

H. M. Evans

Christian Monthly Review

WEST GORE, HANTS CO., N. S.

Vol. IX.

NOVEMBER, 1924.

No. 11.

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OUR DIRECTORY

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

CALGARY.—Church meeting place, 15th Avenue, between 4th and 5th Streets West.

Lord's Day.—Bible Study, 10 a. m.; Breaking of Bread, 11 a. m.; Preaching Service, 7.30 p. m.

Wednesday evening.—Prayer and Praise, 8 p. m. Secretary, W. W. Scott.

VICTORIA, B. C.—Church meets at 585 Bolskin Road, Lord's Day, 11 a. m., to commemorate the Lord's Supper.

VANCOUVER, B. C.—Church meets at 502 Hastings St. E. Lord's Day. Bible School, 10.15 a. m. Breaking of Bread, 11.00 a. m.; Gospel Service 7.30 p. m.; Wednesday, Bible Study, 8 p. m. Sec.-Treas., F. E. Lucas, 2637 Patterson Ave., Burnaby, B. C.

WOODGREEN, ONT.—Church meets on Lord's Day at 11 a. m. for Bible Study. At 7 p. m. for preaching and worship. S. Whitfield, Evangelist.

SMITHVILLE, ONT.—Church meets each Lord's Day at 11 a. m., for worship. L. J. Keffer, Evangelist.

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

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

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

REGINA, SASK.—Church of Christ meets in Sons of England Hall, 1459 Retallack Street, just north of Dewdney Avenue. The Church meets each Lord's Day at 11 a. m. for worship, and at 7 p. m. for preaching. Mr. Cecil Seed, 1555 Garnet St., Sec.-Treas. H. A. Rogers, Evangelist.

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

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

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

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

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

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

(Continued on Page 29.)

Christian Monthly Review

Organ of the Churches of Christ in Canada.

A Magazine of Religious News and General Religious Intelligence, Published Monthly for the Promotion of Christian Unity, Truth and Righteousness at

WEST GORE, - - - NOVA SCOTIA.

\$1.00 PER YEAR IN ADVANCE.

32 PAGES

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All communications and remittances to be addressed to Christian Monthly Review, West Gore, N. S.

REMITTANCES made by Postal Note, P. O. Order or Registered Letter, are safe and desired. Cheques not acceptable. Sums of One or Two Dollars may, without much risk, be sent folded in paper and enclosed in good envelope. It does not pay the sender to practice registering small sums, as the cost is more than the risk.

RENEWALS should be made at or before expiration of time paid for.

DISCONTINUANCE requests must be accompanied with payment to date. Till then, subscribers are still subscribers and their papers will be continued.

RATES OF ADVERTISING: One quarter page, one insertion, \$1.00; one year, \$5.00. Church Directory Ad., one inch and under, one year, \$1.00.

Vol. IX.

West Gore, N. S., November, 1924.

No. 11.

LAND OF MY FATHERS.

(Written in 1889.)

BY ALBERT BURGESS.

Land of My fathers, home of our good Queen
Whose sovereign virtues over all her lands are seen,
Whose every wish, whose kind and tender care
Is centred in the thought that all shall share
The blessings of her vast domains.
Where she as Queen and Empress reigns,
Her subjects all are proud to own
Those sovereign virtues that adorn her throne.

How oft I've thought while looking o'er
 Historic records of that distant shore,
 Whose pages show that hand divine,
 Of every race and lineal line,
 Where Britain fought her subjects to defend,
 For rights to conquer, all injustice end.
 In Afric's land so many many miles away,
 Where the oppressor ruled, injustice had its sway.
 Now freedom reigns, just laws we see,
 Britons cannot be slaves, they must be free.
 Caractacus, a man of fame,
 Though rude, a captive, from the ranks he came,
 While gazing on the wealth of Rome,
 He said, "Why envy me my humble home?"

When Canadians felt their country's need,
 They rushed to battle with gun and steed,
 And all the world wondered why
 They went, to conquer or to die.
 What care they, over land and sea
 They went, that Britons might be free.
 How oft Canadians have longed to see
 Those ancient marks of their ancestry,
 The glorious symbol of the God of day,
 The poet's theme and minstrel's lay;
 Their ancient fanes, that ancient tower
 Where tourists sojourned many an hour,
 And gazed on relics of steel and page,
 The arts and mysteries of a by-gone age.
 Those days are gone ne'er to return.
 How much from this the humble mind may learn.
 Both Church and State, God rules them o'er,
 From land to land, from shore to shore.

West Gore, N. S.

EDITORIAL

REST.

Lord's day morning sermon.

Hymn—

O heart bowed down with sorrow,
 O eyes that long for sight,
 There's gladness in believing;
 In Jesus there is light,
 Divinist consolation
 Doth Christ the Healer give;
 Art thou in condemnation?
 Believe, repent and live.
 His peace is like a river,
 His love is like a song;
 His yoke's a burden never;
 'Tis easy all day long.

CHORUS. Come unto me all ye that labor,
 And are heavy laden,
 And I will give you rest.
 Take my yoke upon you,
 And learn of me:
 For I am meek and lowly in heart.
 And ye shall find rest unto your souls.

Reading: Hebrews, 3rd chapter.

Hymn: "O Land of Rest."

1. GOD RESTED, (Gen. 2:2, 3.)

This is the first recorded instance of resting. "Thus the heavens and the earth were finished, and all the host of them. And, on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." Is God sus-

ceptible of being weary? In some ways, at least, he is. "Thou hast wearied me with thine iniquities" (Isa. 43:24) "Ye have wearied the Lord with your words, yet ye say, wherein have we wearied him?" "Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to hear them" (Isa. 1:14). Thus it is possible—and true, that, even by us, God is troubled and wearied. And when we try to comprehend something of the infinite magnitude of the work of creation; its endless intricacies, and its stupendous, immeasurable vastness; why should we wonder that even God, after the most tremendous exertion of his skill and power, should himself enjoy a period of rest.

2. ISRAEL RESTED (Ex. 16:23, 30.)

After the Israelites had been delivered from the bondage of Egypt, they were given a day of rest. "Tomorrow is the rest of the holy sabbath unto the Lord." "So the people rested on the seventh day. (Ex., 16:23, 30.)

This rest was beneficial as a relaxation from toil and recuperation of physical strength. Such a periodical rest has been recognized as beneficial by all civilized people; and one day in seven has been set apart, by the secular powers, as a day of rest. But this seventh day was to be to the people of Israel, not only a day of rest, a day of cessation from labor, but a holy sabbath of rest *unto the Lord*. It had more than secular significance. It had a religious, worshipful meaning. It was to be observed in memory, obedience, worship and service of the Lord. "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." (Eze., 20:12.) This day of rest had a typical significance, which we may notice later on. It was not typical of, nor had it any connection whatever, with the first day of the week, the day on which the Redeemer rose, and on which the disciples met to commemorate His death and resurrection by the "breaking of bread." The first day of the week is to Christians, a day of rest for two reasons only. First, because of apostolic example and admonition to assemble on that day for worship, in attending to the appointments of the Lord. This necessitates a cessation or resting from secular employments; this resting on this day not being otherwise enjoined in the Scriptures. Secondly, because the powers that be, the secular authorities, which we are commanded to obey, have by law established the first day of the week as a day of rest and public holiday. It has no typical or antitypical significance. But

because it is to Christians the divinely appointed day for congregational worship of their risen and glorified Lord, it is to them a delightful day; and they fittingly sing:

Welcome delightful morn,
Thou day of sacred rest;
We hail thy kind return;
Lord, make these moments blest.
From the low train of mortal toys,
We soar to reach immortal joys.
To spend one sacred day
Where God and saints abide,
Affords diviner joy,
Than thousand days beside.

3. REST OF CAANAN.

"For ye are not as yet come to the rest and to the inheritance which the Lord your God giveth you; but when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety; then there shall be a place which the Lord your God shall choose to cause His name to dwell there. (Deut. 12:9-11.)

The Hebrews, from the time that "Abram the Hebrew" left Ur of the Chaldeans at the call of God, had no permanent resting place, they were sojourners in strange lands, having no inheritance or lands, except graveyards to bury their dead. They were exiles, strangers and slaves among barbarous people. But now they were journeying toward a land of promised rest. Within two years from their deliverance from bondage they had come through the wilderness to the border of the promised land of rest, and were encamped on the plains of Moab, on the east side of Jordan, opposite to Jericho. Had they been believing and obedient, they could at this time have entered into their promised inheritance. But they disbelieved God, and rebelled at His word. Their retribution was terrible. God, in His wrath, doomed them to turn back into the wilderness, and to wander there thirty-eight years more, till every man of those unbelievers had laid his carcass in the wilderness. "So we see that they could not enter in because of unbelief." But their children, whom they said would be a prey to their enemies, were privileged to enter in, and having under the leadership of Joshua subdued the land, enjoyed the promised rest.

But this was only a typical rest; not the ultimate and final rest; only a temporal, not an eternal rest.

4. REST OF SOUL.

"The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God to the wicked." (Isa., 57:20, 21.) But, "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and His rest shall be glorious." (Isa., 11:10.) "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Jer., 6:16.) Thus,

When we walk with the Lord,
In the light of His word,
What a glory He sheds on our way!
While we do His good will,
He abides with us still,
And with all who will trust and obey.

But we never can prove
The delights of His love,
Until all on the altar we lay;
For the favor He shows,
And joy he bestows,
Are for those who will trust and obey.

Then in fellowship sweet,
We will sit at His feet,
Or we'll walk by His side in the way;
What He says we will do,
Where He sends we will go,
Never fear, only trust and obey.

And O! what a gracious invitation, what a blessed and all-embracing invitation have we: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls."

Art thou weary, art thou languid,
Art thou sore distressed?
"Come to Me", saith one, "and coming
Be at rest."

If I ask Him to receive me,
Will He say me nay?—
Not till earth and not till heaven
Pass away.

If I still hold closely to him,
What hath He at last?—
Sorrow vanished, labor ended,
Jordan passed.

Finding Him, and following, keeping,
Is He sure to bless?—
Saints, apostles, prophets, martyrs,
Answer, "Yes."

There is rest, sweet rest, at the Master's feet;
There is favor now at the mercy-seat;
When the Saviour's name to the throne we bear
For atoning blood has been sprinkled there.

5. REST FROM LABOR.

While in the Christian life there is "Rest, sweet rest," this applies to "Rest of Soul." It is not rest from labor. "Are there not twelve hours in the day, when men ought to work?" asks the Master. The Master, it seems, was not an agitator for a six or eight hour day. He believed in and thought "men ought to work" a *twelve* hour day. And the faithful disciples, the "good steward," the diligent "laborer," or the "good soldier of Jesus Christ," does not seek to rest while the day is shining. He works while it is day, for the night cometh, when no man can work. Too many in the Master's vineyard are resting—that is *skulking*, when they ought to be working, doing their share of the work; yet they are good at singing—"Work, for the night is coming."

The Christian life is represented as a journey, of pilgrims and strangers, passing through a strange and weary land, in which they have no continuing city or abiding place, and journeying toward a "better country." It is compared to a day's work, in the vineyard of a Good Husbandman; to a race, in which the runners strenuously press forward to the end for the prize, the crown of life; to a warfare, in which we put on the whole armor of God and fight the good fight of faith. We rest from this warfare when at the end of life, the victory is gained and we lay our armor down and cast our trophies

at our Captain's feet. We are journeying, toiling, fighting, suffering pilgrims here below. This is not our rest. And, sometimes,

When faint and weary toiling,
The sweat drops on our brow,
We long to cease from labor,
To drop the burden now,
There comes a gentle chiding,
To quell each mourning sigh;
Work while the day is shining;
There's resting Bye and Bye.

"And I heard a voice from heaven, saying unto me: Write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Asleep in Jesus! blessed sleep,
From which none ever wake to weep;
A calm undisturbed repose,
Unbroken by the last of foes.

Asleep in Jesus! O how sweet,
To be for such a slumber meet;
With holy confidence to sing
That death hath lost his venom'd sting.

Asleep in Jesus! peaceful rest,
Whose waking is supremely blest!
No fear, no woe, shall dim that hour,
That manifests the Saviour's power.

This is the beginning or the prelude to

"THE REST THAT REMAINETH TO THE PEOPLE OF GOD."

This, the ultimate, final and eternal rest of the people of God, is the substance of the shadow, the antitype of Israel's rest in the Caanan of promise. Many of them, through unbelief failed to enter in. "Let us therefore labor to enter into that rest, lest any man fall after the same example of unbelief." And so let us journey and labor faithfully on, rejoicing in hope of the glory that shall be revealed, and the "Rest that remaineth for the people of God."

In the Christian's home in glory,
There remains a land of rest;
There my Saviour's gone before me,
To fulfil my soul's request.

He is fitting up my mansion,
Which eternally shall stand;
For my stay shall not be transient,
In that holy, happy land.

Pain nor sickness ne'er shall enter,
Grief nor woe my lot shall share;
But in that celestial centre,
I, a crown of life shall wear.

ITEMS CURRENT.

Man was only a little lower than the angels when he was first made, but with all his evolving and "survival of the fittest," there is still room for him to rise a little.

Says Brother Srygley:—Too many people, when they come West, are like the little girl someone tells about, whose parents were moving, and she was saying her last prayer in the old home, and when she was through with her prayer she said: "Good-by, Lord, we are going to Arkansas."

The Gospel Advocate of Sept. 25th, reports 566 additions to the Churches. The Oct. 2nd number reports 1046 additions; Oct. 9th, 600; Oct. 16th, 686; Oct. 23rd, 474 additions.

Words are like sunbeams—the more they are condensed, the deeper they burn. If you must write for publication, brother, boil it down—*Price Billingsley*. To which ye editor adds his awmen—while he secretly prays with groanings that cannot be uttered, that some of his contributors may learn to write in a good legible hand, with pen and ink, on one side of the paper only, in plain, correctly spelled, punctuated and capitalized English.

Fifty-three additions to the Church at Gadsden, Tenn., were recently reported by F. O. Howell.

OUR QUESTION BOX.

Question—Is wrath wicked?

Answer—If wrath is always wicked, then God is always wicked, for He is "angry with the wicked every day" (Ps. 7:11). And "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" (Rom., 1:18). "The Lord rooted them out in anger and wrath" (Deut. 29:28). Anger and wrath are named among the attributes of Jesus (Mark 3:5; Rev., 6:17). At the same time we are admonished to put away all bitterness, and wrath, and anger, and clamour, and evil-speaking, and malice (Eph. 4:31). It is evident, therefore, from the premises, that there is *righteous* and *unrighteous* indignation, anger and wrath; and that while the former is commendable and god-like, the latter is to be wholly put away.

* * * * *

Question—How can these scriptures be harmonized? "There is none righteous, no, not one." "These shall go away into everlasting punishment; but the righteous into life eternal."

Answer—There are degrees in righteousness, recognized in the Scriptures. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven." Righteousness in the superlative degree, absolute perfection in righteousness, is obviously meant, when it is said "There is none righteous, no, not one." This perfect righteousness, which is inherent in Christ, but not in man, is *imputed* to us. God has made him to be unto us, Wisdom, and *Righteousness*, and Sanctification, and Redemption. And so, Christ's righteousness being imputed to us, God acknowledges and calls us the righteous.

OUR ASSOCIATE EDITORS

NOTES FROM WESTERN ONTARIO.

I have been in bed for a week and a half and expect to be here a little longer. During this time I have had plenty of time for meditation. The Bible tells us the kind of meditation that God is pleas-

ed with, and this is the kind that gives us real and lasting comfort, and the kind that is good for our souls.

"This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success." (Josh. 1:8.)

Thus God spake to Joshua, as he took up the great work that Moses had to leave. Joshua, as a servant of God, in doing the work of God, was to meditate upon God's word or law day and night; and the reason that God wished him to do this was that he might be led to do all the will of God, and this was the way to prosperity and good success. Following this advice will do the same for us. Joshua would have prosperity and good success in all that was good for him, and this should be sufficient for all christians.

"But his delight is in the law of the Lord, and in His law doth he meditate day and night." (Ps. 1:2).

We are also told in this beautiful Psalm that such a person is like a tree that is planted by the water and that which he does will prosper.

"My meditation of Him shall be sweet; I will be glad in the Lord." (Ps. 104:34.)

The meditation of God, of His wonderful works, and His law is sweet to every child of God, for it makes the life of the child of God happy in all circumstances.

Paul told Timothy to meditate on reading, exhortation and doctrine.

"Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my redeemer." (Ps. 19:14.)

If we meditate on God, His law, love, mercy, goodness, and all His great works, that we might learn God's will and do it with the whole heart, then we are sure that our meditation will be sweet, and that it will please Jehovah.

We sing and talk about counting our blessings. While I have been here in bed I have had a comfortable and happy home which the Lord has lent us to be used for His good, honor and glory. The homes of all christians with all else that we have and are, belong to God to be used by us for His cause. We are not our own, for we

have been bought by the blood of Christ. We should, therefore, be willing to use all for the good of the Lord's work, and be used ourselves for His great name.

My wife has been a good and faithful nurse to me. I have had a good doctor, good children to assist in looking after my needs, and in making me comfortable, brethren, friends and neighbors to visit me, and inquire of my welfare. I have had no pain or suffering, and have not felt sick, but have been comfortable, and have tried to be happy and make the very best of it.

Now we do know that all good things come from God. Therefore, I should bless, praise and thank Him for all these blessings. God is good to us—much better than we deserve. "O give thanks unto the Lord, for He is good; for His mercy endureth forever. Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men." (Ps. 107: 1,8.)

Three of our family motored to Beamsville, and I preached there morning and night on the second Lord's day of September. We had two splendid audiences. I saw many old friends while there, and enjoyed their company.

On the second Lord's day in October a load of us went to Blackwell, and we had a good meeting there.

Our meetings at Woodgreen are very good, interesting and profitable.

I have visited several congregations in Ontario this year and have observed this: Very little is done by the churches apart from the work at home. Congregations are not reaching out to build up the cause of Christ in new or weak places as they should. Not enough work is done by the members to keep up an active interest in the Lord's work, and as a result there is too much time to talk about and against one another. We are sure to do something, and if we are not found doing the things we ought to do, we will do the things we ought not to do. The Lord wishes us to be busy all the time doing His will. "Be not overcome with evil, but overcome evil with good." (Rom. 12:21.) Congregations that are strong in numbers and also in finance should do a great work for the Master. We will be held responsible for our ability to do good. We will never save ourselves unless we try to save others. Let us all try to

do more in God's service, and show our appreciation for all the things the good Lord has done for us.

The C. M. R. and the Gospel Advocate have come to my room since I have been here. I have greeted their appearance with much pleasure, and their contents have helped greatly in spending this time in a pleasant and profitable way. Some christian families seem to get along without a good christian paper or journal; but in our home, we never try to keep house without them, and do not expect to.

S. WHITFIELD.

BRO. PETCH IN SELKIRK.

H. M. EVANS.

On Lord's Day, Oct. 19th, the congregation in Selkirk had the pleasure of listening to three excellent discourses by Bro. C. W. Petch. His mission, upon that occasion, was that of "peacemaker," but because of the selfish ambition, stubbornness, rebellion, or whatever you may call it, of a few professed followers of the meek and lowly Nazarene, that peace and unity prayed for by the Saviour and taught by the great Apostle to the Gentiles, was set aside and ignored, and right of way given to Satan who is always the leader of trouble and to those who follow his lead. However, the congregation is still moving along, and those who have gone "the second mile" have no reason at all to feel discouraged at the results of that meeting.

We have been with this congregation for over three years now, and never in the history of our life of 35 years as preacher of the Gospel have we found more faithfulness anywhere, than we have found in this little congregation, and we have never been used better anywhere than we have here. Faithfulness to the Lord will make a success of this life whatever other failures may be ours here.

Lands, mansions, stocks, bonds and the deceitfulness of riches and pleasures of this life all have their allurements, together with the pleasure of beating "the other fellow," but remember that, like the Pentecostians, who crucified the Lord, driving the nails into His hands and who fifty days later, cried for mercy, those who violate His will must some day bow before Him whom they despised on earth.

Bro. and Sis. Johnston, with their three daughters, from St.

Catharines, also visited the congregation here on Lord's Day, Oct. 26th, Bro. Johnston taking part in the meeting. We had a real edifying meeting and all enjoyed the fellowship of kindred spirits at the table of our Lord. Since our arrival in Selkirk three years ago, we have had visitors from Toronto, Hamilton, St. Catharines, Meaford, Smithville, Welland, Beamsville, Jordan, and perhaps some other points which we have forgotten, and in every case have spoken of the exceeding friendliness and hearty welcome given them by the Selkirk congregation. Since coming here we have enjoyed the preaching of Bro. O. E. Tallman, of Jordan, and Bro. A. J. Bachman, now of W. Va., in two fine meetings, with six baptisms, and since Bro. Petch's meeting, a week ago, many have expressed their satisfaction with his efforts, although the desired goal, through Satan's emissaries, has not been reached. However, all have decided to remain faithful. Those who paid the least attention to Bro. Petch's discourses on "Love" and the "Christian Brotherhood," could not fail to have been edified, but each hearer was left to apply those teachings to his own individual case. Since three years ago the church here has grown, both in numbers and faithfulness. A crown awaits the Victor. Selkirk, Ont., Oct. 28th.

A GREATER VISION FOR THE CHURCH, NO. 1.

BY J. L. HINES.

Brother D. MacDougall, in letter to me dated Oct. 20th, informing me of my duty as Associate Editor, said: "An Evangelist, heading eastward, requested information re the existence of disciples in two certain States." I could not tell him of the existence of one disciple in either State. Further, on searching an old "Preachers List," I found *fourteen* States without any intimation of any preacher or disciple of Christ in any one of them. I found as many more States with almost none at all. Our brethren and churches and preachers are huddled together chiefly in some half dozen States, in which some cities have 30 or 40 churches, and as many resident preachers, preaching the gospel to the saved, enjoying good salaries, and letting the millions in these neighboring States go to Hell and be damned." This picture is a dark one, but nevertheless it is not overdrawn. There are 48 States in the Union with a population of over 110,000,000 people. The Loyal disciples number about 300,000,

with about 5000 church buildings and about 2000 preachers, but of this number there are about 300 preachers who give their whole time to preaching, about 600 more preach for old established congregations and conduct a few meetings during the summer months, the others preach occasionally, but their attention is turned to farming, selling goods, insurance, practising law, etc. With many the commission of Jesus has been made to read: "Call me and I'll come, provided you put up the cash." On this basis, how could the Church have been established in Jerusalem, Antioch, Rome, etc.? Would there have been a Reformation in the 15th Century, a Restoration in the 19th Century, had not men who loved truth rather than cash launched forth?

Bro. MacDougall says: "How can these States be evangelized. The problem is simple. In two years time, with our present force of preachers, churches can be planted all over these territories. Let the bishops for two years (to begin with) attend to their proper business, the care and the feeding of the flock, and send the preachers out to evangelize these regions." AMEN! There are at least 1000 churches in Texas, Ky. and Tenn., which could support an evangelist in one meeting each year, in new territory. This would mean 1000 new places evangelized per year.

"Churches which are able to pay preachers big salaries—to entertain the saved, could and should send out and support their preachers in the regions beyond." Yes, like Antioch sent out Paul and Barnabus.

"Let there be Light" along this line—even if the turning of it on hurts your own conscience a little, says Bro. Mac. Well, I want to be consistent at all times. I trust the time may never come when I teach other preachers to conduct mission meetings, and conduct none myself. I try to conduct one or more mission meetings every year, whether any church supports me or not, and this I expect to continue to do. How many preachers will consent to conduct one mission meeting in the "regions beyond" at his own expense, during the year 1925? Write me at Mt. Juliet, Tenn. I will find the place and put you in touch with the proper agents. How many churches will consent to support one mission meeting in "regions beyond" during the year of 1925? Write me and I'll put you in touch with the preachers and places. Here I throw down the challenge to both preachers and churches. How many will accept it? We shall see.

OUR CONTRIBUTORS

THE OLD STORY.

GOD IS LOVE—(1 Jno., 4:8).

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." And the love of God is manifested in His son; who lay down his sceptre and his crown; for he is and was the Prince of Peace. Can we mortals realize what the love of God for His creature is? I fear we cannot, for we are still in the land of the enemy, and the flesh hates God. But the apostle tells us we are not in the flesh, but in the Spirit; if so be that Spirit of God dwell in us. (Rom. 8:9). One obstacle to our advance in Christian life, is our pride, our self-esteem. We are all in some degree influenced by a selfish desire to be somebody. Worms of earth, we desire to have, and we obtain not, because we are worldly, selfish, blind to the things God has placed in our pathway, and put there for our good. When we humble ourselves before God, knowing in our hearts that we are sinners, worthy of condemnation and death, and realize in our hearts that it is the tender mercy of God that spares us, and the blood of Christ that cleanses us; and if we come in this Spirit God will hear and answer our prayers, if we ask according to His will. He says, "Look unto me, all ye ends of the earth, and be ye saved; for I am God, and beside me there is none else. (Isa., 45:22). We hear a lot about getting saved. Many talk about this who know not the way of life, as it is revealed to us in God's book. Their idea is to accept the dogma of some sectarian church or preacher. And if you tell them of God's law of life, as given to apostles to preach and teach and practice, they will likely say, "Oh, that is not at all necessary; just believe on the Lord, and he saves you. Nothing but the blood. He saves you instantly when you believe and ask him." Such people have a misapprehension of God's way of life. How can a man feel his need of a Saviour until he knows himself lost in sin? And to try to obtain life eternal in another way than God's way, is presumptuous. Jesus said, "He that

cometh into the sheepfold by some other way, is a thief and a robber (John, 10:1). Jesus is the Shepherd; and he entered by the door, and 'tis ours to follow. Faith, repentance, confession and baptism, are all commands of our Lord. Shall we say these are unnecessary? See Acts 2:38; Rev. 6:4. Again Jesus said, "Why call ye me, Lord, Lord, and do not the things that I say" (Luke 6:46). We show our love to God by doing the things he commands us to do; and Jesus said, "If ye love me, keep my commandments" (John 14:15). Be not afraid to obey Him. He is God. He appointed the entrance into the Church. Man's ways will not do. As well to say, "I have faith, and all will be right." James says, "Faith without works is dead" (Jas. 2:17). God said to Abraham, my covenant will I establish with Isaac. And Abraham called the name of his son Isaac, and circumcised him when he was eight days old, as God had commanded him (Gen. 21:3, 4). Suppose Abraham had said, Oh, this is not at all necessary; I will train him up to keep God's law, and it will be all right. Well, what would have happened if Abraham had followed such line of thought? Why, the command would have been broken and his seed would not have inherited the promises God commands, and 'tis ours to obey.

Once on a time, two men, priests of God, thought it would be all right to bring strange fire to God's altar; and fire from God's altar came forth and slew them. Let us beware. To trifle with God's commands is exceedingly dangerous. See Lev. 10:1, 2). Jesus said, "He that believeth and is baptized shall be saved; he that believeth not shall be damned." Who may alter it? Who may change God's law to a world lost in sin? No one. God's word is as sure as the everlasting hills; it will be that way.

Now, what is required of baptized believers? Are they to go on in the same old way? Assuredly not. See, therefore, we are buried with Him by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection (Rom. 6:5). Jesus, on the night of the Passover, took bread, and blessed it, and brake it, and gave to his disciples, and said, "This is my body which is broken for you; take, eat; this do in remembrance of me. After the same manner, also, he took the cup, saying, This cup is the New Testament in my blood; drink ye all of it. For as often as ye eat this bread and drink this cup, ye do show

the Lord's death till he come (1 Cor. 11:24-26). I want to note this is also a commandment of our Lord—one to be observed. And the early church did this on the first day of the week (Acts 2:7).

Now, in conclusion, let us show our love of our Lord by doing his commandments, and obey from the heart that form of doctrine once delivered (Rom. 6:17); and earnestly contend for the faith which was once delivered unto the saints (Jude 3). And remember, brethren, Jesus is coming to judge the world.

V. LIGHTHEART.

DIGRESSIVES RETURNING.

It will be recalled that the "Christian Standard" was the first, foremost, mightiest, and for a long time farthest, of all our papers to go into digressionism. It was first to start and foremost to lead the way. The return of this mighty paper, with its vast following, from digressionism to New Testament teaching and practice, a matter of profound astonishment and joy, is tersely commented upon by H. Leo Boles, in an article in a recent issue of our esteemed contemporary, of which he is associate editor, the Gospel Advocate, and which we gladly pass along.

"A DECLARATION OF PRINCIPLE."

By H. LEO BOLES.

This is the caption of an editorial in the Christian Standard of Sept. 27, 1924. It is significant from many points of view. First, because the "Declaration of Principle" is a hopeful sign of a return to New Testament teaching; second, because of the boldness of the Christian Standard in making the declaration.

It will be recalled by those who are familiar with the trend of affairs of our "convention brethren" that there are two divergent factions among them. One faction has championed the "United Christian Missionary Society;" the other faction is stoutly opposed to it. The World Call, the Christian-Evangelist, and the Century, all religious journals, are promoting the interest and welfare of the society, while the Christian Standard is making a heroic fight against all conventions which support the United Christian Missionary Society. The divergent faction which is being led by the Christian

Standard seems to be directed toward the New Testament order of work and worship. It should be encouraged in its effort to get back to the New Testament, called among them the "Restoration Movement."

The Christian Standard sees that the society, with all of its ecclesiastical machinery, is denominational and unscriptural. It makes the following statement, which is clear and definite: "So long as a people who declare themselves before the world and denominationalism as pleading for the unity of God's people by a restoration of New Testament Christianity in doctrine, ordinances, and fruits, proceed to practice in any convention, assembled in their name, the position of denominationalism—placing emphasis upon human expediences instead of emphasis upon the divine basis of unity and the divine organization, the church of Christ—they are of all people the most inconsistent and pitiable."

It is encouraging, indeed, to hear the Christian Standard say that the Church, the local congregation, is the "only divine organization;" that all societies and conventions are only "human expediences," and, as such, should be set aside. Those who have worked with the society, as represented by the Christian Standard, are disgusted with its leaders and work and are determined to have nothing further to do with it. "It has been weighed and found wanting." It has proved to be a failure even as an expedient. It is only a *human expedient*, and an *inglorious failure as an expedient*. Such an indictment against it should cause all lovers of truth not only to leave it, but severely condemn it and denounce it. The Christian Standard holds out encouragement that many are doing so.

In the article referred to above is the following statement: "There are literally hundreds of congregations over America that are putting off denominational names and ways. They are as truly churches after the New Testament order as the purest church that has developed under the Restoration banner. Under the ministry of Bible-revering, Bible-studying men, there is developing, independent of our direct efforts, a veritable landslide toward the Restoration position of a quarter of a century ago."

It is to be hoped that the observation of the Christian Standard is correct and that the statement it here makes is true. The more clearly and definitely the teachings of the New Testament are emphasized on the "only divine organization," the church, the more dissatisfied will people become with "human organizations." The more

people love the Lord's way of doing church work, the less they will think of human devices. This has ever been the case. On the other hand, the more they think of human devices and human organizations, the less they will appreciate the Lord's way.

The Christian Standard further confesses: "We of the Restoration Movement are not at the scriptural position, welcoming them and cheering them. At our conventions we have little or nothing to show them but our expedencies. In many of our papers we have little to tell them, except squabbles about, or propaganda for, our side shows, the expedencies that have arisen among us. We are rallying to favorite expedencies over against their competitors. That, among free churches of Christ, expedencies can only be voluntary and never more than facilities, has been lost sight of in the tumult of the money raisers."

Any one who makes a casual observation of the religious papers knows that there is no solid teaching in them. There is, indeed, a "rallying to favorite expedencies" and a "propaganda" for conventions, movements, and programs. Not only are their papers filled with this "rallying" and "propaganda", but the preachers are making the pulpit only a bulletin board for announcing these programs. The people are starving for the truth and are being fed on the chaff of this propaganda. The young people's meetings are not inspiring and encouraging in spiritual growth and development. The time is spent in preparing the program which promotes the interest of the society.

The best part of this article is its bold and definite declaration. Hear it: "On our part the Christian Standard declares that it will never again be a party to a convention that meets in the name of the brotherhood and then places any issue in front of the spiritual bond of unity, or that obscures in the slightest degree the glory and dignity of the New Testament congregation. On our part we pledge ourselves increasingly to garner into our columns every example of devotion to the plea and achievement in behalf of its advancement and every sign of growth in New Testament power of plain churches of Christ, wherever we may hear of it, whether or not the news comes from churches that have been associated in the restoration. We pledge ourselves anew to hold high the Bible platform and do all in our power to strengthen the hands of all, whether avowedly with us or not, who are building on that platform."

If the Christian Standard will exercise the boldness in its activities that it here exercises in this declaration, it will not be long until

it will have returned in toto to the New Testament order of work and worship in the church. Let us hope that it will make a complete return to the New Testament example.

A NEW CONGREGATION AT NICHOLASVILLE, KY.

BY J. L. HINES.

Nicholasville is a city of about seven thousand inhabitants, situated nine miles from High Bridge and twelve miles from Lexington, and is surrounded by beautiful blue-grass fields. At one time there was a congregation of Christians there who were contented with the apostolic order of things, but the popular current of digression swept it along until it was given over to players of organs, fiddles, and horns. They put on many contests which reach the climax in laughter, shouts, and clapping of hands.

One lone woman, Sister Birch Wylie, stood in the gate, as it were, of this wicked city, crying: "Come over and help us." I heard the call, asked a church to release me from conducting their meeting (which they consented to do); and made arrangements to go to Nicholasville. We rented the skating rink, then secured A. C. McEwan, of Winchester, to lead the singing, and began the meeting on August 31, which continued until Sept. 11. The audiences ranged from nineteen to one hundred and eighty. The attention was fine and much interest was aroused. Five took their stand for the ancient order of things, and six others stated that they would meet with the loyal ones. All of these were from the "digressives." Others said: "I am considering a change." The faithful have made arrangements for a meeting place, and, under the care of the Winchester, High Bridge, and Lexington churches, they expect to forge ahead along the old line. I urged the new congregation to stick to the Bible, to frown upon wrangling, refrain from speculation, and not to allow the church to become a prey to speculators and hypocritical, wishy-washy preachers. Brethren from Winchester, High Bridge, Lancaster, and Lexington attended the meeting and rendered valuable service.

I visited the grave of Bro. J. W. McGarvey while in that section; and as I stood gazing at the little mound at my feet, the thought came to me that if he had been as strong for the "old paths" in this section as Bro. D. Lipscomb was in Nashville, Tenn., the churches

here, no doubt, would have a different history. However, I am persuaded that many among the "digressives" are sick and extremely weary of the long road of "progression." There is a wide-open door for defenders of the ancient path in the blue-grass region of Kentucky; but we need men after the Ben. Franklin type there—men who know the Book and who have the courage to preach it, regardless of the consequences.

* * * * *

For the past two years we have been trying to reach beyond our county border and help others. Our very first efforts were across the Cumberland, in Pulaski County. About two years ago the writer of this article was called to Union Church, in Pulaski County, for a meeting. It was during this meeting that we were brought face to face with one of the most serious and unthinkable conditions. The church was divided, with two sets of officers. They would take it time about locking each other out. One side was digressive, with a "board" preacher leading them; the other side consisted of the old officers, followed by a part of the membership, who, without a preacher, were doing the best they could. I think these really intended to be loyal.

I found by investigation that the history of this church was also the history of some five or six other congregations. Digression, "board" preachers, division, two sets of officers, locked doors, two separate meetings on the Lord's day, envy, strife, heartaches—and you have the condition in this section.

Our meeting with the Union Church proved a success. We continued for eighteen days, with two services each day. The digressive opposition broke down. Their officers renounced their positions. Arrangements were made for Bro. W. C. Ramsey to meet with them and preach for them monthly. The great work of knitting back together was begun in earnest. I have just closed my second meeting for this church.

Two months after my first meeting at Union, I was called to Ætna Church to face the same divided conditions, except the "digressives" were stronger than at Union. Our meeting closed with about the same results. The digression broke up, the "board" preacher was shifted, and arrangements were made for Bro. J. H. Gosser to preach for them monthly. For two years the great work of knitting back together has progressed steadily. Bro. Gosser and I are now in the midst of a good meeting at Ætna Church.

While visiting in these parts, Bro. Gosser has, through the preaching of the gospel, rescued and brought back to life, from about the same broken-down and divided condition, the Hazel Dell congregation. To make a long story short, after two years of scattered but determined efforts, we have three congregations on their feet again, meeting on the Lord's Day and contending for the truth. What has been done for these three churches can be done for others in this section, and then new congregations can be established. Brethren, the possibilities are great.

O. F. SHEARER.

* * * * *

The digressive wave that has been such a curse to the churches seems to be petering out. The once sweet Christian Standard has its sleeves rolled up and is fighting like a good soldier. Every blow it hits draws a squeal from the iniquitous United Missionary Society. And the "digressives" are returning. The Christian Monthly Review says: "Eight from the First Christian Church (digressive) came out from them and took their stand with the loyal Church of Christ at Tullahoma, Tenn. At Silsbee, Texas, it is reported that some from the 'digressives' took their stand with the faithful. At Altus, Okla., twenty-five additions, with several from the digressives."—Ex.

NEWS AND CORRESPONDENCE

Elmsdale, Mont., Oct. 15th, 1924.

DEAR BRO. MACDOUGALL:

Our meeting started last night at the Temmons Schoolhouse with a fair crowd. Bro. J. O. Golphence lead the singing.

Yours in Christ,

J. C. BAILEY.

* * * * *

619 Bell Building,
Montgomery, Ala., Oct. 6, 1924.

DEAR BROTHER:

The Lord's cause is moving on here. 150 additions to His

Church in and within 30 miles of city this summer.

Sister Tallman and children are in Dunedin, Fla., where they will spend the winter.

Fraternally,

O. H. TALLMAN.

* * * * *

Dore, N. Dakota, Oct. 25th, 1924.

DEAR BRO. MACDOUGALL:

Our meeting closed at the Temmons Schoolhouse Oct. 19th. We had a fine interest and some were deeply interested. Bro. Golphence did the preaching two nights.

One fine woman made the good confession and was baptised.

In His Service,

J. C. BAILEY.

* * * * *

McHenry, Ky., Oct. 31st, 1924.

DEAR BRO. MACDOUGALL:

Yours at hand and noted. I am enclosing two articles—more to follow. Today is last day of my meeting here. Twenty-five added. Three from Baptist, two from Methodists and one from digressives.

Fraternally,

J. L. HINES.

OUR EXCHANGES.

The Bible, in its announcements and revelations, is the most astounding, most wonderful, majestic, and the grandest book on earth. In its style and presentation of the truths and principles revealed, it is the simplest book known to man. It is superhuman; it is Godlike in its conceptions and revelations; it is adapted to babes in its teachings and requirements.—*D. Lipscomb.*

* * * * *

"The far winds brought me tidings of him—one

Who fought alone, a champion, unafraid,

Hurt in the desperate warring, faint, undone;

I loved him, and I prayed.

The far winds told the turning of the strife;
Into his deeds there crept a strange new fire,
Unconquerable, the glory of his life
Fulfilled my soul's desire.

God knows what mighty bond invisible
Gave my dream power, wrought answer to my prayer;
God knows in what far world our souls shall tell,
Of triumph that we share."

* * * * *

We lay up treasures for our later hours,
Insuring shelter, food, and earthly things,
As every passing year the grey fear brings
Of waning energies and failing powers.
How hard we strive to hoard a little gold,
To keep a tiny square of land our own—
The deepest dread that human hearts have known
Is that strange shadow we call "growing old."
But if we seek for deeper treasures too,
The fruits of fear will never come to birth,
And later years, if life be full and true,
Are happiest of all our days on earth.
The riches of the spirit bring a balm
That fills life's twilight with a holy calm.

—*Muriel Brewster.*

* * * * *

It is unfortunate for the Church of Christ that so many of her sisters are indifferent to Paul's teaching, "In like manner also, that women adorn themselves in modest apparel with shamefacedness and sobriety, not with braided hair or gold or pearls or costly array." Some mothers seem to think Paul's teaching was not intended for the young woman of this age.—*Spectator.*

* * * * *

If I love my Savior as I should, I will believe what he says, and do his biddings,—not through fear of going to torment, but because he loved me so well that he gave his life for me, and now (in return) I serve him because I love him.

If I love my brother I will admonish him, I will exhort him, I will bear with him, I will be longsuffering toward him, I will pray

for him. Too often we see and hear the opposite of these things.—
Elias Brewer.

* * * * *

"We are unprofitable servants" (*Luke xvii. 10*).

"I am not worthy; cold and bare

The lodging of my soul;

How canst Thou deign to enter there?

Speak, Lord, and make me whole.

I am not worthy; yet, my God

How can I say Thee nay;

Thee, who didst give Thy flesh and blood,

My ransom price to pay.

O come in this sweet morning hour,

Feed me with food divine;

And fill with all Thy love and power,

This worthless heart of mine."

* * * * *

Mr. E. G. Rockliffe, who has occasion to write to one of the joint treasurers upon another matter, adds a postscript about his work. We are all interested to learn that fifty-six additions have resulted from his efforts, and that a new Church has been established at Windsor, in Canada, by the Fairview congregation. This new Church consists of twenty-eight active members. Our best wishes accompany Mr. Rockliffe in all his undertakings.—Ex.

* * * * *

"Go away at once," said the lady of the house, "We don't want any pots and pans."

"But I want to see the lady of the house," insisted the peddler.

"Well, use your eyes then," retorted the lady.

"But surely you are not the lady of the house," insisted the man.

"I should have sworn that you were the youngest daughter."

"I'll have that cabbage strainer," she said.

* * * * *

The Bible is sent out today in more than eight hundred languages. It is sent out in forty languages in type suitable for the blind.

CHURCH DIRECTORY--Continued from Page 2.

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

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

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

KIRKWOOD ALGOMA, near Thessalon.—Bible Class Lord's Day at 1.30 p. m. Preaching and Breaking Bread at 2.30 p. m. T. W. Bailey, Evangelist.

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

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

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

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

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

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