered.

We see in this request of the disciples a desire which all mankind have deeply rooted in their nature—a desire to commune with a higher power, some power or influence from which aid can be derived. So strong is man's propensity in this respect that we see in our every day contact with humanity that they are praying beings whether they realize it or not.

In danger—in trouble—in distress—in excitement—in everything we meet in life—we are ever reaching out with some expression which really is a prayer, and it is necessary that we guard our thoughts and bridle our tongues that we do not take the name of the Lord our God in vain.

Now here we have the disciples of the Lord coming to Him

with the request that He teach them to pray. They could not have made a better choice of a teacher, nor can we, for in that short prayer is contained in concise form all that we need ever pray for. But before teaching them the things to pray for He instructs them as to their attitude towards God. This will be the subject of this discourse.

Let us then consider these words in order, "Our Father—" Who can explain all that means? Who can even discern what the one word "Father" may convey to the mind. For when we are taught to say "Our Father" the thought at once is enlarged until we not only see Him as our own Father, but the Father of our brethren in Christ. This puts us in an attitude of taking to the throne of grace not only our own petitions, but those of His people as well. And if so, then we see the need of our petitions for our friends, our neighbors, our community, our country, the whole world; for are they not children of the same family needing the blessings enjoyed by the gospel as we? Yea, in every country, of every color and race, of every tongue they are related to us. They are our brothers in that they are God's creatures and as our brothers we should take them to the Father in our prayers.

One class we are particularly reminded to pray for is our enemies. Yes, when we contemplate that God is our Father, He is too the Father of our enemies. Two noble examples I would draw your attention to. Our Saviour prayed for those who nailed Him to the cross. "Father, forgive them, they know not what they do." And Stephen when they were stoning him to death prayed, "Lord, lay not this sin to their charge."

And when we consider that we as unworthy children, can claim God as *our* Father, it becomes us to approach Him in all *humility* since every blessing is given by His favour, since every blessing comes through our Lord and Saviour, Jesus Christ, our mediator.

Now let us consider the next expression "which art in heaven." What do we know about heaven that interests us in any way. Some are interested in heaven because of one thing, some because of another, but one thing appeals to us all. We are assured in God's word that in heaven there will be happiness. Happiness we know is the one thing everybody is reaching out after in this life. This desire God has planted in our natures. Everything we do has for its end and aim happiness, whether it be for our own or for someone else's happiness. And always our Father in heaven holds out the genuine article and our Lord here directs our thoughts to the one

place where God will wipe all tears away and teaches us to appeal to Him who is in heaven. And why not. Is not God Himself there? And will we not see Him as He is? And our Lord will be there, and our friends gone on before. What a grand picture our Savior let John on the Isle of Patmos see of the New Jerusalem. No, friends, we cannot dis-associate God and heaven. Neither can we compare the greatest happiness in this world with the joy of heaven without seeing God's overruling hand as He directs our destiny. Look up, then, ye little band of disciples to our Father who art in heaven!

"Hallowed be Thy name."

We find the word hallowed first used to express the thought of a holiday thus, "And God blessed the seventh day and hallowed it." Here the Saviour leads the mind up to the thought of God as the great Creator. We are led to think of His infinite wisdom, His power and glory. We are led to think how God gave man dominion over the beasts of the field, and the birds of the air to make him happy, and that then man enjoyed to the full God's goodness. And then when man lost this first happy state God in His great love offered him salvation through His own Son. And now the Son has come. The love of the Father is manifested in the person of Him who pointing his followers to "Our Father who are in heaven" taught them humbly and reverently to say "Hallowed be Thy name." What a wonderful picture! Our Saviour directing His disciples to the Father to make their requests of Him in prayer, giving them access to the throne in heaven where sits our Father, God's own Son pointing the way, standing as our mediator. Surely of a truth He might say, "I am the Way, the Truth, and the Life. No man cometh unto the Father but by me."

From a discourse by A. Wallace, delivered at St. Catharines, Ont., Jan. 31st.

MEMORIZING GOD'S WORD.

During the last meeting when Bro. Rogers was in our midst (Harpree, Sask.), he quoted sixty-four passages of scripture.

The vast importance of thus knowing God's word accurately left an indelible impression on my mind. These thoughts struck me forcibly—"How much do we know of the Bible? and "How much do I know?"

"Let the word of Christ dwell in you richly," said the Apostle Paul (Col. 3:16). Committing passages to memory will help the child of God to indeed "Grow in grace and knowledge of our Lord and Saviour Jesus Christ, and of Him who "delivered us out of the power of darkness, and translated us into the kingdom of the Son of His love. (2 Pet. 3:18, Col. 1:13.)

This valuable knowledge will be of great benefit to us as we journey through life. The Psalmist said, "Thy word is a lamp unto my feet, and a light unto my path (Ps. 119:105). Again we read, "Lay up my commandments with thee, and "Write them upon the tablet of thy heart. (Prov. 7:13.)

Knowing God's word will fortify us in the hour of temptation, as nothing else can. Jesus answered the adversary in His great hour of trial, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4)

This valuable store will also assist us in teaching, as we have opportunity, those about us, for "Out of the abundance of the heart the mouth speaketh." (Luke 6:45).

A christian should thus "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15).

DOROTHY M. BRADISH.

Dear Bro.:—

You will find enclosed a tract, "A mission for every believer." I would like it if you would publish this tract in the C. M. Review.

The church at 211-8th Ave E. Calgary, keep supplied with two of your tracts, "The Gospel in a Nut-shell" and "Reason and Revelation," and other tracts also, for they are the right size to send in letters. If each believer would do so how many thousand of people would hear the Gospel

Then said Jesus to those Jews which believed on Him, "If ye *continue in my word*, then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free. (John 8:31, 32.)

Then again the Jews asked Jesus, if thou be the Christ, tell us plainly. Jesus answered them, I told you and ye believed not; the works (miracles) that I do I do *in my Father's name*, they bear witness of me. But ye believe not; because ye are not of my sheep, as I said unto you, *my sheep hear my voice*, and I know them and they follow me; and they shall never perish, neither shall any man pluck

them out of my hands. My Father which gave them me is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one (John 10:24-30.) What comfort and what assurance God's children have with such statements. If we hear His voice and follow Him no man shall pluck them out of Jesus and the Father's hands in this life or in the next.

So let every Christian use the tracts. Send them in letters and carry them with you and give them to people, and you will have a chance to talk to them about Jesus. Lift Him up to the lost world.

A mission to every believer. As our Lord said to His apostles, "Go into all the world and preach the Gospel to every creature, he that believeth and obeys shall be saved. (Mark 16:15-16; Luke 24:47; Matt. 28:19-20)

It seems to me that the church has a great work to do, and that is to get the world to believe that Jesus is the Christ, the Son of the living God. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? (1 John 5:5)

I saw a statement in one of our papers which I think is so good I must tell it, Bro. Bro. J. C. Roady. A few weeks ago he was in a meeting and he preached one night on the subject of "Why I am opposed to Evolution as it is now taught." Two school professors were there, and they heard me make this statement, "I never met a man that teaches Evolution that wasn't an Infidel." Later he met one of the men and was asked to take it back, and he refused to do so. He said "look at me" I am a teacher in Sunday School and I believe in Evolution". His reply was "Do you believe that Jesus Christ is the Son of God?" "Certainly I do," was the reply. He asked another question, "Do you believe that Jonah was three days and three nights in the whale's belly?", and he laughed like it was funny and said, "another fish story", and replied further "No, I don't believe any such thing." He asked the professor again, "Could a man be the Son of God that lied?" And he said "No, that would be impossible." He said "Right you are!" Jesus Christ said Jonah was three days and three nights in the whale's belly and you say you don't believe it, and yet claim that you believe that Jesus Christ is the Son of God. What would you dear readers think about that? Ask some of your Evolution friends; see what they will say. Will not some of our religious people say the same about what Peter said in Acts 2:36-38? Therefore let all the house of Israel know assuredly. Look at John 3:35-36; Act. 5:30-32). That God hath made that same Jesus, whom

ye have crucified, both Lord and Christ. Now when they heard this they were pricked in their heart, and said to Peter and to the rest of the Apostles, men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized everyone of you in the *name of Jesus Christ*, for the remission of sins, and ye shall receive the gift of the Holy Spirit. Now if we would ask some of our religious friends if they believed that Jesus Christ is the Son of God, then ask them if they believe Peter's statement in Acts 2:38, Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins. Oh, if we could get people to believe Jesus and obey Him.

Preach the word by voice and pen.

A. CAMPBELL.

EXHORTATION FOR 1926.

1 COR. 16:13.

Among the exhortations given by Paul to the Church in Corinth is the one in the above verse.

"Watch ye, stand fast in the faith, quit you like men, be strong."

There is need for the saints of God on every age to be on the watch because Peter says our adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. (1st Peter 5:8, R V)

Paul in writing to the Thessalonians concerning the coming again of our Lord said they were not in darkness nor of the night, but were children of the light and of the day. Therefore he says:—Let us not sleep as do others, but let us watch and be sober. If we are watching we shall "be on the alert (Dr. Weymouth's translation) and better able to resist the devil when we stand fast in the faith and contend earnestly for the faith which was once for all delivered to the saints. The faith of the gospel is the way Paul puts it in Phil. 1:27. This involves the acceptance of all that the scriptures teach concerning the great plan of redemption. We must believe the promises, types, prophecies of the O. T., and the teachings and words of Christ and His Apostles in the N. T. By standing for these truths we shall refuse to be carried about with every wind of doctrine. This will necessitate us paying heed to the third statement—quit you like men. Jesus Christ, our Saviour, was kind, sympathetic and loving, but in Him we see also those noble qualities which constitute true

manhood. Take for instance His replies to the devil during the temptation, His condemnation of the hypocrisy of the Pharisees, His words to Peter (Matt. 16, 21-23). If we follow Jesus as we should it will require courage and determination. In the words of the Master—"He that taketh not his cross, and followeth after me, is not worthy of me." Finally the apostle says—Be strong. This does not mean physical strength, neither does it refer only to moral strength, although this is implied. What is required is that we be strong in the Lord and in the power of His might. We must adorn ourselves with the Christian armour (Eph. 6:10-20), and fight the good fight of the faith, and lay hold on the life eternal. The teaching of Christ and His Apostles is against carnal warfare, and no disciple of Christ should enlist in the armies of this world, but should remember that ours is a spiritual struggle. For though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds); casting down imagination, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; and being in readiness to avenge all disobedience, when your obedience shall be made full. (2nd Cor. 10:3-6, R V)

Brethren let us give heed to the words of the great Apostle to the Gentiles so that there will be exemplified in us those characteristics which make a true disciple.

W. CARTWRIGHT.

CHRIST RECEIVING SINNERS.

ALBERT BURGESS.

No. 4.

I have already attended to the two chief classes in the auditory of our Lord, the Scribes and Pharisees who believed they were righteous and the Publicans and sinners, who did not even pretend to be so that while the latter listened patiently to all that Jesus said the former drew elements of cavil only from His most precious statements that the Scribes and Pharisees who were the teachers of the Bible who knew what was the portrait of the Messiah in the old testament scriptures were the first to shout with exasperated feeling of envy. This man receiveth sinners, but this objection that they

raised was the evidence that He was what He professed to be, and it is the blessed attribute of Jesus still.

Our Lord replied to their objection and by one of those simple but sublime illustrations which one is never weary of hearing. He knew they were all acquainted with shepherd's life, they knew how tenderly he cared for His sheep, how He led them to green fields, where they could get an abundance of grass by the babbling brook where they could get pure water, and if one was lost he searched diligently for the lost sheep till it was found. Those in the fold caused Him no anxiety, He knew they were safe and when He found the lost one He carried it home rejoicing. Our Lord thus explains to the Pharisees how absurd their objection is. What man of you having a hundred sheep and lost one of them, doth he not leave the ninety and nine in the wilderness and go after that which is lost. Jesus shows by His beautiful parable that their murmuring at His reception of sinners had no support, neither from the daily experience of humanity, nor from the most applicable analogies of the world, but the very contrary, and hence this beautiful parable is the proof that this reception of sinners instead of being a reason for murmuring is and ought to have been a reason for thanksgiving.

The parable of the lost sheep and the last coin proves to us the love of God and the joy that is felt in Heaven at the repentance of a sinner, but the parable of the prodigal son, while it presents to us the love of God, reveals to us also the repentance and obedience of the sinner. Let us now look at the minute features of this beautiful parable. The shepherd missed his lost sheep, he had a hundred, one went astray. A careless shepherd would never have observed that one in a hundred was wanting, but the instant it went astray that instant this shepherd missed it. What an idea does this give of Christ's surveillance over us. Not a sparrow falls to the ground without our Father's notice.

Christ came to seek and to save. Christ's love has no ebb and flow; it has the fervor of an inexhaustible passion, Christ never chides the penitent sinner, but like the shepherd clasps it to His bosom, carries it home to that fold from which in its folly it wandered away.

How great is the love of the Son of God. He loved us in our ruin. Is it not our experience that when we love a creature because there is something lovely in it; but if Christ had loved us only in that way, we had not been loved at all.

We love the creature because it is good. Christ loves the creature in order to make it good. He loved us and therefore He died for us. What a precious thing man's soul must be, that Christ should have come from heaven in order to save it. The greatness of the interposition proves the grandeur of the object which He came to accomplish. The cross He bore, the cup He drank, the thorns around His brow, the agony within His heart, all tell us in touching eloquence what a susceptibility of joy, what a capability of woe are lodged in one single soul. And when He cometh home He calleth together his friends and neighbors, saying unto them, rejoice with me for I have found my sheep that was lost. We all know the definition of the word home, the poet Payne has immortalized it by his beautiful song. The word home is musical in utterance and should be sweet and delightful in experience, but all homes are not happy homes. The happiest in which love and harmony abound, have shadows cast over them at intervals, clouds as well as sunshine, but the home that Christ would have us enter has no cold shadows, no suffering, no tears, no partings.

IN MEMORIAM.

BY E. GASTON COLLINS.

We remember the dead. Civilized people are more respectful of the dead than the uncivilized, who dispose of their dead by various repulsive methods.

Nations erect monuments to the memory of their heroes. Families place markers at the graves of loved ones. Here in print we want to remember four who have passed on.

Many thoughts arise when we stand in the shadows with the mourners.

As far as this life is concerned, death is the sequel to life. "It is appointed unto (laid up for) men once to die." Death is as far-reaching and as common as life, and has been so from the time it was said to Adam, "For dust thou art, and unto dust shalt thou return." Death has been called life's twin sister. All flesh is as grass, and shall wither and decay.

In a relative sense one may be dead yet live. "She that giveth

herself to pleasure is dead while she liveth." One may be dead unto sin and alive unto Christ; and vice versa.

But, with the righteous, in view of eternity, life is the sequel to death. There was no other way for Jesus to live, but to die. No other way for us to live but for Him to die. The cup couldn't pass. He tasted of death for us, and was made perfect by it. But He was not left unto Hades. He was raised and is alive forever-more. And now we may "gain the victory" through Him. This is possible only through death—not only His, but ours. We must die unto sin—"put to death our members which are on the earth"—be "crucified with Christ"—"count all things loss. . . . and refuse" for Christ. Doing this we may catch a glimpse of what Jesus sacrificed for us, and of what we should do for him—"unto the least of these my brethren"—and become more liberal with the things which we brought not into the world, and will not take out of it; things which belong to God, who allows us to use them.

Life has been called a battlefield. It is also an opportunity—not to get or be served, but to serve and spend and be spent. It is an education. There are many things we must learn—many graces to add. It is a training. One should as he grows older, become kind instead of crabbed; gentle and more considerate of others rather than harsh and indifferent. It is an art. The art of growing old gracefully is one all of us should cultivate. Now is the time to begin it.

Life is before us. "From the fated road we cannot turn." How shall we live it? Better, how are we living it? Let us fill it full, according to the scriptural measure.

"Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, and unto dust returnest,
Was not spoken of the soul."

ELLIS.

On Sept. 22, 1925, we laid away the mortal remains of Eleanor Layton Cox, widow of the late Frank Ellis, who preceded her in 1911. She was the daughter of Joseph Cox, who was born in Somersetshire, Eng. She was married when about 23, became a Christian in her late teens, and was faithful in the discharge of her duties. Died at the age of 78. In her late years her health was poor; and

for the last three or four years was confined to the bed more or less continuously. She had five sisters and three brothers. Is survived by two sisters—Mrs. Emily Comnee, Port Arthur, Ont., and Mrs. John Artley, Meaford. Also by four sons, W. F. Ellis, Smithville, Ont., N. J., and H. J., and Ross Ellis (with whom she made her home), and one daughter, Mrs. Will Doherty of Meaford, and a number of grandchildren and friends.

TROUT.

Peter Laird Trout, son of Wm. Trout, was born in St. Vincent township (in which Meaford is now located) in 1840. Became a christian at about 20. Lived a while at Collingwood, Ont., and married there at age of 29. Was the father of three children, all of whom survive him. They later moved to Hamilton. He is survived also by Mrs. Joseph C. Whitelaw, a younger sister, now of Toronto and Detroit, the last of a family of seven boys and five girls. He spent a number of years in Alaska, afterward making his home in Toronto, dying there at age of 85. The funeral was conducted there; interment in Meaford, Nov. 27, 1925. He was of an observant, quiet disposition, read and retained much, was the author of "Memories of Alaska"—whether ever published I know not.

ROWS.

On Dec. 11, 1925, Mrs. Mary Violette Rows died at the age of 57. Was born and raised in St. Vincent, a daughter of the late Alden Wheeler. She leaves a brother, Ephraim Wheeler of St. Vincent, and two sons, Melville and Owen Rows, and a daughter Vinnie, of Meaford. She was a hard worker, had many good qualities, and was well known to the people of Meaford, where she lived a large part of her life. She was a member of the church here.

RICHARDSON.

Isabella Whitelaw, aged 88, widow of Wm. Richardson, died Jan. 18, 1926, at the home of Geo. Shields, her son-in-law, in St. Vincent. She was one of St. Vincent's oldest native born subjects. Her husband preceded her by 10 years. She was a daughter of Wm. Whitelaw, had six sisters and five brothers. Is survived by two

sisters—Susie Whitelaw (also with Mrs. Shields), and Mrs. Thos. Woodside of Port Arthur; and by her only daughter, Mrs. Shields, with whom she made her home since the death of her husband. Her only son, the late Wm. Richardson, Jr., deceased five years ago, was an elder in the Meaford Church for years. His widow still lives, also his son Howard, a preacher of the gospel, of Carman, Man., and Mary, a daughter, of Toronto. Deceased became a christian at about the age of 20, and was faithful till death. She was a lover of nature, and of a quiet, pleasant disposition.

* * * * *

All of the above were interred in Lakeview cemetery, Meaford, the writer taking part in the obsequies.

Meaford, Ont., Feb. 25, 1926.

NEWS AND CORRESPONDENCE

73 Steven St., Hamilton, Ont.

Mr. D. MacDougall,
West Gore, N. S.

Dear Bro. MacDougall:

We are pleased to report that five have been restored to fellowship just recently, after having been away from us for some time, also last Lord's Day after I had preached from Mark 16:15-16, our daughter, aged twelve years, came forward and confessed her faith in Christ and this morning she was added to the Lord in baptism. We thank God for the increase.

Yours in Christ,

WALTER CARTWRIGHT

P. S.—Enclosed find article, publish if you wish. W. C.

* * * * *

CHURCH NEWS.

The work at Griersville moves along more quietly during the stormy wintery weather. Some do not get out to the services very much during the winter. We look for better interest and attendance during the summer. We are having a profitable study of the

Roman letter at our Wednesday evening meetings. Some new truths are grasped every time we study a portion of the living word. This is one evidence of its Divine origin.

CHAS. W. PETCH,

Meaford, R. R. No. 4, Ont.

* * * * *

Enclosed please find my subscription for another year. I sure enjoy the C. M. R.

Yours in Christ,

MRS. A. V. MONSON,

P. O. Box 644, Melville, Sask.

* * * * *

Left Harptree Church in fine working order. Visited Bro. and Sister Brown, Weyburn. Came here Saturday.

Regina Church is much larger than any time before and seems healthy. Three baptisms last night.

Leave to-morrow for MacRorie.

H. A. R.

* * * * *

The C. M. R. is a good paper, and I have enjoyed and appreciated every issue.

Brotherly yours,

E. G. CREACY.

Horse Cove, Ky., R. F. D. 1

* * * * *

Saskatoon, Sask.,

Feb. 23, 1926.

Dear Bro. MacDougall:—

For C. M. R.

The Macrorie debate with the Adventist champion is over, and we feel that a greater score has been made for the truth than anyone anticipated.

Particulars later,

H. A. R.

* * * * *

Glencoe, Ont., Feb. 6, 1926.

Dear Bro. McDougall:—

We closed last night the first protracted meeting ever held by our brethren in the City of Sarnia.

There were a few brethren meeting in Bro. Alfred Culley's home

prior to the meeting, but from now on they will use a meeting house they have rented.

Two souls were united with Christ in baptism. A number heard the word for the first time.

In the faith,

J. C. BAILEY.

GREAT THINGS FOR GOD IN SARNIA.

While Bro. J. C. Bailey was conducting a meeting at Woodgreen last June he made a trip to Sarnia and baptized Sister Annie Spearman who had heard of the good way through the work of my dear father who has gone to his reward. In August she made a visit at our home at Woodgreen and expressed her desire to have started a place of worship in Sarnia. Brother and Sister Alfred Culley of that city had offered their home for this purpose and so father asked me if I would consider going to school in Sarnia and helping along with the church work there. Since the high school in Sarnia is considered one of the best city schools in the province and because I was ready for my fifth year I decided to go and do what I could for the cause of Christ in that city in connection with my school work. Accordingly we had our first meeting on Sunday, Aug. 30, 1925, when my father preached his last sermon. Two weeks later Brother Chester of Detroit came and baptized a sister from Port Huron across the river. Since then Bro. Chester has been with us occasionally for worship, and preaching Sunday morning, and Fred Whitfield, my brother in the flesh, has come over almost every Sunday to help along with the work.

The first Sunday after Brother J. C. Bailey and Wilfred Orr arrived at Woodgreen, where Bro. Bailey is carrying on the work that my father was forced to lay down, Brother Orr came to Sarnia and preached for us. Two weeks later he was with us again and we were much encouraged by his timely remarks. Before he went back he rented a hall and arranged for a week's meeting to be conducted by Bro. Bailey and to begin on Sunday, January 17th. We did not get very large crowds the first few meetings, but by Bro. Bailey's forceful preaching and the untiring efforts of the members, an interest was soon worked up so that the meeting continued in the second week. During that week two souls confessed their faith in Christ, and inter-

est grew. The meeting was to stop Sunday night at the end of the second week, but that night our turnout was exceptionally large, so that meetings continued until Friday night. At least two people were very nearly persuaded, and they continue to come to the meetings. We trust to God that they will be fully persuaded in the near future and make their stand with us. We were helped and encouraged by the presence during the most of the meetings of two families from the Church of Christ at Blackwell, and also by Brethren from Forest and Jura.

Brother Bailey's preaching was plain, practical, forceful and very convincing and besides telling the good news to people who had never heard it in its purity, those already in Christ were greatly strengthened and aroused to greater service to God. We also highly appreciate Sister Bailey's willing work in leading the song service and in helping to make this work a great success for God.

On Sunday, February 7th, we had Bro. Chester with us again. He preached both morning and evening to interested audiences and we trust much good was done. We expect him back again in two weeks and he has expressed his intention to come quite regularly after that. The prospects are indeed good for soon building up a congregation of good loyal disciples of Jesus Christ in this city. We now have nine members and we trust that with a little more teaching others will obey their Saviour and work with us here. Brethren pray for us and the growth of the church at this place.

ROY WHITFIELD.

323 32nd Ave., N. E.,

Calgary, Feb. 16, 1926.

Bear Bro. McDougall:

At the latest monthly meeting which (besides the usual weekly meetings) this church holds to consider matters pertaining to the advancement of the Lord's cause, I was instructed to write to other churches and isolated brethren asking their co-operation with us in providing the complete support of some preacher anywhere.

We suggest that some church having scriptural bishops and deacons, send out from its own membership in scriptural manner a man of proven suitability, and that he be relieved of financial care for himself and dependents. Conceivably, some such church has such a man available and is unable to bear the whole expense of his

maintenance, but with the monetary assistance of other congregations would gladly place him in the field.

Possibly, each church concerned would be most interested in (because best aware of) the needs of its own immediate vicinity, but the salvation of sinners, and the edification of the saved being the object in view, it would perhaps be best served by allowing the preacher perfect freedom to go where he believes the need to be greatest.

He would necessarily keep in touch with his home congregation by which his expenses would be cared for, and to which he would be answerable as regards doctrine, etc., and of course that church would in turn report regularly concerning him to the particular churches contributing of their means.

We should appreciate the views of your local assembly on this question, which we trust will soon result in an increased number of laborers being sent forth into the harvest fields of our Lord.

On behalf of the church in Calgary,

Yours in the "one hope",

WALTER W. SCOTT, Secretary.

ANNOUNCING ONTARIO JUNE MEETING.

The Church at Meaford decided on Feb. 14, to have the June meeting this year. If any other Ontario Church decided previous to that date to have said meeting this year, and wishes to have it, we won't be contentious. Write me about it. Otherwise above announcement holds good; in which case we invite you to be with us. If you are planning to make a trip to Ontario this summer, make it in June and come to Meaford. Exact date made known later. We want to have a good meeting. The church, not only at Meaford, but every place, needs reviving. Sinners are needing salvation. The church needs to awake to its possibilities and opportunities. Doors are standing open, and we need to lift our vision to see these doors; and then we need power and willingness to enter in and do the work. I know of only one source of power for the Christian—"I can do all things in him that strengtheneth me." (See also Eph. 1:18-19, and 6:10.) Therefore, we want the message in this meeting to be of a saving, unifying, constructive nature, true to the Book, and an impetus to the work. Let us pray.

E. GASTON COLLINS, Meaford, Ontario.

Feb. 25th, 1926.

SHALL WE LET HER SUFFER?



MISS CLARA E. KENNEDY.
68 Zoshigaya, Tokio, Japan.

To let this girl suffer for funds is to disobey and dishonor God, and cripple missionary work and do her a personal wrong. God will call us into judgment for such acts. Do not pass this by lightly, it may meet you at the judgment. This sister went out from the church at Portland, Maine. She has been in Japan less than a year and has made good progress in the work. A radical change in her home congregation will necessitate the raising of more funds from outside sources. R. G. Schell, minister of the church there for three years, for reasons known to himself, has seen fit to leave the fellowship of the church of Christ. He is now preaching for the Baptists in a city not far from Portland. His going away, and taking some of the members with him, has so weakened the church there that they even despair of life. They do not think they can send over \$10 per month to this work. They have, by urgent request, thrown the work of raising and forwarding the funds for Miss Kennedy upon the writer. My five years with them, and the fact that I baptized Miss Ken-

nedy, perhaps makes me the most interested preacher in her behalf. I take this work for the sake of the church in Portland, for the sake of Miss Kennedy, and above all, for the sake of my Lord who died to save the people in Japan just as much as he died to save me. As a Christian he tells me to tell everybody about Him. I can tell it in Japan in this way, and am willing to help in the work.

Miss Kennedy left work paying her \$25 per week to go to Japan. We have been sending her about \$14 per week. I was able at a belated date to send her but \$34.50 for the last month. Such a small remittance is a discouragement to her and a dishonor to God, and a church wearing the name Christ should be thoroughly ashamed.

Now, my brother or sister, are you doing anything for missions? Heathen at home, did you say? Well, heathen at home are heathen from choice. Heathen over there are heathen because the church has not obeyed her Lord in the matter of going to them. Any man who has never heard the Gospel has a greater right to hear than the one who has heard it and rejected it many times.

Take this matter up with your congregation. If they will not act, take it up with the few who are interested; if no one will have fellowship, then send your own personal gift to the work. Make a regular monthly offering. As a church we must do a better job of missions or give up the name and profession of being the Church of Christ.

Send offerings to Charles M. Neal, Dugger, Ind.

* * * * *

68 Zoshigaya,
Tokyo, Japan,
Dec. 18, 1925.

Dear Bro. Neal:—

Your letter of last month as well as the one for this month with checks inclosed were both gratefully received. I am very thankful for the increase. The rate of exchange has increased so that on \$65.00 I only get about the same as I did for \$60.00, so I am mighty glad to have some extra, because with the exchange as it is, it was like getting less money from home. However, I have been getting along very well, although I was just saying to Miss Cypert the other day, that my check was all spent before it comes. My language expenses are so high, then at this time of year our expenses are much higher, because we have fuel to buy. We have been using coal oil and it is awfully expensive. Now we have a little stove in

the chapel. It does pretty well at heating, but the place is so big and open that it is difficult to heat it, but by staying around the stove we are able to keep quite warm. We have to buy quite a lot of coal too. But I am getting along fine. Thanks to you for your unceasing efforts on my behalf.

We were hoping to have a foreign style house to live in this winter, but it seems there is some hold up in America. I think the brethren don't realize what it is to live in a Japanese house. It is most impossible to keep comfortable.

I am teaching English twice a week. I go right after school. Two periods on Thursday, one on Monday. I hope to make a little pin money this way, for as it is I have not had a cent to spend for even a hair net, without feeling like I ought to use it for something else. This is not exaggerated either. But when I think of those in Africa and even many poor folks in our own land who have hardly enough to eat, and not enough clothes to wear, I realize how very fortunate we are here, and how wonderfully the Lord has blessed us. He sure is good to us.

There isn't much new to tell. I think I told you about all there is to know about my work at present. I am very happy that I have a young men's bible class. They are so interested, and we all enjoy it so much. Did I tell you that two of my boys have been baptized recently. I was surely glad about that.

Starting next week, we have two weeks' vacation at school, so I will have a little time for something. Recently I have been so rushed that I haven't had time to make myself a much needed blouse to wear with my suit, much less a much more needed winter dress. I have a spring suit which I have been wearing since Fall. I have nothing else to wear as yet. But during the holidays I hope to have a chance to make one.

Give my love to all the family. I certainly appreciate your efforts in doing mission work. It is a great work. I wish more were interested. It has been so neglected.

I hope you have a happy and prosperous New Year whether this reaches you in time or not.

Sincerely,

CLARA K.

126 S. Maple St.

Winchester, Ky.,

Feb. 9, 1926.

Dear Bro. McDougall:—

Your letter to hand, will be glad to receive and read your paper. Thank you very much for the offer to help forward the work of Miss Kennedy. I am enclosing under separate cover "The Sower" my local church paper, which gives some facts, will also give you some more and send you the cut. I have used it quite a bit and it is getting used up, but will do service a while yet.

My receipts at present are running less than I am sending her. I did send \$60, but now \$65 per month. December I sent \$75. She ought to have \$75 right along. I will make some quotations on another sheet. I am trying to get the folks here into the missionary mood, sufficient to support one missionary by ourselves. Our Mission and Charity offerings last month was \$94. May the Lord bless your endeavor.

Your Brother,

CHAS. M. NEAL.

* * * * *

100 p. c. of all offerings reach Miss Kennedy in Japan. I pay all expenses connected with the raising and forwarding of funds.

Her expense as listed in September is as follows—School Tuition 40 yen, Food 25 yen, Gas 4 yen, Fuel 5 yen, Light 1 yen, Cook 15 yen, Helper and her carfare 30 yen. This leaves 20 yen for clothing, offerings and household supplies. A yen is equal to 43c. of our money. Exchange has gone up so \$65 now sent her is not much more than \$60 previously sent. I think I will enclose a letter from her written in Dec. After my year in handling her funds is up I will make an annual report for all contributors and others.

ACKNOWLEDGMENTS

For Christian Monthly Review:

Mrs. O. E. Tallman	\$1.00
Church Jordon Ad., per Mrs. O. E. T.	4.00
Geo. M. Johnson, per Wm. Johnson	1.00
Mrs. R. J. Shields	1.00
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Mrs. A. V. Monson	1.00
Albert Campbell	1.00
Walter Etough	1.00
For H. A. Rogers, Great West Missions, by College Hill Church, West Gore	10.00

CHURCH DIRECTORY--Continued from Page 2.

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

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

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. E. Gaston Collins, Evangelist.

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

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. 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.

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 422, Elder.

SEATTLE, WASHINGTON, U. S. A.—Church meets at 4073 First Avenue N. E. Lord's Day 10 a. m., Bible Study. 11 a. m., Breaking of Bread and Worship. 7.30 p. m., Gospel Service. Thursday at 8 p. m., Prayer and Bible Study. A. B. Gardner, Elder, 4132 Eastern Ave.

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