



FOR SALE—One Victrola in mahogany; size 43 inches high, 19 1/2 in wide, 23 in. deep; 12-inch turntable; nickel plate Victrola No. 2 sound box; automatic sound box, speed regulator and indicator, double spring, spiral drive motor (can be wound while playing) This machine has been used for demonstrating records, is in first-class condition and will be sold at bargain; original price \$185.00. Apply I. W. Holmes, Jarvis, Ont.

FOR SALE—Walnut pool table, standard size; cheap. Apply J. W. Hodgson, Jarvis.

LOST—Yellow Collie dog; lame in left hind leg. Return to H. Butcher, R.R. 2, Jarvis; Phone 829. Itp.

WANTED—All kinds of sound hay for baling purposes. Best cash price. Geo. A. Bowman, Hagersville; Phone 517, or Wm. Hoskin, Jarvis.

The Pastor's Dream

It was not a dream, exactly—that is, the kind that comes in sleep; for I was wide enough awake at the time I hardly know what to call it—vision, or meditation, or fancy. I think I'll tell it to you, and perhaps you can help me to a name for it.

I was sitting at my desk, when without warning, I seemed to be taken out of my cosy room, and set down in the street of a city.

A church near me opened its doors invitingly, and as I entered, the bell tolled out its last call to service. Only two or three persons were in the vestibule, and they were hurrying in, as though afraid of being late. A small meeting tonight, I thought, as I followed them. Judge my surprise when, on opening the door before me, I found myself in a large room, almost literally full of people. And, what was still more amazing, the only vacant seats were those nearest the door—those in the front of the room and about the platform being filled to the limit of their capacity. Evidently something unusual is going on this evening, I said to myself; this is not an ordinary prayer meeting, of course. Just as I took my seat the pastor rose and announced a hymn, and, with a simple strain on the organ by way of prelude, the people began to sing. All of them, I mean, not merely a few here and there. So far as I could see, there was no one who did not join in the song, at least to the extent of holding a book, and reading the words. The result was—well, you know what the singing of a chorus of six or seven hundred voices is, and I need not try to tell you. Then the pastor said, "Let us pray." There was a rustle, like the passing of the wind over dry leaves, as the people bowed their heads on the pew backs before them, in the attitude of devotion. I looked about me curiously, for I was not used to such a sight, until it dawned upon me that mine was the only head erect, and for very shame's sake I hastened to bow it with the rest.

The meeting from this point on was just the ordinary prayer meeting with which we are familiar, with the usual prayers and hymns and remarks. There were certain noteworthy features about it, though; there were no pauses in the stream of participation, for one thing; and the young people did not wait for the older ones to get the meeting "started"; and the sisters brought their offerings without waiting until the brethren were through with what they had to say; (come to think of it, it was a woman who prayed first after the meeting was "thrown open,") and everybody who took part evidently tried to speak up clear and loud, so as to be heard even by those in the most remote corner of the room. These are features not always seen in the meetings that some of us are in the habit of attending; but they are merely minor details of difference. Essentially, it was just an ordinary mid-week prayer meeting, and I was at a loss to explain the extraordinary attendance.

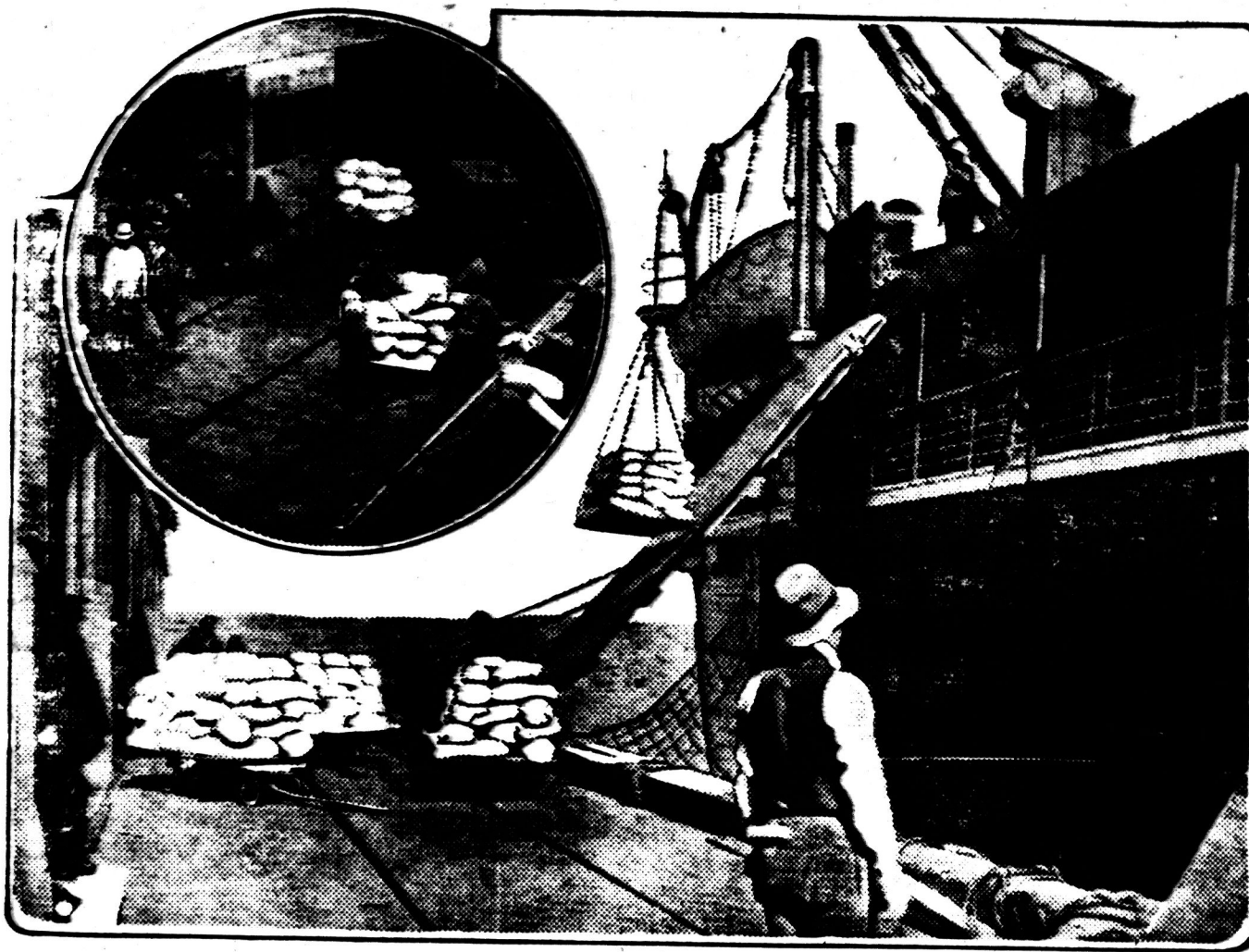
Finally the meeting came to an end. It seemed a little odd not to see anybody putting on overshoes, or buttoning up coats, or grabbing for hats and umbrellas while the benediction was being pronounced; and perhaps no less strange to see the people turn about and shake hands with those near them, and linger in pleasant social converse, as though they were really glad to see each other, and as though, too, they were in no hurry to get away from the place. Several of them greeted me in such a hearty, cordial manner—not in the least bit as though they felt that they ought to do it, but as though they were truly glad to see me there—that I was and there registered the mental

resolve that that church should be my home as long as I remained in the city.

But all the while I had been having my "wonderments" about that meeting. And walking along the street with one of the brethren, whose way chanced to be in the same direction as my own, I opened the matter to him by saying, casually, "Quite a remarkable meeting tonight." "I don't know, was it?" he answered doubtfully; "in what way did it strike you as being remarkable?" "I was thinking particularly of the extraordinary attendance," I said. "Why, it wasn't extraordinary at all," he said in reply; "on the contrary, it was rather below the average for our mid-week meetings. The grippe is keeping some of our most faithful members at home. There were not more than five hundred out tonight, and we usually have six or seven hundred." "You must have a very large church here," "Not very; we number about four hundred, I believe." "A church membership of four hundred and a prayer meeting attendance of six hundred!" I said, astonished; "I never heard of such a thing in my life!" "Didn't you? What is there strange about it? Let us say that fifty of our members are non-resident. Perhaps twenty-five more are old and infirm, and do not get out at night. Then each week there will be on an average, say, twenty-five others, who are either sick, or have sickness at home, or are detained by some impetative and providential circumstance. So that we have about one hundred who cannot get out to the meeting. Of course the other three hundred will be present; and each one usually brings one or two friends with him, so that the number easily runs up to six or seven hundred each night." "You don't mean to tell me that you expect to see at the prayer meeting each week every member of the church who is neither absent from the city, nor sick, nor aged, nor providentially hindered?" I gasped. "Yes; why not?" asked my companion, in surprise. "Don't we promise as much in our church covenant?" "But suppose it storms?" "That makes very little difference. We dress in the storm clothing that we wear to business, and come. The rain isn't any wetter prayer meeting nights than it is any other time." "But how is it when a concert, or a lecture, or anything of that sort comes on the evening of the prayer meeting?" Of course that interferes with the attendance. "No; why should it? As Christians and church members we have promised to support the prayer meeting and of course as honest men and women we can't break our word. And, indeed, we have very little temptation along the line you suggest. It is very seldom that anything in the way of entertainment of such sort as a Christian could patronize, anyhow, is proposed for prayer meeting night. The managers of such things know that they cannot depend upon the patronage of church members on that night, and so they leave it open. Once in a while somebody starts up to break down what he calls a foolish prejudice or superstition, but he isn't apt to try it the second time; he usually loses his money, and is laughed at, in the bargain, for his pains." "Do you mean to tell me, then," I said, "that all the Christians in this city are so sanctified that they really love to go to prayer meeting better than to a good concert, for example?" "Ah," he answered, smiling sadly, "I should hardly dare say that. Doubtless it's true of most of them. But of course there are many who attend the meeting mainly because they feel that they must; they dread the penalty of neglect; no one with any respect for himself cares to be put under discipline, you know."

"What!" I stammered, aghast, "you

Relief for Famine Sufferers



With every available inch of her cargo space crammed with foodstuffs and a capacity stock of ships stores, sufficient to replenish the supplies of the Empress of Canada and the Empress of Australia, on relief duty off the Japanese coast, the Canadian Pacific S.S. Empress of Russia was the first relief ship to arrive. She carried consignments of flour, canned milk and canned salmon amounting to 350 tons, from the Canadian government. The British Columbia branch of the Canadian Red Cross sent twenty tons of canned milk, and fifty tons of other canned food-stuffs, while the Vancouver Japanese Association contributed an initial shipment of fifty tons of flour for their famine-stricken countrymen. The two hundred & twenty-five of the "Russia's" three thousand tons of cargo was of flour.

Don't mean to say that you disciplining a person for neglecting the prayer meeting?" "Certainly; why not? Doesn't he promise to support the prayer meeting when he points the church? If he doesn't attend when it is possible for him to do so, isn't he breaking his covenant? And is not a breach of covenant a just and sufficient cause for church discipline? You seem surprised. Is it so different in the place you came from? And, by the way, where do you come from anyhow?" "But, somehow, I wasn't anxious to tell him, just then; so, Yankee-like, I answered his question by asking him, "What is the name of this city?" "This is —" But just then a book slid from my lap to the floor with a great noise, and I came to myself with a start, and there I was in my study again. So I didn't find out what place it was, after all. I wish I knew. Can you tell me its name? And can you tell me, too, whether I dreamed it all, or not? At any rate, whether dream or reality, that good brother's "Why not?" lingers yet in my ears and mind. It sounded so reasonable as he put it. Can anyone point out wherein his ideas are unreasonable or open to solid criticism?"

EXPLAINING THE TELEGRAPH

As a general rule, the telegraph no longer arouses the wonder and awe that it did in our grandfathers. In remote countries, however, there are still people who have never heard of it, or who are unable to understand it. Das Echo tells of the perplexity that the telegraph caused in a small village of Bosnia.

The government had installed a telegraph line from Jrijedor to Bi-hatsch.

"What is the meaning of this wire?" asked the astonished inhabitants of a village through which the line happened to pass.

"It is a telegraph," said the headman of the village, who had been in consultation with the officials. "One can send a message along this wire, straight from here to Stamboul."

The villagers were incredulous. "That is impossible. How can a message run along a wire?"

The headman thought awhile; then

he hit upon the proper explanation.

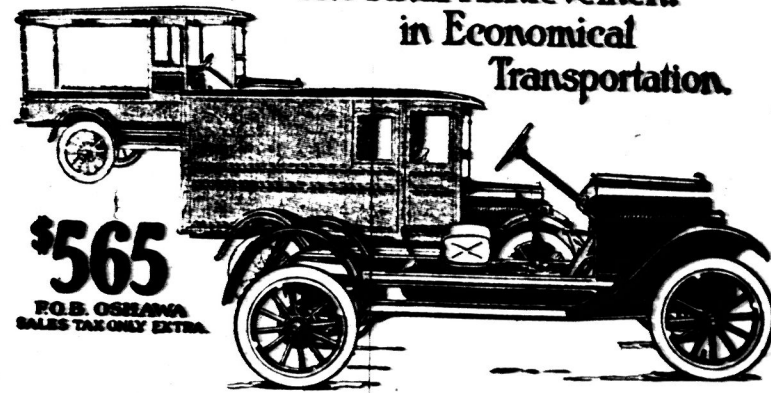
"Imagine," he said, "a dog that is stretched like the wire on these poles; imagine that his tail is so long that he reaches from here to Stamboul. Now, suppose we pinched his tail here. Wouldn't he howl in Stamboul?" The villagers understood.

As Good as 'Cash

Little Ellen has been accustomed to taking pop bottles back to the drug store and getting a nickel for each one. One Sunday her mother asked her if she had any collection for Sunday School. "No, mother," she replied, "but, never mind. I can give 'em a pop bottle."

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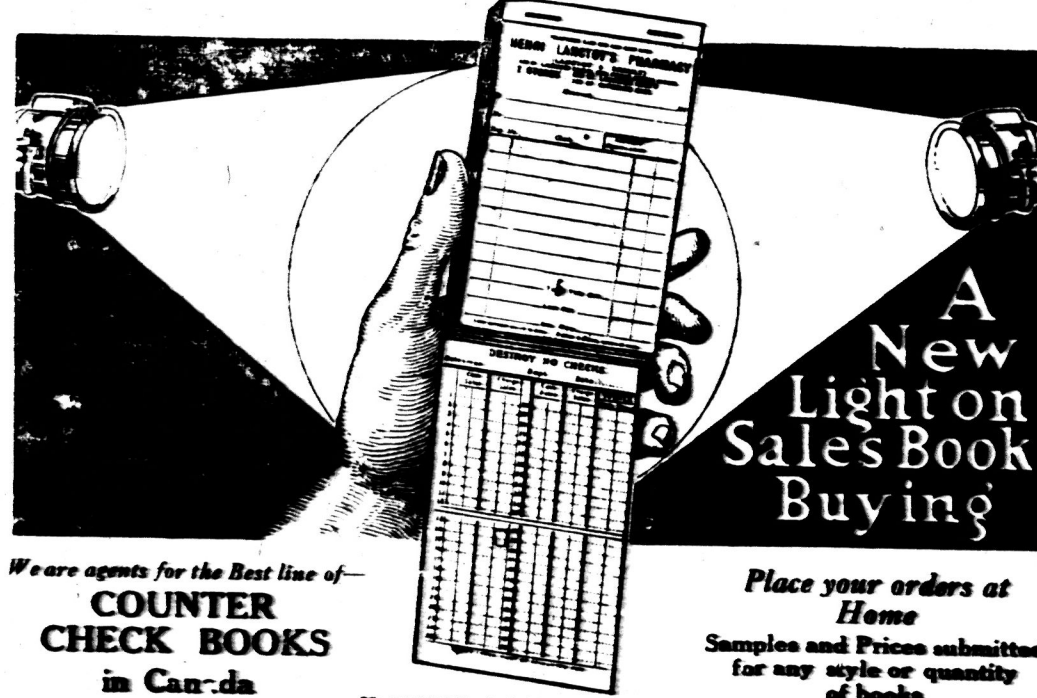
The construction of this new Chevrolet Superior Chassis permits any standard body to be built on to it. Two popular types of body are shown in the illustration above. Many others are available, at moderate cost, to the buyer of a Chevrolet Superior Chassis.

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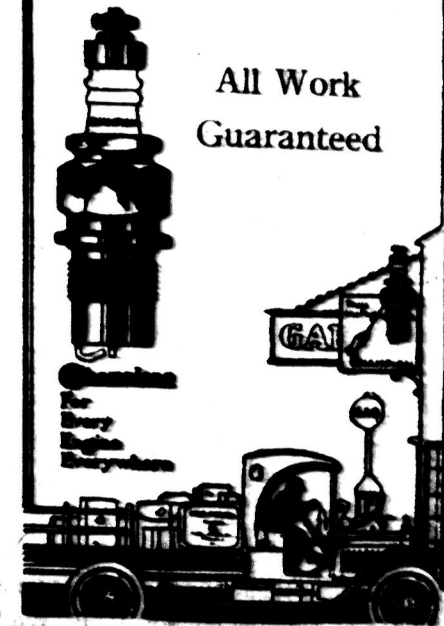
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