

Christian Monthly Review

WEST GORE, N. S., CANADA.

VOL. VI.

MARCH, 1921

No. 3.

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CHURCH DIRECTORY.

WINNIPEG, MAN.—Church meets at north west corner of Sherbrooke and Sargeant Streets, Lord's Day, 11 a. m., Breaking Bread and Worship, 9.45 a. m., (during summer) School and Adult Bible Class, 7 p. m., preaching the Gospel. Wednesday, Prayer & Bible Study 8 p. m.

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 Boleyn 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.; Thursday, Bible Study 8.00 p. m. Sec.-Treas. Arthur F. Summerscales, 6112 Commercial St., S. Vancouver, B. C.

HAMILTON, ONT.—Corner of Cathcart and Wilson Streets. Church meets Lord's Day. Bible Study 10 a. m. Breaking of Bread, 11 a. m.; Preaching the Gospel, 7 p. m.; Bible Study, Wednesday, 8 p. m.

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.

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

BARRIE ISLAND, ONT.—Church meets at home of G. A. Vancise, every Lord's Day at 11 a. m., for worship.

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

ST. CATHERINES, 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 when the Evangelist is not absent. Mrs. Cecil Seed, 1555 Garnet St., Secty. Treas. H. A. Rogers, Evangelist.

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

WYOMING, ONT.—Worship at 10 a. m., each Lord's Day at the home of H. M. Evans. Travelling brethren welcome.

MONTREAL, QUE.—Church meets in Y. W. C. A. Rooms, 2094 Park Ave., Montreal. Secretary, P. L. Pratley, 469 Clarke Ave., Westmount, Que. Phone 6200.

Lord's Day—10 a. m., Bible School; 11 a. m., Breaking of Bread and worship. Gospel preaching 7 p. m., first Lord's Day of each month (present arrangement.)

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.

BROOKLANDS.—Lord's Day. 3 p. m. Sunday School.

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.

BATTEAU, ONT.—Church meets at the home of Edwin Fisher each Lord's Day at 11 a. m., in the name of Jesus, for worship.

Charge for Directory Notices as above per Church, one dollar a year.

[Continued on Page 34.]

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

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32 PAGES.

D. McDOUGALL, Editor and Publisher.

ASSOCIATE EDITORS:

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S. WHITFIELD.

JOHN M. BRUCE,

DR. O. H. TALLMAN,

J. L. HINES,

C. W. PETCH.

H. A. ROGERS.

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Vol. VI.

West Gore, N. S., Canada, March, 1921.

No. 3

A MAN'S JOB.

It isn't the work we intend to do,
Nor the work we've just begun,
That puts us right on the Ledger sheet:
It's the work we've really done.

Our credit is built on the things we do;
Our debit on the things we shirk.
The man who totals the biggest plus,
Is the one who completes his work.

Good intentions do not pay bills;
It's easy enough to plan:
To wish is the play of an office boy;
To do is the job of a man.

EDITORIAL

We are glad to be able to announce that our readers will this year be favored with a series of articles, running through most of the year, from the able pen of Bro. M. Watterworth, late of Carman, Man. We anticipate much pleasure and also profit to our readers from these articles. Be sure and not miss one.

The picture of our Associate, Bro. Hines, which appears in this number, was taken some years ago. A later picture, with which we hope to be sometime favored, will enable us to note the development of the higher "bumps."

We are so full of good things, this number, that it will be a tight squeeze for ye editor to get a word in edgeways. We console ourselves, however, with the reflection that this will, no doubt, be a great relief to many.

Subscribers, please watch date stamp on your papers and renew.

Any who do not wish to continue should see that arrears are paid and request discontinuance.

OUR ASSOCIATE EDITORS.

WORKERS.

S. WHITFIELD.

Some person said recently that but very few young men are being developed into active public workers in the congregations of Christ in Ontario; and the person who said this has had a good chance to see for himself. Now this is a mistake, and it is sure to have a bad effect. Some congregations may be trying to do their duty along this line, but others are not.

The one man system came from Rome, Catholic Churches around here has service only when the priest can be present and officiate. Much the same rule is followed among nearly all the protestant denominations. Now we know that it will not do to follow these. I have often said that we have an advantage over the sects in this particular, for our meetings and worship go on when the preacher is not present; but if young men are not continually growing into such work, we will be sure to lose ground in this respect.

The only way to learn to do work is to work and do it. I heard a young man say over twenty years ago that he was not going to make any attempt to speak until he could speak well. I have never heard of him growing into usefulness. If he kept his word, it is likely that he is still waiting until he can speak well. The right place to start is at the bottom, and then grow up. If a person could start at the top, he would be sure to fall before he would go very far. By starting at the bottom and growing up slowly we are kept humble, and we get an education that will prepare us for usefulness in the service of the Lord.

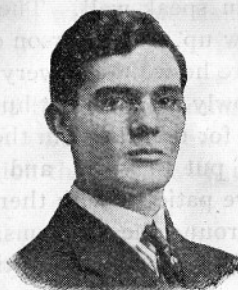
Young men should be put to work, and encouraged by the older members. We should have patience with them in their blunders. Get them to read, pray, pass around the emblems, and lead them on, from step to step. I am afraid that some congregations want things done in such a nice way that they would not put up with beginners. While it is true that things should be done decently and in order, it is also true that whatever the Bible teaches us to do can be done in an orderly way. We must not get too nice, particular, and critical. We should keep before our minds the permanent good of the greatest cause in the world—the Lord's work. God and Jesus want their work done from the heart.

If each congregation would develop all the talent it can all the time, those who are suited for preachers would become such—and we would have more of them, and then we would have more men to take charge of the work in the congregations. We need plenty of such workers.

Bro. Rogers is doing a great work in the West; he needs help; and he should have it; but, where are the men that we can send to help him? Who is prepared to go? Who is willing to help in this great work? Are there men ready to go, but are afraid that the support will not come? I am quite sure that no church sent out Bro. Rogers, neither did any church say that it would be responsible for his support. He went out, and is doing the work, and the Word of God says that we are to help him. We are trying to do it; and, Lord willing, we expect to continue, and do better than we have. We can help you too if you will go and do the work. Who will go? Let us hear from you if

you will go. We must try to do something, for here is an opportunity that we cannot afford to overlook.

Bro. Rogers is right in saying that now is the time to get at this work. We know how hard it is to get people out of their old ways in this country. They are established in the way they wish to go, and it is almost impossible to move them out of these old ruts. Not so in the West. They are willing to hear and obey the Lord Jesus Christ, and are doing so as fast as Bro. Rogers can get the truth to them. If we wait until they get settled in ways that are wrong, then the opportunity will be lost.



J. L. HINES,

Monticello, Ky., U. S. A.

J. L. Hines was born in Minerva, Mason County, Kentucky, in the year 1890, Feb. 25th. His father was a Methodist and his mother was a Roman Catholic. His mother's parents came from Scotland and Ireland, and father's parents were from Germany or Holland. His father died when he was eleven months old, leaving his mother without much of this world's goods and four sons to rear, but as his father was a Mason, three of the boys were reared in the Masonic Home in Louisville, Ky. He was reared to the age of 15 by his mother, in the County of Washington, state of Ky. His mother "joined" the Christian Church when he was about 10 years of age, but there was no church of Christ in his part of the country. His mother died when he was fifteen years old, then he was turned out into the world, without a cent, but he went to work for himself on the farm, paying board and raising a crop for himself. At the age of seventeen he had saved several hundred dollars. It was at this age that he turned his face towards religion, but on account of the conflicting theories and not being able to reason out of all this, the one God and one Christ idea, he rejected

everything that claimed to be a church. But towards his eighteenth year he decided to investigate for himself, so he began by reading the New Testament and after reading it through thrice, "he joined the Christian Church," as people sometimes say. Two months after he was baptised into Christ he went to Bowling Green, Ky., to the Bible College, and it was there that he was lead into the true light, so in the spring of that same year he preached his first preach. From Methodism, Roman Catholicism, Infidelity, Societyism, bumps, thugs, discouragements, disappointments, ill-advise and ignorance he was lead by the unseen hand to the fount of everlasting blessings in the church of Jesus Christ, and he always remembers the words of Jesus, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." He has preached in six states of the Union and in Canada, wrote quite a bit for the papers and held six public debates with the Baptists and Methodists.

He was married to Miss Genevia Kenton, of Mt. Juliet, Tenn., in the year 1916, Dec. 20th.

He also attended the Bowling Business University completing the Commercial Course.

We hope that in response to the Macedonian call—I mean the Canadian call—we will soon see him back in Canada again.—Ed.

OUR CONTRIBUTORS' DEPT.

THE WORD OF TRUTH.

The word Bible means "Book of Books." It is a volume consisting of many books. The grandest production of the noblest men of earth. Its value can never be estimated. From a literary standpoint it outshines all other books. In a controversy it contains the right answer. It sets forth principles regulating the relationship of man to man, and man to God. It solves the deepest problems of life. If the principles enunciated therein were put into practise, the unrest and misery of earth would cease.

The constitution of nations may well be worth our study but the Constitution of the Kingdom of God is the sublimest piece of work,

known in the courts of men. It may be profitable to study earthly authors, but Moses, Peter and Paul are high above all literary celebrities. Its prophecy, history and poetry are unrivaled in the literature of all ages. It outshines any book known in the world. Wherever it has gone, it has produced a bountiful harvest of good fruit. If a book can be judged by the harvest it produces, we will have to acknowledge that it is worthy of our most careful consideration and acceptance.

The Bible gives us a history of the past. Genesis is a book of beginnings. It knows our future, our present and our past. It gives us a history of the world for about four thousand years before Christ. The first chapter is one of the most wonderful portions of the Bible. It takes us back far beyond all beginnings. The first words are among the sublimest ever written. "In the beginning God created the heavens and the earth." We are now in the midst of a vast universe of life. At one time there was no such thing as life. "The earth was waste and void; and darkness was upon the face of the deep." There never was a time however when God was not. He is without beginning and without ending. "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God." Everything else that we see or of which we know had a beginning. Even the majestic sea had a beginning when "The Spirit of God moved upon the face of the waters." We speak of the mountains as being ancient and abiding, yet they had a beginning. Matter is not eternal. God was before all things, and all things were made by Him. Thus the Bible gives us the only reasonable explanation of the beginning of man and the creation of the world. It not only tells us of the past but it points us to the future. It tells us of the judgment: the revelation of all things; the condemnation of the wicked and the salvation of the just.

It is a finished book. It is perfect in every way. It will admit of no addition or subtraction. If you add to that which is perfect, it becomes imperfect; and if you take from that which is perfect, it becomes imperfect. If we can improve on the Word of God, it then follows, that sinful man can accomplish what the Spirit of God could not do.

For nearly two thousand years men have been legislating and forming laws and regulations, for the supposed benefit of man, but no one has been able to improve upon the message once for all delivered to the saints. Indeed, if we add to this volume, we do it at the peril of our soul. "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." Almost the closing words of the Bible

contain a blessing and a curse. A blessing upon those who abide in the teaching, and a curse upon those who change it. "I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life and out of the holy city, which are written in this book." (Rev. 22:18-19.)

This is an age of change. Many are changing the Word of God for the opinions of men. They have gone beyond faith in God and now they walk by the will of man. Many would rather have the support of man than the love of God: hence they leave the perfect way of God and turn aside into digression, worldliness and all kinds of sin. We are truly passing through an age that will try the faith of the faithful, and those who are not grounded in the truth will turn away from the narrow way to follow the ways of the world. But let us remember that the world and its ways, shall pass away, but he that doeth the will of God abideth forever.

C. G. MCPHEE.

I GO TO PREPARE A PLACE FOR YOU. JOHN 12: 22.

But now I go to prepare a place,
Where thou shalt see my father's face;
Whither I go and the way ye know.
Thomas said O Lord how can this be so?
We have walked with thee all through the day,
And thou hast taught us by the way,
But now alas we do not know
The place or road that thou would'st go.
A "little while," we cannot tell
The place that thou would'st go to dwell.
A "little while," we cannot forsee
Those mysteries that are known to thee.
I am the way by me, all truth shall see:
No man cometh to the Father but by me.
Phillip said unto him, how can it be thus?
Show us the Father and it sufficeth us.
Jesus said, A long time with you I have been,
And have ye not the Father seen?
Phillip know ye not these things can be?
I am in the Father and the Father in me.

ALBERT BURGESS.

THE BOND OF PEACE.

M. WATTERWORTH.

No. I.

"I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love. Endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4: 1-3). "Behold how good and how pleasant it is for brethren to dwell together in unity." (Ps. 133: 1).

We are living in a wonderful time. Invention has reached a stage surpassing our fondest hopes of a few years ago. The world is wrestling with very grave problems, materially and politically. Spiritually, our progress is admittedly not at all satisfactory, and the heart sinks as we consider the factions and confusions and prejudices that prevail among professing Christians. We are studying, talking, writing and lecturing on the problem of reconstruction. The world longs for a return to normal conditions. Men would like to pursue the even tenor of their way. But the dark cloud of unrest and agitation looms large on the horizon, and plague and famine and death continue to thin our ranks until we begin to think that the hour of "Jacob's trouble" has arrived.

Heart searchings are much in order. Let the one who loves God and our Lord Jesus Christ, and who still believes the Holy Scriptures, turn to 2 Tim. 3:1, and read: "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves. * * * Having a form of Godliness, but denying the power thereof." Are we not in these perilous times? A great deal of the godliness of this age is spurious, because it is only formal. Many of the forms and rites of professing Christian bodies were never instituted or practiced by Jesus Christ or his apostles and are in no way authorized in Scripture.

When Israel turned from the true worship of God, God "delivered them up to trouble, to astonishment, and to hissing" (2 Chron. 29:7-8.) When those who were honest came to themselves in the realization of their real position, they turned from their unscriptural practices and worshipped "and as it was written" (2 Chron. 30:5). When they repeated their digression in the days of Jeremiah God stricken them again, and the great prophet exclaimed: "O Lord, are not thine eyes upon the truth?" (Jer. 5:3). And he pleaded with Israel to: "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" (Jo. 6:16).

Who can doubt that in this age of trouble and sorrow and uncertainty, the Lord's eyes are on the truth? The truth—the plain preaching and the simple worship as prompted by Christ and his apostles. The truth, the whole truth, and nothing but the truth could easily dispel all our confusions, drown all our doubts, and place us right with God, and bring sweet fellowship and peace to those who seek the Lord. Truth is harmonious. Truth does not conflict. It does not divide or confuse. It is one. In science, in mathematics, in history, and in grace it displays the same beautiful unity. God is not the author of confusion. Error conflicts, divides, confuses, deceives, and strews thorns and perils in our path. It was error that divided the Corinthians into contending factions (1 Cor. 1:10-13). Men in error have substituted for, added to and subtracted from, the simple truth until today the counsel of God is darkened by the bewildering confusion of human tradition, prejudice, and superstition.

Jesus prayed: "Sanctify them through thy truth, thy word is truth" John 17:17. If Israel could, by returning to the "Book of the Law" and observing the Lord's institutions, "as it was written," restore the true faith and worship of the Old Testament: why cannot we in like manner restore the true faith of the gospel under Christ? We can thus enjoy the sweet benefits of real Christianity. In so doing God will extend to us his blessings, and we shall hand down to posterity a rich heritage of light and truth and righteousness.

SUNBEAMS.

J. A. PERRY.

What shall I do then with Jesus which is called Christ?

This is Pilate's question of the chief priests and elders as well as the multitude of people of Israel.

The trial had been a bitter one before him. Pilate had questioned Jesus: "Art thou the King of the Jews?" Jesus had answered him, "Thou say'st," or an answer equal to "Yes, I am." Pilate had next tried to get to release Jesus by bringing before their mind Barabbas, a dangerous criminal, one well worthy of death, and showing them from custom he must release one of them and to his surprise and sorrow they had demanded the release of this murderer and dangerous criminal; and now he demanded to know what to do with Jesus.

There was one of two things he could do—release him, if he had the moral courage to act out his own convictions regarding Jesus; or consent in weakness to the rulings of the Jews, and let him be crucified.

In weakness he surrendered to the wicked Jews, and became their tool. Now this question becomes a personal question to each one of us. By an abundance of testimony sealed and confirmed to us by the power of the resurrection he is declared to be both Lord and Christ. Will we accept his authority, and in our hearts crown him Lord of all by accepting him as our only king and ruler of an unlimited monarchy; or will we reject him and crucify him afresh? We cannot wash our hands of responsibility. If Jesus is divine, then all he claimed is true. His kingdom is one that is yet to fill all the world. It began in the city of Jerusalem on the day of Pentecost after the crucifixion of Jesus as a stone cut out of the mountain without hands; and we are rapidly coming to the time when the feet and toes of the image (Daniel 2) are to be crushed and Satan is to be bound shortly, and those who are left beyond the third woe are all to be righteous. What are we going to do with Jesus? Are we going to crown him and rule with him? We need a personal study and activity on our part in regard to this great question.

NEWS AND CORRESPONDENCE.

NOTES FROM WESTERN ONTARIO.

Bro. Archie T. Purcell was home from the West for his Xmas holidays. He spoke for us on Lord's Day morning at Wood Green. We were pleased to see him again, and hear him impress lessons from God's Book.

Sister Maggie Dewar, whose home was near Alvinston, died a short time ago. She was over eighty years old. Services were conducted by the writer, in the Presbyterian meeting house.

Death is sure to come to us. There is no way of escape. It is appointed unto us all, once to die, and after this comes, the judgment. The only way for us to do is to do all the good we can while the days are passing by, so that we will be ready when death overtakes us, and if we are prepared for death, we will be for the judgment, and then

all will be well, "Mark the perfect man, and behold the upright, for the end of that man is peace."

This has been a very busy year with me, as you may know. During the year I preached 203 times, with the result that 44 were baptized. This is a very little in such a great field, but many of the places were very hard.

This is a fine place and I expect to like it very much. You will hear from me from time to time. All your old friends in Ontario are well so far as I know.

Yours sincerely,

C. G. McPHEE.

Meaford, Ont.

* * * * *

65 Page St., St. Catharines, Ont., Feb. 4, 1921.

Dear Bro. MacDougall:

The Church here have secured the services of O. E. Tallman for Lord's Day evening. We are having a good outside hearing, including two Roman Catholics. The Church at St. Catharines had 8 additions during 1920.

Wishing you every success during 1921, I am

Yours fraternally,

H. STEVENS,

* * * * *

Weyburn, Sask., February 5, 1921.

Dear Bro. MacDougall:

The writer came to Weyburn with Bro. Rogers, to act as moderator during the debate and to lead the singing for the meeting to follow.

The first proposition was as follows:

RESOLVED that the Church of Jesus Christ of Latter Day Saints is in harmony with the Bible in Origin, Organization, Doctrine and Practice.

E. E. LONG affirms.

H. A. ROGERS Denies.

Mr. Long comes all the way from Lamoni, Iowa; has been preaching for twenty years and has participated in seventeen debates.

I was agreeably surprised to find Bro. Rogers such an able polemic. He has driven his opponent from one position to another, until the latter was forced to Old Testament teaching, to sustain his position.

The first proposition was finished last night, and Bro. R. takes the

affirmative of a second proposition on Monday. The Bible is the only standard of evidence for the entire discussion.

There has been no mud-slinging and the controversy is being conducted in a most orderly manner.

Yours in Christ,

L. L. MCGILL.

* * * * *

We are glad to have such a good little medium of news and fellowship as the C. M. R., and hope it will be the means of cementing together the churches in Canada and bring about more aggressive work.

We are glad to see that Bro. H. M. Evans would be open for evangelistic work, and we have been studying for some time whether we could arrange to have him locate in Simcoe, or give us at least a part of his time. My sister and I meet for worship regularly in our own home. There are a few other disciples living here who might renew their first love if we had a good leader.

LILY JACKSON, D. C.

* * * * *

Enclosed find two dollars for Christian Monthly Review. We like the paper very much and wish it every success.

From P. HORCASTLE,

160 Wentworth St., North,

Hamilton, Ontario.

* * * * *

Box 422, Estevan, Sask., Jan. 18, 1921.

Dear Editor:

Enclosed please find \$1.50, being subscription for 2 years for the C. M. R. I may say we like the paper fine and trust your efforts put forth will not be in vain.

Yours sincerely in Christ,

T. ORR.

* * * * *

Honolulu, Hawaii, Jan. 11, 1921.

Christian Monthly Review,

West Gore, Nova Scotia,

Dear Brother:

Please renew my subscription to your paper. Money Order enclosed. Bro. and Sis. Pennell are here and busy sowing the good seed. We met for worship on Lord's Day at 10.30 a. m., K. of P. Hall, Fort and Beretania Streets. Bible Study in private homes during the week.

Pray for the success of this work. If you know of any brethren in these Islands, please help us to locate them.

Your Brother,

JAS. H. BOWMAN.

Box 1174, Honolulu, Hawaii.

* * * * *

We all like the little paper—hope the brethren stand by you, If we all help it will be easy, but if left to one or two, it makes it hard work.

Your Brother,

T. W. BAILEY.

* * * * *

68 Zoshigaya, Tokyo, Japan, Jan. 19, 1921.

Dear Bro. MacDougall:

The November issue of the C. M. R. is just to hand. I like its make-up, both in manner and matter. I have a few Japanese friends who read English and shall be glad to hand it out to them. If you have two or three extra copies each month, I should be glad to have them for this purpose.

I regret that my time was too limited for me to come to Canada, as I had purposed.

As always, I remain

Yours in Faith, Hope and Love,

J. M. McCaleb.

* * * * *

Algood, Tennessee,, 2-5-'21.

Dear Bro. MacDougall:

At times I know I appear to be very negligent. It has been several months since I sent you a report for the C. M. R., or even an article for publication, in compliance with your request. But this letter and report will suffice for the present. Hope to find time in the near future to finish an article for you. A busy-body doesn't know how busy he is till he tries to do something extra. I remember, too, that my subscription was paid only to Mar., 1920. Herewith find enclosed a Money Order for \$1.00. You will please mark on the copy it pays up to.

Following is a brief report of my feeble efforts at doing my duty during the year 1920.

To begin with, we were fortunate in one respect, among the many; we only had to change our domicile one time. We hope we shall be spared that ordeal this year. Five times I said the Matrimonial ceremony. Seven times I assisted with singing and saying words of com-

fort in the interment of the dead. I conducted four meetings in which I both led the singing and did the preaching. Also assisted in five meetings, by singing and otherwise. In all I baptized fifteen persons. I also had the opportunity, and enjoyed the privilege, of preaching one hundred and forty-one gospel sermons. Not much possibly, but that, together with home duties, and two small business ventures, has kept me busy. Through it all I've made mistakes, and I closed the year far from "the end of a perfect day."

The new year finds me with the same determination to do my duty, as I see it at the time, using the mistakes of the Old as stepping-stones in the New.

Somewhere, someone has well said, "He who aims at a star will shoot higher than he who aims at a bush." True enough.

I conclude with best wishes for all the readers of the C. M. R.

Brotherly,

E. GASTON COLLINS.

* * * * *

ACKNOWLEDGMENTS.

Little Current, Ontario, Feb. 5, 1921.

Mr. D. McDougall, Editor,

West Gore, N. S.

Dear Bro. McDougall:

Since last report, I have received the following amounts and forwarded them to the Missionaries as named:

Jan. 5.—From "A Sister," Graysville, Man.,
for Bro. Gorind Ram, India\$ 5.00
Jan. 15.—Church of Christ, Little Current, for same 10.00

Forwarded to G. Ram, by P. O. O., Jan. 15, 1921,\$15.00

Jan. 28.—From Bro. T. Robertson, Ice Lake, Ont.,
for Bro. H. A. Rogers, Canada North West\$ 5.00

Jan. 31.—Church of Christ, Little Current 5.00

Forwarded to H. A. Rogers, by Bank Draft, Jan. 31,\$10.00

Bro. Ram still needs help. Part of our recent remittance was required to pay for a complete copy, under seal of the Court at Satari, India, of the Jelley vs. McHenry Court proceedings, and findings by the Judge. This copy, I now have on hand.

Here is \$5.00 to renew the six subscriptions due here, Best wishes.

Yours in Christ,

H. L. RICHARDSON.

68 Zoshigaya, Tokyo, Japan, Feb. 2, 1921,

Mr. D. McDougall, Editor,
West Gore, Nova Scotia.

Dear Bro. McDougall:

The space you give missions in the November number of your paper is very pleasing. I have no doubt at all that "The Brethren will do More when they are taught More."

We are spending a period here in study and observation and work, with a view to telling the churches more about the subject as we may be able upon our return. There are temples on every hand and hideous looking gods with ears that can't hear, eyes that can't see, and hands which never help. The people are generally well clothed, but they seem to work hard and they lack much of what goes to make up comfortable existence in your country. Everywhere we see men drawing freight carts or bearing burdens. Yesterday, as Mrs. Janes and I were out, we met some women carrying the big radishes of this country on their backs. In excavating for a building or some such purpose, I see them carrying the dirt away with a rope basket or net in a pole between two laborers. Women sweep the streets in some cases.

There are said to be 30,000,000 or 40,000,000 in this Empire, who have not heard Christ. We desire funds with which to issue great quantities of free literature and are preparing copy for publication. On one occasion, our workers put out 60,000 pieces in a single day. The people readily receive the tracts and sometimes they ask for them. The time is ripe for a great work here, and my observation among the churches as we came out shows that the congregations in the states are ready to respond to the missionary call. I believe the Canadian brethren are too.

Yours in the Service,

DON CARLOS JANES.

* * * * *

Weyburn, Sask., Feb. 17, 1921.

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

Dear Bro. McDougall:

Yours of the 24th ult. with \$10.00, was forwarded from Carman. Thanks Brother sincerely, for this help.

The debate is over and we feel fine over the results. Bro. L. McGill, my moderator, is preparing an account or report of the same,

I wish to be able to send many new Subs. this year. I sent you

the name of W. R. Brown, Box 951, Weyburn. He has not received a copy yet. Please see that his Box number is added.

Baptized one lady last night, which resulted from the debate.

Fraternally yours,

H. A. ROGERS.

* * * *

Montreal, 12-2-21.

Bro. McDougall:

I am one who has enjoyed the little Echo. How it enables me to stand on the Rock and look for that "blessed hope." It also got me in trouble with a near chance of being tumbled down stairs from a Mormon's meeting. Thank God I got at them.

Forty years back I came out of the Methodist Church. In those days they used to preach faith and repentance, but today, as far as I can learn, they leave that out. Going to hear one of their big men preach, I got a talk with him. After telling him the Gospel of Christ was to preach his death and resurrection; how he died for sinners, this D. D. said you talk like my old grandfather. That don't do now with the denominations; baptism is gone; Faith and Repentance almost gone. Here is the need of the *Christian Monthly Review*, to stand manfully, and fight boldly for the Faith once delivered—to save sinners.

I have not the pleasure of knowing you, only in the Faith. Hope you are in good health, as I am glad to say I am, at 76 tomorrow, the thirteenth.

Yours in one Hope,

J. CLYNICK.

* * * *

WHY THIS SMALLNESS?

If the original Church of Christ, without railroads or printing presses, carried the gospel into all creation under heaven in about thirty years, why should we who are so numerous, so well equipped with the theory of primitive Christianity, and so blessed of God financially why should we, after more than one hundred years of "restoration" work on this continent have such a small amount of mission work abroad? It was Paul's aim to preach the gospel where Christ had never been named. (Rom. 15:20.) Has that been our aim? It has been estimated that two-thirds of the present population of the earth *has never heard of God!* Our work is a very small work indeed. Sectarians whom we think we could teach many needed lessons are reported as averaging six dollars and more for each member *per annum* for foreign missions;

"we", according to a calculation, have averaged only 21-5 cts. for each member in a period of twelve months. Why is this smallness? It can't be charged to poverty, for we are not that poor. Meanness won't explain it, for we are not that bad. No one can successfully deny the scripturalness of world-wide evangelistic work. What's the matter. After a good deal of experience among the brethren; after handling about \$30,000.00 of their funds for mission ends, I am fully satisfied that the main cause of our work being so very small is the great *lack of teaching which exists*. Tell the brethren what the word of God says on the subject; point out the needs of the field; call for men and money; and they will both be forthcoming.

DON CARLOS JANES.

* * * *

MORMON DEBATE.

Weyburn, Sask., February 17, 1921.

The Rogers-Long Debate closed on Monday, February 14th. From a standpoint of dissemination of truth, it was a grand success. One man voiced the sentiment of the audience when he said, "I have learned more about the Bible at this discussion than I ever knew before."

There were some very noticeable differences in the methods of the two disputants. Mr. Long entered the debate with a complete set of printed texts and arguments. Mr. Rogers depended entirely upon memory. Long would dodge the issue and divert the minds of the audience by misrepresentation and misapplied definitions of words. Rogers would correct and expose his tactics, quoting for evidence, scripture upon scripture.

The controversy was comparatively free from personalities, although Mr. Long, on several occasions, cast personal reflections upon his opponent, which would have been better unsaid. It is a commendable fact that Mr. Rogers confined his remarks to the subject in hand.

The Bible was the only standard of evidence and the audience was the jury. The verdict of those not connected with either church seems to have been that "Rogers has the truth and can ably defend it."

Long's brethren claim him to be one of their ablest defenders he having participated in seventeen debates.

Mr. Rogers has asked Mr. Long to meet him again during the coming summer, but thus far the latter has declined.

The following are the second and third propositions: 2nd—RESOLVED that the Church of Christ of which I, H. A. Rogers am a

member, is in harmony with the Bible in Origin, Organization, Doctrine and Faith. H. A. Rogers affirms, E. E. Long denies.

3rd—The Baptism of the Holy Ghost bestowed on the Church at Pentecost, according to promise, as an abiding comforter, was unlimited in its application as to time or place. E. E. Long affirms, H. A. Rogers denies.

We are at present holding meetings and there has been one baptism to date,

The good that has been done in this discussion will not all be evident in immediate results.

Yours in Christ,

L. L. MCGILL.

* * * * *

Harper, Kansas, Feb. 19, 1921.

Dear Bro. MacDougall:

Your kind favor of recent date just to hand. I have not lost interest in Canada. We came here last October, and have our three children in the Harper school. We had been in Manitoba for fifteen years, about ten years of which time I was unable to give full time to the Gospel, owing to my having injured my throat in holding meetings and long drives in severe winter weather in Manitoba. I had to take up secular work and became financially involved in debt, but we have, by God's grace, been enabled to leave with a clean sheet and my move here was really for the purpose of testing my throat to continuous preaching in a change of climate, and I am pleased to say that I have preached nearly every night since Nov. 15th, and my throat has never been better. Tomorrow is my fourth Lord's Day in a Mission meeting, twenty-one miles out. We are having splendid hearing.

I will be glad to have you send me the C. M. R. to Harper. I have been pleased with your continued improvement of it. I have been planning to send you some financial help which I will try to do at an early date.

Thanking you for your kind communication and wishing you every success, I am

Yours in Christ,

M. WATTERWORTH.

* * * * *

Glenora, Feb. 8, 1921.

D. McDougall, Esq.,

West Gore, N. S., Can.

Dear Bro. MacDougall:

I believe it is getting close to the time that my subscription to the

C. M. R. is due, and as I don't want to lose one of its friendly visits I will send herewith my yearly dues, together with a few more names of brethren in this settlement, but I will give you the names of us all on a separate sheet.

Now dear Brother, it might interest you to have a little good news from this part of God's footstool. I should have written to you long ago telling you of all this, but it seems as though I could never pluck up courage enough to do so, as it seems to me in a way, it is like blowing my own horn, but as I have to write to send you my own and a few more names as subscribers to you for the little Monthly visitor, I felt it my duty to let you know how I got here and how a small band of Believers in Christ were gathered together here in this place. As no doubt you will remember my former address was Pine Creek Manitoba. Well, I sold my place there last March now nearly a year ago to come to Carman for to locate a farm so that I might again be enabled to enjoy the fellowship of kindred spirits, but such it seemed it was not going to be. The land sold around Carman was far above my ability to buy, but while there I came across a man who had a farm for sale in the Glenora district, and though I did not know the place where it might be, I decided to go and see it and the result is I am here. As soon then as I could after my son George came home from Louisville, Ky., I set to work and sent for a young brother by the name of J. M. Hattle, from Louisville, Ky., a brother my son had met and got acquainted with while there. Bro. Hattle arrived here the 20th of June and stayed here for three Lord's Days. As soon as he arrived I gave up the meetings in my own house, and having made arrangements with the School Board for the use of the School, we commenced the meetings. Every night except Saturday night. The result was eight added to the Church, making in all, sixteen members, and I am very glad to say all have continued faithful ever since. We still meet in the School House at 11 a. m. for worship, and in the evening at 7.30 for the proclamation of the Gospel. In the week we meet from house to house, on Wednesday night, and there is hardly a meeting but all attend save two, who moved away shortly after we got started. We live in hopes of having Bro. Hattle with us again in the coming summer. Meantime, the meetings are kept up by myself and two sons. My sons and one, Bro. Macklin divide the morning meetings, one takes the table and one the teaching alternately each Lord's Day. I usually take the evening services and I am glad to say the meetings are well attended when weather permits and the interest is all that could be desired. We hope for a good ingathering when our Bro. Hattle comes. The seeds there are being sown now we hope will mature in due time, the Lord willing.

Now Dear Bro. McDougall, I have given you a brief account of how richly the Lord has blessed our humble efforts and I hope and pray that He will continue to help us and to keep us all true and humble till the end.

And now a word of thanks to you and all the rest of the good brethren who write so ably in the dear little Monthly. We all with one heart pray that the God of Love and Mercy will long spare both you and them and bless your every effort in exalting his name and his Kingdom here on earth and we hope that the little C. M. R. might become a great help in the hand of God for the edification and upbuilding of His people and for the extension of His Kingdom, and we hope to see ere long, not a Monthly but a weekly visitor in the homes of the Saints.

Now, dear Bro., I hope you will kindly overlook any mistakes there are in my spelling, as I am of a foreign nation and never had the privilege of an English School, but am only self-learned in the English tongue, and wishing you every good success during the year upon which we have just entered. May the words of His Grace go forth during the remaining 11 months of the year 1921. God grant that many might be added to the one Lord by faith and obedience to His will, is our prayer. God be with you and bless you is the sincere prayer of your brother in Christ.

WM. JOHNSON,
Glenora P. O., Man.

* * * * *

Ice Lake, Manitoulin Is., Ontario, Feb. 7, 1921.

Dear Bro. McDougall:

Am sending you two subscriptions for the C. M. R. Enclosed find an order for two dollars.

I wish you much success in your good work and wish you and yours a Happy New Year.

Your Brother in Christ,
ANDREW ARCHIBALD.

* * * * *

Weyburn, Sask., Feb. 16, 1921.

Christian Monthly Review,
West Gore, N. S., Canada.

Dear Bro. McDougall:

I am sending in my renewal along with a new subscription to your Christian paper. I certainly enjoy reading my C. M. R., and look forward to it each month with great pleasure. May God bless you and keep the good work going,

My new subscribers name is Miss Myrtle E. Swedburg, Lacordaire, Sask. She is here visiting a few days, and while attending some special meetings conducted by our Bro. H. A. Rogers, she made the good confession and is to be united with Christ in baptism after service tonight. To God be the glory.

We certainly enjoy having Bro. Rogers with us. Our prayer is, that we might have more christian men like him to carry on the work.

Your Sister in Christ,
(Mrs.) CLARISA STEVENS.

* * * * *

FROM DAY TO DAY.

J. M. McCaleb.

December 27: Arrived in Japan today for the fourth time. Was met at Yokohama by Brothers Bixler, Rhodes, Harry and Herman Fox, Pauline and Sarah, their companions and Miss Cypert. The Japanese brethren, Hashimoto, Hiratsuka, Kawamura and Yanai were also present. Kawamura I took from the famine district in the north in 1909 and kept him a year or two, during which time I baptized him. He is now a nice looking young man and still holds to the faith. Our party consisted of three, Bro. and Sis. Janes and myself.

December 28: Attended the Christmas meeting of the Zoshigaya Sunday School. The recitations of the children were good. I made a short speech by request. That is, I was requested to make a speech and I volunteered to make it short. Felt tired from our long voyage and returned home before the meeting closed.

December 29: Miss Miller and her Bible woman, Kurachi San, called in the afternoon. Both seemed glad to see me. said I had not changed in the least, and it seemed so much like it was before I went away that it hardly seemed like I had been away at all. Miss Miller said the church at Sendagaya was doing well, that she felt now like her work was done and she was ready and would even rejoice to go at any time. She has served in Japan over twenty-five years, but we don't want her to go hence yet. Her health is better than it was a year ago. She came to Japan as a delicate woman and some of her friends encouraged her coming, by predicting she would hardly live to get to Japan. Then I will die on the way, was her heroic reply.

December 31: Takashima, a boy who for seven or eight years pulled a cart around in our neighborhood and sold parched beans, called on me today. Said he had quit selling beans and was now delivering milk, got married last spring and was now attending the Central University.

Wanted me to pay him ten days in advance for milk, which I declined to do. I asked him if he still tried to be a Christian and he said yes, and that he attended church occasionally, and that his heart was all right. I turned to Hebrews 10:23-25 and read him the warning against the neglect to assemble on the first day of the week. I then asked him how he thought he would succeed as a student if he only attended school occasionally when it was convenient. He saw the point, but as usual tried to make excuse.

* * * * *

DISCIPLE GATHERING FOR THIS CITY.

MEMBERS OF DENOMINATION FROM ALL OVER ONTARIO
TO ASSEMBLE HERE.

GRAND OPERA HOUSE HAS BEEN SECURED.

SESSIONS WILL BE HELD ON JUNE 11, 12 AND 13.

When Mr. C. H. Claus was in Toronto last week, attending a meeting of the Delegates of the Church of Christ (Disciples) re an Evangelistic effort in Ontario, he secured the Annual June Meeting for this city to be held June 11-12-13, when it is expected that at least 500 delegates from Ontario and U. S., will attend and some of the most prominent speakers will address this meeting. The Grand Opera House has been secured for the occasion.—*St. Catherines Standard*.

AMONG OUR EXCHANGES.

TOO MUCH TALCUM; TOO FEW MISSIONS.

REV. NEIL HERMAN, IN DARTMOUTH SERMON, DRAWS
MORAL FROM LUXURY PROGRAMME
OF UNITED STATES.

Speaking in the King Street Baptist Church, Dartmouth, recently, on "The Need of a Revival," Rev. Neil Herman opened fire on some of the glaring inconsistencies of modern Christianity:

During his remarks he said:

"One of the leading Christian countries of the world has just published its luxury programme for 1919. The disclosures are both ridic-

ulous and pathetic. For luxurious food that country spent the fabulous sum of \$5,000,000,000. For joy-rides and race-tracks, that nation played to the tune of \$3,000,000,000.

For automobiles that country laid out \$2,000,000,000. The people ate \$1,000,000,000 worth of—mostly worthless—candy. They poured into their throats soft drinks to the amount of \$350,000,000. They consumed in tobacco smoke \$1,300,000,000. The ladies of that great nation—by way of talcum powder, rouge and cosmetics—spent the neat sum of \$750,000,000. The Americans adorned their persons with gold and silver and paid out for such embellishment the astounding sum of \$500,000,000.

"I am not attacking that great Republic to our South any more than I am criticizing any of our great so-called Christian nations. So far as waste and extravagance are concerned, the United States is common with nearly every country in Christendom, comes under the scorching condemnation of God and sane humanity.

I am not directing a machine-gun attack on talcum powder and perfumery—although I cannot for the life of me understand why so many women single out one particular spot of the face for the exhibition of powder—which, in the aggregate, so far as value is concerned, would be sufficient to carry on a good sized war. What I do say is this: Any country professing Christianity which spends \$750,000,000 on talcum powder and cosmetics, and expends only \$25,000,000 on foreign missions, that country has dismally failed to understand the great business of Jesus Christ in the world.

Any professedly Christian nation that will spend nearly twice as much on dogs as they lay out for the millions of perishing heathens, that country is certainly going to the dogs so far as the business of the Kingdom of God is concerned. The only thing that will save this country—and all countries professing Christianity—from utter spiritual bankruptcy, is a revival of genuine religion. The breath of God that relegated Voltaire, Hume, Gibbons and Ingersoll to the background is the only power that will consume the clever infidelity of the modern pulpit, and will destroy the vices of un-Christian civilization, and will exterminate the germ that is killing the heart and nerve of the church of today."

THE INFLUENCE OF YOUR MOTHER AND FATHER.

As two sturdy youngsters with their skates slung over their shoulders tramped past me on the street, the three words came to us at which

my companion and myself simultaneously turned to each other, smiled and then looked thoughtful. These were the words:

"But FATHER said—"

You don't see anything to smile at or look particularly thoughtful about in that? You should have heard them. It wasn't the words. It was the tone of pride, the air of finality, of one who feels that he is saying the last possible word on a question. The youngsters in the case evidently felt that he was settling the matter.

We smiled with pleasure at the little fellow's thoroughly unshaken belief in the head of the house as close kin to the Delphic oracle.

We looked thoughtful because it was borne on both of us what a tremendous responsibility that father and all the rest of them had to carry.

* * * * *

FOR SUNDAY SCHOOL WORKERS.

JOHN STRAITON.

"We do well to remember that the pupils which we have not are the ones which need us most."

"To get new pupils, make a house-to-house canvass in the immediate vicinity of your house. You will be surprised at the number of young people not attending any Sunday School. Get them."

"Promptness and tact in looking up absentees is the key to success in holding your attendance in Sunday School and Bible Class. Remember, there is great power in the living voice and the personal touch: Go after the absentees."

"Men are made of fellowship and if they do not find it in the Church, they will seek it where it may be found. Men live by fellowship. It is only when hearts and hands come together that existence passes into life. Let us have fuller fellowship."

"Sunday School teachers and workers should always keep before them the two-fold aim of their work. First, to implant in the minds of the pupil a love for and a knowledge of the Word of God; and second, to lead the student to the all-important decision to become a follower of the meek and lowly Jesus."

* * * * *

GREAT ACCOMPLISHMENTS.

Irving Bacheller makes the following remarkable statement: "There are six men who have done all the big things accomplished in America since 1850. They are Commodore Vanderbilt, who gave us our railroad system; Abraham Lincoln, our greatest statesman! Thomas A. Edison, our greatest inventor; Horace Greeley, our greatest journalist; Samuel

L. Clemens, our most original novelist, and Walt Whitman, our greatest poet. Every one of them was born in a cabin, educated in the little country school and the home—none of them went to College." Mr. Batcheller declares that the agencies that produce such men as these are now being "crucified on the cross-beams of luxury and refinement."

* * * * *

—We do not always realize what a privilege it is to be able to work—just to have the strength and vitality to take up our tasks day after day,—*Watchman*.

* * * * *

—Our Baptist friends evidently believe a bride should never wear her husband's name. They prefer her to wear the name of his first cousin. And they so far forget themselves that they want her to name her children after her husband's first cousin too.

ACKNOWLEDGMENTS.

For H. A. Rogers, North West Missions,	
By College Hill Church of Christ, West Gore	\$10.00
For Christian Monthly Review:	
By Dr. Lily Jackson	\$6.00
" Whittaker Swartz, per Dr. Jackson	1.00
" A Brother, Ont.	2.00
" Mrs. Elijah Lumley, per S. Whitfield	1.00
" Samuel Whitfield	1.00
" Gladys George, per S. Whitfield	1.00
" Violet Gilbert, per S. Whitfield	1.00
" S. Whitfield	6.00
" Mrs. M. E. Bradish	.75
" J. H. Bowman	.75
" Mrs. R. J. Shields	1.00
" A Servant of Christ, St. Catherines,	5.00
" Wm. H. Leake	1.00

" T. W. Bailey	1.00
" Mrs. A. Seabrooks	1.00
" Mrs. H. Delhenty, per T. W. Bailey	1.00
" Anthony Seabrooks, per T. W. Bailey	1.00
" Mrs. John Miller, per D. Stewart	1.00
" Mrs. Prismail, per D. Stewart	1.00
" Mrs. W. G. Robinson, per D. Stewart	1.00
" John Sterling, per D. Stewart	1.00
" F. Morgan, per D. Stewart	1.00
" Andrew Archibald	1.00
" Andrew Robertson	1.00
" William Macklin, per Wm. Johnson	1.00
" George Piehl, per Wm. Johnson	1.00
" C. E. Johnson, per Wm. Johnson	1.00
" Walter Adams, per Wm. Johnson	1.00
" William Johnson	1.00
" Church, Little Current, Ont.	5.00
" A Brother, Ont.	2.00
" J. Clynick	1.00
" Mrs. James Jamieson	1.00
" Mrs. Clarissa Stevens	1.00
" Myrtle E. Swedburg, per Mrs. C. Stevens	1.00
" Thomas Robertson, per A. Archibald	1.00
" John McArthur, per A. Archibald	1.00

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REPORT FOR JANUARY, 1921.

FOR PERSONAL USE: Portland Ave., Louisville, Ky., \$15; St. Louis Church, \$12; by Christian Leader, \$13; total, \$65.

FOR MISSION HOMES BUILDING FUND: Church at San Antonia, Texas, by Don Carlos Janes, \$15; Interest on deposited fund, \$47.98; South Flores St. Church, San Antonio, Texas, by D. C. J., \$50; Dell Davis, Cal., by D. C. J., \$10; Bruce Curry, by D. C. J., \$10; E. L. Neve, by D. C. J., \$11.25; John R. Freeman and others, by D. C. J., \$10; Earl Broadus and others, by D. C. J., \$10; Peter's Chapel, Texas, \$40; Parkland Church, Louisville, Ky., \$1; Mrs. Anna Ogden, by D. C. J., \$10; Dr. J. S. Church, by D. C. J., \$10; Miss Merle Cauble, by D. C. J., \$10; Church at Cave City, Ky., by D. C. J., \$11; Church at Temple, Texas, by D. C. J., \$40; Mrs. R. W. Gill, by D. C. J., \$22.50; Mrs. L. B. Holloway, by D. C. J., \$13; W. G. Malcomson, \$10; Greens Chapel, Ky., \$5; Total, \$356.73, less cost of duplicating machine. \$100.

Net, \$256.73. Previously reported, \$3178.21. Whole amount in hand, \$3434.94.

FOR A JAPANESE EVANGELIST: Church at Sheffield, Ala., \$12.50.

FOR THE BISHOP-VINCENT WORK: Woodsfield, O., \$15; W. W. Freeman, \$85. Total, \$100.

"Avoiding this that any man should blame us in the matter of this bounty which is ministered by us," "we take thought for things honorable in the sight of all men."

68 Zoshhigaya, Tokyo, Japan

J. M. McCALEB.

CHURCH DIRECTORY--Continued from page 2.

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.

CLACHAN, ONT.—Church meets at 2 p. m., on Lord's Day, for Bible Study. 3 p. m., for preaching and worship. S. Whitfield, Evangelist.

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. L. J. Keffer, Minister.

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. J. L. Hines, Minister and Evangelist.

THORNBURG—Church at Thornburg 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. J. L. Hines teacher for Tuesday evenings.

OWEN SOUND, ONT.—Church meets at 307—10th St., W., Lord's Day, 11 a. m. for worship. Dr. O. H. Tallman, Minister.

KIRKWOOD, ALGOMA, near Thesalon.—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. J. G. Cleveland, Sec. - Treas.

GLENONA, IAN.—Church meets in Glenona Schoolhouse, 11 a. m., for worship and Breaking of Bread; 7.30 p. m., for preaching the Gospel; 8 p. m., Wednesday, from house to house for Bible Study. Sec., Harold Macklin.

OUR BOOK ROOM.

The Gospel in a Nut-shell, TRACT,

By D. McDougall.

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A helpful tract for evangelistic meetings and for general circulation.

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C. A. RYAN,

DRUGGIST,

WINDSOR,

NOVA SCOTIA.

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LADIES' STYLISH HATS	-	-	2.00 to 7.50
LADIES' SILK DRESSES from	-	-	15.00 to 30.00
LADIES' HOUSE DRESSES from	-	-	1.25 to 5.00
LADIES' VOILE WAISTS from	-	-	1.25 to 4.50

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