

Mrs John Spence
B.R.I.

Christian Monthly Review

WEST GORE, N. S., CANADA

Vol. VII.

SEPTEMBER, 1922.

No. 9.

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CHURCH 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. 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. Mr. 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.

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)

(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
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D. McDOUGALL, Editor and Publisher.

ASSOCIATE EDITORS:

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S. WHITFIELD,

JOHN M. BRUCE,

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J. L. HINES,

C. W. PETCH.

H. A. ROGERS.

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Vol. VII.

West Gore, N S., Canada, SEPTEMBER, 1922.

No. 9

OUR PURPOSE.

1. The promotion of unity, on the basis of the New Testament of our Lord and Saviour Jesus Christ, as the only authoritative, infallible, divine and all-sufficient rule of faith and practice, in this the Christian Dispensation.

2. The restoration of the New Testament to its rightful place in our regard, as Christ's law and our only creed.

3. To advocate a return to Apostolic teaching and practise.

4. An abandonment of the creeds, doctrines, commandments and inventions of men.

5. The restoration of the church of Christ, as set forth in the New Testament, as the only true church.

6. To advocate the Faith as set forth in the New Testament as the only true faith.

7. To set forth the way of Salvation as taught by Apostles and Prophets under the last and Great Commission of our Lord and Saviour Jesus Christ.

8. To promote and maintain the worship prescribed in the New Testament in its purity and simplicity—as the only true and acceptable worship of God in the New Institution, the Church of Christ.

9. To disseminate useful instruction and religious intelligence.

10. To promote the development of all Christian graces, activities and service.

11. To defend and maintain the autonomy and independence, under Christ, of the local congregations.

12. The propagation of the Gospel and evangelization of the world.

CRITICS AND THE BIBLE.

Last eve I paused beside a blacksmith's door
 And heard the anvil ring the vesper chime;
 Then, looking in, I saw upon the floor
 Old hammers worn with beating years of time.

"How many anvils have you had," said I,
 "To wear and batter all these hammers so?"
 "Just one," said he; then said with twinkling eye;
 "The anvil wears the hammer out, you know."

And so, I thought, the anvil of God's word
 For ages skeptic blows have beat upon;
 Yet, through the noise of falling blows was heard,
 The anvil is unharmed—the hammers gone.

The touch of human hand,
 That is the boon we ask,
 For staggering day by day,
 Under our heavy task,
 We need the comrade heart that understands,
 And the warmth—the living warmth,
 Of human hands.

 EDITORIAL.

IN THE GARDEN.

A writer calls attention to the vast variety of plants that may spring from the same soil—the homely cabbage, the delicately scented rose, the luscious strawberry and the rheumatic rhubarb. This marvellous variety and profusion of production is indeed a miracle to the inquiring eye. Think of the intelligence with which these plants are endowed, which enables them, each for itself, to reach into the soil, to find, select, separate, take and assimilate to its own growth, with unerring skill, just the ingredients it needs, to produce the growth, the fibre, the form, the color, the scent, the taste of its own species and class. We, as plants of a larger growth, though we have been accustomed to flatter ourselves as being specimens of the highest degree of creative perfection, have

never been endowed with such wonderful intelligence as this. We are in this respect vastly inferior to the plants—even the weeds about us. Nor or we, as this writer continues, any more than the plants, all gifted alike. Sown on the garden patch of Opportunity, how varied are our developments—most of us of the common or garden order, some more ornamental than useful, some more useful than ornamental, some (but, providentially, not many) geniuses; and yet all this mixture is necessary and desirable. Even a garden of roses, and nothing else, would be a bit tiresome. We want the mixture of color and of scent, of the homely and useful and ornamental, to make the ideal garden. So to make the ideal society we want diversities of gifts, types and varieties—all except one class, the weeds! O, yes, we have weeds in the garden. In spite of us, they get in there, the wretches, attending to business with a malicious vigor and industry worthy of a better cause. Yet even the weeds may teach us. They are Dame Nature's whip to keep the lazy gardener from going to sleep and to challenge the skill of the enthusiast. And they can only grow on vacant ground. Fill up the place with useful plants, and the weeds will have no chance. Fill up our hearts with wholesome thoughts, our lives with good deeds, and there will be no room for the ill-weeds.

Gardening is a continual fight, though pleasant enough, if we keep the battle well in hand, with the ill-weeds that spring up while we sleep, and the pests that creep and fly and grow, there must be constant vigilance. This fight in the open of the garden is good for the health and a prerequisite to success. The same is true of the other garden, the garden of the soul, God's garden, where we fight the good fight of faith. A trim, well-kept, and weed-free garden is a steady joy, as one rests in the luxury and beauty earned by his diligence and care. It means the enjoyment of beauty and comfort flowing from a fight successfully waged. Such a garden, fruitful and fair, never just happens. No more does the character that is pleasant to look upon and comely in the eyes of the Lord. It is there because the soil has been tended under divine guidance, nourished on spiritual food, and because the weeds of sin have been rooted out, and in their place planted the fair flowers of Paradise.—Faith, Hope and Love.

THE GOVERNMENT'S CONVERSION SCHEME.

The attention of the holders of five and a half per cent war loan bonds maturing December 1, 1922, is directed to the offer of the Minister of Finance to renew the loan on favourable terms. The last Canadian loan was placed in New York at a satisfactory

price. The Minister is making his present financial operation entirely a domestic one by offering to exchange the maturing bonds for new bonds bearing the same rate of interest, running for either five years or ten years as the bondholder may prefer. A further inducement to the investor is that he receives a bonus on one month's interest. The terms offered are decidedly favourable to the investor and it is probable that a large part of the maturing loan will be renewed. Arrangements for the exchange of the bonds can be made at any branch of the chartered banks. Holders who do not wish to reinvest will be paid in cash on the 1st December.

A CONCESSION TO HOME INVESTORS.

In offering to renew the five and a-half per cent. Canadian Government bonds maturing December 1st at the same rate of interest as is carried by the maturing bonds, and allowing a bonus of one month's interest, the Minister of Finance is making a material concession to the Canadian investor, as this rate is higher than was paid on the recent Canadian loan in New York. The high class of the security, which is the very best that can be offered in Canada, and the liberal rate of interest should lead to large investment in these Dominion bonds. Attention is directed to the official advertisement giving details.

GOOD INTEREST AND ABSOLUTE SECURITY.

A liberal rate of interest with absolute security is the attractive offer made by the Minister of Finance to holders of the Canadian Government war loan bonds maturing December 1, 1922. The offer is not made to investors generally, but only to the holders of the bonds soon to mature. The bonds to be retired, bearing interest at five and one-half per cent, will be exchanged for new bonds bearing the same rate of interest. See the advertisement of the Minister of Finance.

EACH IN HIS OWN WORK.

The following from one of our exchanges is to the point: Why should preachers be revolving around churches continually where there are Elders? God ordained Elders to feed and oversee and watch the churches, not evangelists; and if these Elders are not fully qualified for that work, it is not our business continually to do their work for them, but to try to develop them for their work.

But how many preachers are doing that? Preachers should be with the weak churches and in the new fields, and the churches should be standing behind them. Let the churches as such, and individual Christians too, see that evangelists are supported, and see too, that they are doing the work of our evangelist, not the work of the Bishops.

THE PRINTED PAGE.

It is true, as an esteemed contemporary remarks, that God's people should use the printed page more than they do to spread the truth of God, and to upset the kingdom of Satan. A few thousand dollars spent in widening the circulation of the Christian Monthly Review, and "The Gospel in a Nutshell," could not be more profitably employed in any other form of missionary work.

CROFT ACADEMY.

This is a Christian school, located in the country near Paragould, Ark. It is conducted by Christians that are convinced that it is their duty to educate their own children. These brethren pay all expenses of the school and make tuition free to worthy students unable to pay. Board may be secured for twelve dollars a month.

The church house, with an additional room for recitations, is used for a school building.

The Bible, all the grades, and about two years of high school studies are taught.

These brethren are thus setting a worthy example for all other Christian parents, who should found such a school in their own community, or move where there is one.

If this were done the result for good could not be well imagined. We should then have more and better Christians, elders, teachers and preachers.

When it can be avoided, Christians should not turn their children over to the government to be educated. They learn the ways of the governments, and grow up comparatively ignorant of God's will and way. Most any community of Christians is as able to maintain a local school as these brethren are.

R. N. Gardner.

REMARKS:—Brethren, ponder the above mentioned example and suggestion. Would it not be better if Christians would provide proper educational facilities for their communities, instead of leaving educational matters to godless people and godless schools.

It would be better if the Bible had the pre-eminence in every school. The Bible enriches education, dignifies industry sanctifies business, purifies politics, embellishes literature, enables art, glorifies God and makes angels of men.

ARE WE A DENOMINATION ?

By D. McDougall.

Such is the heading of an editorial by W. H. Harding in the May number of *The Christian* a little monthly paper published at St. John, N. B., "under the auspices of the Maritime Christian Missionary Society." In this article the writer says: "We have always contended that the Church of Christ is not a denomination; that it can not be; that if the Disciples of Christ only exist as a sect among sects it should cease to exist, as there are enough now." This is absolutely true; the Church of Christ is not a denomination among other denominations; not a sect among other sects. But he deplores "the condition as it exists to-day," and with apparent reluctance admits, what is already clearly obvious to everybody else, that the people with whom he is affiliated have descended to the level of a denomination among denominations, a sect among sects—and so, according to his own life-long contention, should cease to exist. Having departed, with the other sects, from the simplicity of the apostolic doctrine and practice, and having adopted most of the innovations and fooleries of the sects, there remains no excuse for their existence. They already recognize, fraternize, fellowship—and why not at once for good and all enfold themselves in the bosom of the mother-sects from which they sprang.

But our writer not only deplores, but attempts to diagnose and explain the cause of "the condition as it exists today." Not that the preachers did not emphasize our plea as they should, "because the preachers of a generation ago were strong on what was known as the first principles, and the sects were mercilessly scored, and the plea of the Disciples of Christ was presented (as these men saw it) on every occasion, and yet it failed to keep us from our present condition." Our marksman here fires a reckless shot and shoots wide of the mark. The kind of preaching he describes was the only kind during the first half century of the Restoration movement; the period of our unity and phenomenal success. Yes, the sects were scored and the people of other communions alienated, their members were added to the disciples of the Lord by thousands and tens of thousands. This can be said of one state alone,

the state of Kentucky. "The condition as it exists today" did not develop while this kind of preaching prevailed." "Our present condition"—that is, the condition of this retrogressive sect, mis-called the Christian Church—is the result of later and wide-spread abandonment of the plea and the faithful preaching of the pioneers.

But again, listen: "Did not that kind of preaching place us where we are today, whether right or wrong? Our preachers were God-fearing men; honest and anxious to do the Lord's will; our people were sincere and self-sacrificing in their efforts to restore the primitive Gospel, and pleaded for a return to the Word of God, alone, as our rule of faith and conduct. Now, this is a big vision to get, and yet, strange to say, the greatness of the attempt was dwindled down to almost one point, and the emphasis placed on the subject of baptism. We sectarianized ourselves, and alienated the people of other communions. This was far from the intention of those faithful men, and do not for a moment think that we are casting any reflection upon them."

He does not wish to incur the odium of casting any reflections upon the God-fearing, self-sacrificing and faithful pioneers; yet he does cast reflections—and very sinister reflections—upon them. They did not understand the Gospel, or, understanding it, did not rightly divide the Word of Truth; place improper emphasis on baptism; sectarianized themselves, and alienated the people of other communions! Anyone conversant with the works of the pioneers knows that these charges are untrue. It was not this kind of preaching, but the abandonment of it, that sectarianized your faction and placed you where you are today—a sect among sects, without an excuse for your existence, and an object of contempt in the eyes of other communions.

"This was far from the intention of those faithful men." Yes, it was, and is; but alas! "the preachers and people, generally, in the maritime provinces, came early under the influence (Oh, most lamentable—Ed.) of the American Christian Review, which to our mind, was one of the most sectarian papers ever published, and would have reduced the work of the Disciples of Christ to a very small sectarian group if it had not been for the work of Isaac Errett and a few others in starting another paper with a broader vision. That paper placed the work of the Disciples of Christ in its proper place before the United States churches; but in Canada it did not have many readers, with the result that our work in the Maritime Provinces took the wrong turn, and only a few struggling churches remain to indicate the results of one of the greatest movements ever made in church history."

Is not that a profound—a most wonderful—utterance! These pioneer preachers, under whose preaching the Restoration move-

ment was inaugurated and made its greatest triumphs, its greatest success, and unity, had a "big vision"! Yes, they had. This is a valuable admission, which he contradicts a moment later, when a "broader vision" was necessary. But how big was the admitted "big vision" of those men? It was as big as the "whole counsel of God," the Doctrine of Christ, Christian unity and the evangelization of the world. Yet a "broader vision" was longed for—by some; and a paper was started with a "broader vision." We admit that the founder of this paper had a "broader vision"; that he was not content with the vision afforded us by the revelation of Jesus Christ; that the narrow groove of apostolic teaching and the narrow way that leadeth into life, were not broad enough to satisfy his desires. So it was the work of this man and this paper to open up a "broader vision," to make a "broad road"; to open the flood-gates of innovation and corruption, the result of which, when on his death-bed and too late, he deplored. Another important admission made by the scribe under review, and a truth that cuts off his own head, is that those pioneer preachers of the Restoration were "faithful men." They faithfully preached the Gospel, the Doctrine of Christ, the Word of God. But the time came when this was not "broad" enough for some. They had a "broader vision," and so, following the lust of the eyes, they went "beyond the things which are written." They introduced the innovations, corruptions and tom-fooleries of the sects around them. Opening the flood-gates and letting the world into the churches has one result; the churches are drowned. So, today, "in the maritime provinces, only a few struggling churches remain." Those "faithful men," the pioneer preachers of the maritime provinces, established many and strong congregations, which while under their teaching, and the sound and apostolic influence of the American Christian Review, prospered and grew. till the "New Interest," the "Broader Vision," came—with Isaac Errett and his paper; till the faithful pioneers, one by one, went home to their reward, and a new brood of fledgling New Interest Pastors—with the "Broader Vision," "took charge"—with the now deplored result.

We come now to notice and rebuke a most ignoble and presumptuous case of "speaking evil of the things that they understand not," and "speaking evil of dignities." (II Peter 2 : 10.) Here it is :

"The American Christian Review, which to our mind was one of the most sectarian papers ever published, and would have reduced the work of the Disciple of Christ to a very small sectarian group, if it had not been for the work of Isaac Errett and a few others in starting another paper with a "broader vision."

This by one who so illy comprehends the great subject treat-

ed, is a very presumptuous case of "speaking evil of dignities." Having admitted that the early preachers of the Restoration were "faithful men," he can not now deny, nor can anyone deny, that they faithfully preached the Gospel. Benjamin Franklin, the founder, and for some forty years the conductor of the American Christian Review, was one of the most truly representative of these "faithful men," and the American Christian Review was, during the long and most prosperous period, the most truly representative of the teaching of those "faithful men." A paper which truly represents the teaching of "faithful men," men who faithfully teach the apostolic doctrine and practice, as did Franklin and the pioneers, is not in any degree or sense a sectarian paper. This is a gross and sinister slander on the great, godly and true reformer, Benjamin Franklin. Speaking evil of his great, life-long work, is speaking evil of him. Benjamin Franklin, whose converts, made and immersed by himself or under his own preaching, numbered some ten thousand, was one of the most truly representative of the pioneers; one of the soundest, truest, most apostolic and most godly, as well as most successful, of all the great and good men of the Restoration. His paper, the American Christian Review, was a counterpart of himself. It is due to this man, Isaac Errett and his digressive paper, followed by their satellities, that the now so-called Christian Church has so far gone into apostasy that it has admittedly "dwindled" into a denomination among denominations, a sect among sects, regarded with contempt by the other sects, without an apology or excuse for its existence, and outstripping them in the mad downward slide in the "broad" way to Babylon.

* * *

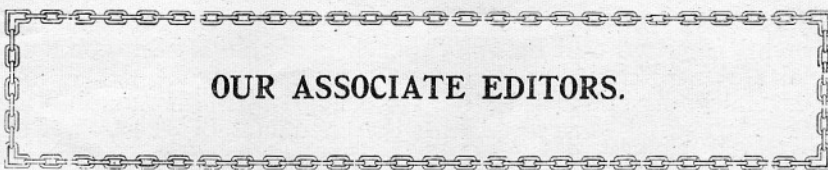
When we speak of the so-called "Christian Church," we do not include the more than ten thousand known churches of Christ or local congregations of the Church, which is the Body of Christ, but only those who have become disloyal and digressed from apostolic teaching and practice and style themselves "The Christain Church."

D. McD. in Christian Leader.

UNITED STATES.

The Christian Leader reports 158 additions to the churches in Aug. 29th No.

The Gospel Advocate for Aug. 22nd, reports 1027 additions; \$10,000 raised for a new house of worship at Gadsden, Ala.



OUR ASSOCIATE EDITORS.

PREACHING THE GOSPEL IS NOT A PROFESSION.

S. WHITFIELD.

"How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, how beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! (Rom. 10:14,15.)

Preaching the pure and complete Gospel of Jesus Christ is the greatest of all works that a person can be engaged in. There is nothing else that is so important as this. We who are doing this glorious work should rejoice that such a wonderful message is given us for mankind. We should realize our duty before God.

A profession is a calling or a choice that we make in the work that we will do through life. Preaching the Gospel is not a choice, for if we consider it in the light of the Bible, there is no choice in it. It is a matter of duty, "For though I preach the Gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel! For if I do this thing willingly, I have a reward: but if against my will a dispensation of the Gospel is committed unto me." (1 Cor. 9:16, 17.) All of us who can preach Christ should realize with the Apostle Paul that we must do it, and that a "woe" is resting on us if we do not do it. The Gospel can be preached publicly, privately, by writing or we can hold up the hands of those who are preaching it. We can preach it by living it. Then if we have the ability to tell the good tidings of salvation, the question is settled, and all we have to do is to go and do it.

If a man will not preach the truth until he is paid to do so, it might be possible to pay him to quit; to pay him to preach more than the Gospel, less than the full Gospel or change it; and he might be paid to preach to please the people. It is not wrong to support the man who is determined to proclaim the Word of God. It is just as much the duty of the church to support such a man as it is his duty to preach. Christians should not expect something for nothing in return.

"I am debtor both to the Greeks, and to the Barbarians, both

to the wise, and to the unwise." (Rom. 1:14.)

We owe the Gospel to the world. Since we have received the good tidings of salvation, and have enjoyed the remission of our sins and the blessings and promises of the Gospel, it is our duty to pass these good things on to others. Jesus gave up his life to give us this "great salvation": the apostles and early Christians suffered much to make it known; and those who told it to us did so through much sacrifice. It is our turn now to do something.

"Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." (Matt. 9:37, 38.)

True laborers in God's service have always been scarce. There have always been plenty of false teachers, and professional workers or hirelings; and such do not have the good of man before them but their own selfish interest. Faithful teachers and workers are needed.

"Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." (Matt. 11:2-5.)

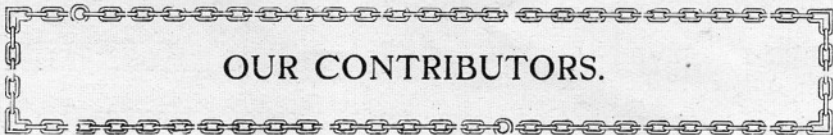
Here were two things that Jesus did which was so different from other teachers that John was to know by them that Jesus was the Christ the Son of God. His miracles and preaching to the poor. Jesus did not merely pretend to work miracles—he worked them. The poor had been neglected by the false and professional teachers; but now Jesus saw that the Truth was preached to them. Others were hunting for the dollars and easy places. I am afraid that this evil is growing now right among disciples of Christ. Let us learn to endure hardness as true followers of the Christ, for it will develop and draw out the best that is in us.

"Be not many teachers, my brethren, knowing that we shall receive heavier judgment." (Jas. 3:1.)

Daniel Webster said that the greatest question that ever occupied his mind was his individual responsibility before God. He expressed a great and solemn truth; but the Spirit through James would have us to remember the great responsibility of a teacher or preacher. We should all realize this greatest of all work—preaching the Gospel, and not enter into it or continue in it without remembering the responsibilities connected with it. The person who can satisfy himself at something else through life should never preach; but those of us who believe that we must preach are under

obligation before God to preach. The former are likely to make professional preachers, but the latter true preachers of the Gospel. But a person may engage in other work part of the time as conditions and circumstances make it necessary.

"For I have no man likeminded, [Timothy] who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." (Phil. 2:20, 21.)



OUR CONTRIBUTORS.

RELATION OF THE NATURAL AND THE SPIRITUAL.

[Gist of a speech by J. M. McCaleb to the students of the Zoshigaya Gakuin, April 22nd, 1922.]

The Word was God; and the Word became flesh and dwelt among us.

In order that God might reveal himself to man, a natural being, he chose natural means through which to do it. Our Lord was clothed in human flesh like ourselves that he might speak to us in a way which we can understand. The natural and the spiritual are so blended that we cannot separate them. We eat food which is taken into the body and assimilated, building up the body, including the brain. With the brain we think spiritual thoughts. This involves a great mystery which we cannot fully understand; but the fact of which we cannot deny. The Bible is written on material substance, composed of leather, paper and ink. These are just common materials; yet through the medium of these we receive the word of God which is spiritual and brings to our hearts spiritual things. Yea it is the medium by which the Holy Spirit himself comes into our hearts.

Baptism in water is the use of a material substance for spiritual ends. Some make the claim that such a material substance can have no place in our salvation. They stress spiritual baptism alone as being of importance. But our Lord unites both when he says, Except a man be born of water and the Spirit he cannot enter into the kingdom of God. We cannot ascend to God except through the medium of the natural elements of this material world. Even in prayer, which comes nearest a direct approach to the Father, we must do so through the medium of the air, and the organs of the human body. If we attempt to think of the Supreme Being in silence even this must be through the medium of the

brain, a material substance.

Those who ignore baptism for the same reason abandon the Lord's Supper, claiming to partake of it in a purely spiritual manner. But the bread and the wine are no more material than the human brain by means of which people attempt to approach the Father. The Word became flesh and dwelt among us because this was a necessity, owing to the limitations under which we are placed. Let us not then treat lightly the natural means God has provided for Spiritual ends. Our natural bodies are temples of the Holy Spirit and to despise natural means would mean that we must even despise our own bodies. It would be folly to commit suicide that we might evade natural means and approach God directly.

68 Zoshigaya, Tokyo, Japan.

CONCERNING THE COLLECTION.

How, much and when should I give? Does the New Testament answer these questions; or are we left to each figure it out to our own satisfaction?

Apparently most professing Christians are of the opinion that the New Testament deals with the subject in only a general way; and that provided we do give something, somehow, sometimes, the amount, the method and the time are of little if any consequence. But are they right.

Let us beware of majorities. In all matters pertaining to the service of the Lord, "Let every man be fully persuaded in his own mind," rather than blindly follow the crowd. We know that the Scriptures are sufficient to thoroughly furnish us unto every good work; so let us each search them concerning these matters and study to show ourselves approved unto God. We believe that the Bible is the Word of Almighty God; then let us show our faith by our works by learning from it just what God would have us do and then doing it. "Whatsoever He saith unto you, do it."

Under the Law, the Lord said to one who sought eternal life, "One thing thou lackest; sell all that thou hast and give to the poor." On another occasion He said that the greatest commandment was to love the Lord, and that to love thy neighbor as thyself was like it. And one of the last sayings of the Saviour before His death was that spoken to His disciples, "A new commandment give I unto you, that ye love one another; as **I HAVE LOVED YOU.**"

Through the apostle John, the Holy Spirit asks, "Whoso hath this world's good, and seeth his brother have need, and shutteth up

his compassion for him, **HOW DWELLETH THE LOVE OF GOD IN HIM?** "Shall we who souls are lighted by wisdom from on high; shall we to men benighted the Lamp of Life deny?" Not if we love God: and yet countless thousands whom we could have helped have already passed into eternal darkness because of our love—not of them, nor of God, but of **LUXURY**.

Brethren, the eternal truth of God is that each of us is our brother's keeper and if we neglect to warn the wicked from the error of their way they shall die in their sins, and their blood shall be required at our hand. Paul was able to say, "I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God." To the Romans, he wrote, "Whosoever shall call upon the name of the Lord shall be saved." How then shall they call upon Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach **EXCEPT THEY BE SENT?**

The great commission commands disciples of Christ to **GO** into **ALL** the world, and preach the Gospel to **EVERY** creature. All who are truly His disciples will go and preach as well as they can to all around them. But what about the distant places? "Who goeth a warfare at any time at his own charges? "How shall they preach except they be sent?" "Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that **THEY WHICH PREACH THE GOSPEL SHOULD LIVE OF THE GOSPEL.**" (1 Cor. 9:13, 14.)

Business concerns, sending salesmen to push their business, provide their representatives with sufficient funds to cover expenses and support themselves and their families. They recognize that sending a man necessitates their supporting him. Certainly then, preachers should be sent by churches, and **SUPPORTED BY THE CHURCH THAT SENDS THEM**, instead of being forced to advertise for support from the readers of religious papers.

When professing Christians repent of their idolatrous covetousness, and **LAY BY** in store upon the **FIRST DAY OF THE WEEK**, and do so **AS THE LORD HAS PROSPERED THEM**, the churches will have an abundance of money for carrying on the Lord's work in the Lord's way. Meanwhile, man's way has had a thorough opportunity to demonstrate any possible merit it might be supposed to possess, and has been conclusively proven defective.

"Whatsoever things were written aforetime were written for our learning." Since we are apparently not told in so many words in the New Testament just what is meant by giving "As God has

prospered" us, possibly the things "written aforetime" will explain that expression for us.

We read that—BEFORE THE LAW—Abraham gave a tenth (tithe) to Melchisedek, a type of Christ; that through Abraham, even Levi who received tithes, paid tithes to Melchisedek; and that Jacob vowed that he would give God a tenth of all he should receive from Him. UNDER the Law, Moses said, "The tenth IS the Lord's; and Malachi accuses of robbing God those who withheld the tithe.

The Law was glorious, but Christianity is much more glorious. Fleshly Israel had great privileges and their accompanying responsibilities; but the responsibilities of Christians are as much greater than were those of the Jews as are our privileges greater than were theirs. Those who dishonored Moses' Law died without mercy, and if we dishonor Christ's commands as recorded by the Holy Spirit, we shall deserve MUCH SORER punishment than they received. If the word spoken by angels proved stedfast, how shall WE escape if we neglect so GREAT salvation?

The avarice of the Jews has brought upon them much of their misery, and has been largely the cause of the contempt with which they are regarded by mankind in general. Yet many of these same Jews—to-day, as in the time of Moses—continue to pay their tithes, though their temple worship is gone. It has been estimated that they regularly gave away so much—in addition to their tenth—that their gifts totalled about one third of their income; and some of them are known to give quite as bounteously to-day.

If that despised race, whose name is a synonym for greed, can continue to cheerfully give a third of their income in support of a religion whose glory we know has departed, HOW MUCH OF OUR INCOME MUST WE GIVE *to the Church of which Christ himself is the ever glorious Head*, so that the Lord may love us as CHEERFUL GIVERS and reward us bounteously?

"Upon the first day of the week, let EVERY one of YOU lay by him in store, as God hath prospered him." "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a *cheerful* giver."

Judging from the Old Testament examples—written for our learning and admonition—it would certainly seem that before we give anything privately, the particular church (or congregation) in which we hold fellowship should receive AT LEAST A TENTH of our income. "But when thou doest alms. LET NOT THY LEFT HAND KNOW WHAT THY RIGHT HAND DOETH: that thine alms may be IN SECRET; and thy Father which seeth in secret himself shall reward thee openly." "Unto Him be glory IN THE CHURCH by Christ Jesus."

W. W. Scott.

I HAVE MADE THEE A WATCHMAN.

"Son of man I have made thee a watchman unto the house of Israel therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity but his blood will I require at thy hand. Yet if thou warn the wicked and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity. but thou hast delivered thou soul. Ezek. 3, 17-19.

Yes God was speaking here to the Israelites, but were not they a type of the present kingdom of Christ? and is not the condition of life and death today identical with the condition of that time? (obedience meant life and disobedience death.) Jesus said in Luke 13-3 "Except ye repent ye shall all likewise perish" and in Matt. 25-41. "Then shall he say also unto them on the left hand, depart from me ye cursed into the eternal fire which is prepared for the devil and his angels." Have you ever taken time to realize the awfulness of this curse pronounced against the unbeliever? and yet there are millions such in the world today. God asks you my brother and my sister, "How shall they believe in him of whom they have not heard, and how shall they hear without a preacher and how shall they preach except they be sent?" Rom. 10-14.

How my brethren, are these millions of God's creatures going to hear of the sacrifice of the Son of God, the redemption in Him which our loving gracious Heavenly Father has provided, if we his children, have not enough love for Him in our hearts to help pass on the glad tidings that brought joy and salvation to our souls? God has given us His Holy Word and the ability to understand his plan of salvation, but he has commanded, that we spread it the wide world over. If we cannot go then we can send, and what we can do God will require at our hand, it may be only the mite, but it is not too small for God to overlook or too small for his blessing. But above all brethren "Pray ye the Lord of the harvest that he send forth laborers into his harvest." Luke 10-2. In Rev. 2, 2 we have this consolation "I know thy works and thy toil and patience" yes Gods know all if we are faithful, or if we are slothful, and tho we sow in tears he has promised we shall reap in joy. Paul in Heb. 10-36 says, "for ye have need of patience, that having done the will of God ye may receive the promise," Bro., one command says, "Go and teach all nations" and another says, "let each one of you lay by him in store upon the first day of the week according as God hath prospered him." "For yet a little while and he that shall come will come and will not tarry, but my

righteous one shall live by faith, and if he shrink back my soul hath no pleasure in him." Heb. 10:38. Brethren we have great need of your help in this great province of Saskatchewan, it is the Lord's work and God has indeed blessed us in Bro. Rogers, a whole-hearted, untiring worker, having also great ability in establishing new churches. The fields are indeed white unto harvest, but we feel ashamed to have to state that Bro. Rogers is kept so low in funds that he does not actually know where his expenses are coming from. Brethren this ought not to be. Our Saviour said, "inasmuch as ye did it unto the least of these ye did it unto me." So by neglecting God's servant we are neglecting the Christ. Bro. McGill is also now working with Bro. Rogers, brethren let us show our appreciation of the sacrifice of these two children of God by something more tangible and necessary than words. May God help us to realize our duty to His other children, and pray brethren that our love for him shall not touch our hearts only but our pockets also. "In love of the brethren be tenderly affectioned one to another, in business not slothful, fervent in spirit, serving the Lord, communicating to the necessities of the saints. Rom. 12, 10-13.

Oswald S. Hodges.

NEWS AND CORRESPONDENCE

NOTES FROM WESTERN ONTARIO.

We have a good Bible study each Lord's day at Woodgreen, with the worship and speaking. The members never get tired studying the great lessons that are taught in the Word of God. The Bible is the greatest of all books; and there is always something new in it for us.

My wife and I spent a week in the first part of July, visiting at our old home. The time was spent at Kimberley, Griersville, Meaford and Thornbury. On Lord's day I spoke at Kimberley in the morning, Griersville in the afternoon, and at Meaford at night. These are some of the places that I made talks when I was a boy. I made my first talk at Cape Rich congregation. While at home we were impressed with the fact that many of the older ones had passed away, and a new generation was taking the responsibility in the Lord's work. A few of the old faces are still there. Such is life.

Let us prepare to meet our God in peace.

S. Whitfield.

Harpree, Sask.,
Aug. 11th, 1922.

The work here is going fine. Most everyone is saying, "Come and see." Bro. L. L. McGill (Timothy, he often is called by the brethren) closed the Harpree meeting last Thursday night and left on Friday morning for Macrorie, where he begins a meeting Lord's Day. Timothy did good work at Harpree and the brethren were well pleased with the preaching.

I baptized Bro. McGill, Nov. 20th, 1916. I have enjoyed his help as a co-laborer. He is good-natured, full of life and acts very prudently always.

Bro. L. L. has not received anything for his labors above expenses, and these have not been very heavy as my Ford has not charged any fare.

The Hart meeting is growing rapidly and I predict additions soon—will preach on "What must I do to be Saved" tomorrow night and give the first invitation—we have had eleven meetings now.

We moved from the school house to the Woodman's Hall on Thursday night—the hall is much larger. The whole district is stirred and the meetings are the talk of the community.

I have before tried to impress upon the brotherhood the great possibilities of the Lord's cause in the West. There are hundreds of places where the truth could be planted and churches established. I am right sure the brethren do not realize what golden opportunities are at our hands. What Christian does not feel obligated to heal our Lord's departing injunction? Are we doing all we can to pass the message on? Suppose we had not had it passed? Are we full of the Spirit of Christ? Our neighbors are starving for the bread of Life. How are you doing towards breaking it to them? Some are doing their best, no doubt. How many are doing nothing? Do we love our neighbors as ourselves?

Brethren, if I could be kept in new fields all the time I would establish church after church; this has been demonstrated abundantly.

Why can we not do more while the sun shines? Russellism and many other isms are being crowded into the West. Why? because the people know the people here in most places have been isolated from hearing preaching so long that they will give the first one that comes a hearing. Russellism had been preached in the Hall we are now in for over two years. Some were beginning to drink it in. Some have gone beyond reach. Some have recanted since attending my meetings. The curse of Russellism is beyond describing.

Our last year's crop (Potatoes) brought almost nothing when

expenses were paid, and I have found it hard to be from home and keep things going. I have had to borrow money several times this summer and some of it is still owing.

Brethren, please don't send money by Post Office Order. I am in need of money now to keep going on. I received a P. O. O., yesterday payable at Carman, the advice will be at Carman and I cannot get the money without having the advice sent for. Sometimes I have to leave the place ere the advice could be had. See the fix I am in.

As I have said, this is a hot-bed for Russellism and I challenged them to produce their expert to meet me the privilege to expose the gross unscripturalness of their dogmas. I have been accepted and the battle will be set in array later.

Brethren, we must wield the sword against all counterpits, and rid the air of all such nauseating stenches.

I trust that more of the boys will follow Bro. McGill's example and turn into the field next summer.

Let us have your sincere prayers.

H. A. Rogers.

MacRorie, Sask.,

Aug. 15th, 1922.

Left Harptree Aug. 11th. The attendance had increased for the last few nights of the meetings, and a number of the brethren expressed regret that we were to close so soon. We were especially pleased with the attendance of a goodly number of young people of the district. So many of the Harptree members are boosters for the Cause, that it was indeed a pleasure to work with them.

Bro. Rogers is in a meeting at Hart, a new point about ten miles distant from Harptree. I am expecting to her good news of many additions there.

I arrived at Outlook, Saturday; and Lord's Day morning Bro. Taylor brought me in his car to MacRorie. That evening we began a meeting in Monmawala school house.

These are my first attempts at conducting series of meetings.

Since coming West, I have been impressed with One Big Fact. The West is an open missionary field. Many places are without religious services of any kind. And as the people desire the worship of God, they are accepting the first thing that comes along. Where the Truth is not known they are accepting Errors. Ought we not not to be zealous in giving them the True Worship?

Yours in His Service,

L. L. McGill.

Meaford, Ont.

The church at Meaford is still moving forward in its loyal and faithful way. The interest and attendance have not lessened during the summer months as they do in many places. Last Lord's Day we had one baptism, and we look for more in the near future.

Two weeks ago we were favoured by having Bro. Lloid Snure, of Hamilton, and Bro. S. Whitfield, of Woodgreen. Bro. Snure spoke in the morning, and bro. Whitfield in the evening. Their timely and encouraging addresses were enjoyed by all.

Bro Alfred Firth, of Toronto, closed a two weeks meeting for the Cape Rich Church last Snnday. This is a faithful congregation of wholehearted Christians, and his efforts were appreciated by those who love the truth.

C. G. McPhee.

THE TRUTH OF THE WORK OF THE LORD IN SASKATCHEWAN.

To all whom it may concern, and that is every child of God who reads this letter and loves the cause of their crucified Lord and Master. It is very evident from the support accorded Bro. Rogers, our faithful and zealous evangelist here in Saskatchewan, that a great many of God's children do not understand the truth about, or the needs of this work. This great Province lying between Manitoba and Alberta, and reaching from the American boundary to the frozen north, can as yet, only boast of seven small congregations of God's people. Of these two are small city churches and the other five are merely country churches. Of the latter, two have not extended any support, for several years, one not since 1919 and the other not since 1920. This leaves only five churches in the running to support the work here, and at present we have two men in the field, Bro. H. A. Rogers and Bro. L. L. McGill, a student of the college at Carman, Man. The Estevan Church, taught and set in order only last fall by Bro. Rogers, have had need this spring to erect a meeting house, and so need help themselves. (Brethren, this is a live and zealous church, and could you see fit to set apart a Lord's Day contribution for their building fund, they would be greatly encouraged). Added to this, Brethren, the southren part of this Province, where these churches are situated, have practically had no crops since 1912, and in very many instances the farmers are only leasing the land which they once owned from the Mortgage Company.

Brethren I feel sure most of the churches are doing their very best, but we need your help, for at present the burden is too heavy

for us alone. We need your prayers also; "the prayers of a righteous man availeth much." So then Brethren let us pray, that the work of the Lord shall run and not be hindered, (at least, as far as we are able to help it along,) in the great harvest field of the Lord, where I assure you it is truly ripe for the garnering. Bro. Rogers is now in a two weeks old meeting at Hart, about 10 miles south of Harptree. It has been the writer's privilege to be present at a good many of these meetings, and I have never seen a more interested audience in all my life. This was previously a Russelite den with quite a few Pentecostalites and a mixture of all sects, but we have reason to hope, and are praying many will accept the truth before the meetings close. Last night's meeting commenced at 8 and closed a quarter to ten. Bro. Rogers told them in closing, "they listened so attentively, he didn't like to stop preaching." The meetings are now held in the Woodmen's Hall as the school is too small. Some come ten miles to the meetings (on horseback.)

Brethren now is the time to preach the Gospel of Jesus before the sects get busy in the western country, preaching their creeds and dogmas of their own devising. At present there is very little organization of any denomination, and the people seem eager and ready to devour the truth as soon as presented, but once let the sects get started, and it will be a more difficult matter altogether to plant the seed of the Gospel. "Lift up your eyes, and look on the fields that they are white already unto harvest." Jno. 4, 35. Brethren will you not help us with this harvest? "He that reapeth receiveth wages, and gathered fruit unto Life Eternal." Jno. 4, 36. Brother; Sister; the wages are sure, will you not help us? We need your help, and you need the promises and blessings God has promised to his faithful children. You need the wages and you need the fruit unto Eternal Life, do you not? Jesus said the poor have the Gospel preached to them, your privilege and mine is to share in this work, if we cannot go, we can encourage, and hold up the hands of those who can and are already in the field. This we can do by giving money towards paying their expenses and to satisfy their needs, while they have sacrificed home and the associations of loved ones, that they might pass on the bread of life to hungry, starving souls, for whom our Saviour died, surely all we can do is but too little. In Bro. Rogers, we have one of the most successful Evangelists it is possible to get, a man who "shirks" not to proclaim the whole counsel of God, without fear or favor, a man with the happy knack of making friends wherever he goes, yet always upholding and getting in, here a little and there a little for the cause of Christ, a man who can associate with men, gain their goodwill and respect, without treading on their corns and who

can hold an audience for night after night without any apparent abatement of interest.

Can we as God's children afford to allow such a man to be ought but fully supported. Let us ask ourselves the questions. What am I doing as my share in the Lord's work? Am I doing all I can or might do? Have I enough interest in this work to take it to God in prayer? Suppose I should die tomorrow should I regret I had not done more for my Saviour who gave his life for me? Is your heart set on the winning of souls for the kingdom of our King? If not how can we expect to hear him on the great day of reckoning say to us, "Well done good and faithful servant, enter thou into the joy of thy Lord." He that is faithful in little will be faithful also in much." Let us see to it that we are found faithful workmen that needeth not be ashamed, for we shall all stand before the judgment seat of Christ.

Submitted in love,

Oswald S. Hodges.

REPORT FOR JUNE, 1922.

Personal:—Portland Ave., Louisville, Ky. \$15; Borden, Ind. \$32; C. C. Merritt, St. Louis \$1; Mrs. Florence Miller, Texas, \$7; Miss Nellie Straiton, Fort Worth, \$3; Mrs. John T. Poe 10; Greens Chapel, Ky. 10; Mountain Home Church, Ark. \$5; Mrs. F. D. Fisher's Class, Kan. \$8.50; by F. L. Rowe, \$5; Utica, Ind., Misses Emma and Bell Roberts, 10; from that traditional "Right Hand" \$43.50. Total \$150.00.

For Miss Cypert's Sunday School:—J. H. Grimes and Mrs. Ada Schumacher, \$3.50.

For Brother Evine:—Sisters of the church, Sheffield, Ala., \$12.50.

For Japanese Literature:—Sold by Mrs. E. D. Chambers, five copies "From Idols to God" \$5.00.

For The Sendagya Church:—Form Mrs. B. F. Coulter, Los Angeles \$30.00.

Bro. Evine is now working with Bro. Fujimori at Sawara. In addition to inside teaching and preaching he has street meetings. Brother Kubota, who was baptized April 30th with his wife, is showing himself a workman who needs not to be ashamed. Sister Kubota is a trained teacher, a good singer, and is taking special interest in the Sunday School. Brother Bixler is thinking of Kubota as an evangelist suitable for his field of labor. Brother Harry Fox baptized three in June at Kamitomizka. I baptized one the same day at Zoshigaya, a young man of the

Gakuin who had been sprinkled nine years ago. Had it not been for me, or some co-laborer of like faith, this young man and Mr. and Mrs. Kubota, for many years deceived to think sprinkling was baptism, might never have known the way of salvation. It is almost certain they would not have, for those who will preach a full gospel on how to become a Christian are rare. There are many more who are waiting only to be taught. But those who are willing to teach them are entirely too few. New missionaries from the home land ought to be appearing on the field every little while. The Building Fund ought to be kept growing to provide homes for them.

J. M. McCaleb.

St. Catherines.

Morning services led by Bros. Claus, Stevens, Burdett and Johnson. The writer preaching at night.

The death of sister Elizabeth Laws, nee Patterson, just before her 87th year, brought an end to her long suffering. She was an earnest Christian, and the Bible was the man of her counsel. The writer misses her in his rounds. The funeral from the church house took place Aug. 11th, a large crowd being present.

Jordan.

The church here has been doing good work. The Bible School is flourishing and good audiences meet to worship. The writer has been here since 1918, and feels that another could well be chosen for the work here. There is a good parsonage here.

Selkirk.

A family visit to friends and relatives at Selkirk brought me there unannounced for Sunday, Aug. 20th. Attended the morning service when a goodly crowd was present. Bro. Evans insisted on me speaking which I gladly did, and was kindly received by those present. Also attended the afternoon services and Bro. Firth also insisted that I preach which I tried faithfully to do. The congregation was not as large as in the morning, but were earnest and kind.

Preached again in the evening to a larger audience on the *Eunuch* was asked to return for a more extended visit.

The progressive brethren asked me to speak for them also in an union meeting the next time I came.

O. E. Tallman,
Box 193, Jordan.

Niagara Falls, Ont.

The brethren meet at corner of Main St., and Lundy's lane and are faithful. The numbers are small, but the faith seems great. Bro. Keffer with help from St. Catharines brethren keeps the church there supplied with speakers. The writer preaching each alternate Lord's Day afternoon.

Rosedene.

The June meeting for it was held in June at Rosedene, called brethren from Pekin, N. Y., Niagara Falls, Ont., St. Catharines, Jordan, Beamsville, Welland, Fenwick, Winger, Selkirk, Smithville, and Toronto.

The speakers were Quiggan, Jackson, Wellsman, Keffer and the writer. Bros. Welsman and Keffer preached there on afternoons with occasional help from ye scribe. They are growing in grace and knowledge.

Aylesbury, Sask.,

Aug. 29th, 1922.

Dear Bro. Editor:—Enclosed please find one dollar, our contribution towards C. M. R. We find both pleasure and profit in its perusal, and trust it will continue to prosper.

Mr. and Mrs. Wm. H. Leake.

Harpree, Sask.,

Aug. 21st, 1922.

Work is going fine. More baptisms tomorrow.

H. A. Rogers.

Carman, Manitoba,

Aug. 26th, 1922.

Mr. D. McDougall,

West Gore, N. S.

Dear Bro. McDougall:—Here is \$5.00 to pay for the C. B. T. S., advertisement in the C. M. R., for another year. The Lord willing, this Training School will re-open at the same time as last year, November 1st. We expect a worthy increase in the enrollment and shall endeavor to maintain the splendid standard of work so well begun last fall and winter.

Our new advertising booklets are ready and I shall enclose

one. Persons interested will please favor us by asking for any number of these for distribution. Who is lifeless spiritually that they care not re the moral and spiritual development of our young folks? Let them consider our lines of Bible and Business training. Let them visit Carman during the winter. Some of our boys have already done some good preaching this summer, brethren tell me.

One lady was baptized here July 6th. We have many good meetings near Bromhead, Sask., where two young ladies were turned to the Lord and baptized, and the brethren helped, encouraged and taught more. I hoped for more additions from those who attended the meeting and with whom I talked privately; but the seed was sown, the reaping encouraged and we still hope for more fruit. But picking up and strengthening stumbling Christians is also an important work.

Yours in Christ,

H. L. Richardson.

Harpree, Sask.,

Aug. 19th, 1922.

Meeting in Hart Hall still going fine, over one hundred last Sunday night and good interest all week, altho the farmers are cutting wheat.

Eleven additions this week; eight by confession and baptism and three by confession who had been baptized.

H. A. Rogers.

ACKNOWLEDGMENTS.

For Christian Monthly Review :—

Roland Peters.....	\$ 1.00
O. H. Tallman, D. C.....	10.00
Wm. J. Campbell	1.00
Dr. J. W. Reid	1.00
Maggie Warner, per S. W.....	1.00
H. M. Evans.....	3.00
Munroe Hoover, per H. M. E.....	1.00
J. J. Hoover, " "	1.00
Sister Sherk, " "	1.00
John Cooper, " "	1.00
Mrs. C. H. Claus	2.00
R. N. Bailey	1.00
W. H. E. Shuette	2.00
Celia Buckingham, per H. A. R.....	2.00
O. A. Hainstock, " "	2.00
Mr. and Mrs. Wm. H. Leake.....	1.00
Carman Bible Training School, per H. L. Richardson.....	5.00
For H. A. Rogers, Mission, by College Hill Church, West Gore.....	10.00



TO HOLDERS OF FIVE YEAR 5½ PER CENT CANADA'S VICTORY BONDS

Issued in 1917 and Maturing 1st December, 1922.

CONVERSION PROPOSALS

THE MINISTER OF FINANCE offers to holders of these bonds who desire to continue their investment in Dominion of Canada securities the privilege of exchanging the maturing bonds for new bonds bearing 5½ per cent interest, payable half yearly, of either of the following classes :—

- (a) Five year bonds, dated 1st November, 1922, to mature 1st November 1927.
- (b) Ten year bonds, dated 1st November, 1922, to mature 1st November, 1932.

While the maturing bonds will carry interest to 1st December, 1922, the new bonds will commence to earn interest from 1st November 1922, GIVING A BONUS OF A FULL MONTH'S INTEREST TO THOSE AVAILING THEMSELVES OF THE CONVERSION PRIVILEGE.

This offer is made to holders of the maturing bonds and is not open to other investors. The bonds to be issued under this proposal will be substantially of the same character as those which are maturing, except that the exemption from taxation does not apply to the new issue.

Holders of the maturing bonds who wish to avail themselves of this conversion privilege should take their bonds AS EARLY AS POSSIBLE, BUT NOT LATER THAN SEPTEMBER 30th, to a Branch of any Chartered Bank in Canada and receive in exchange an official receipt for the bonds surrendered containing an undertaking to deliver the corresponding bonds of the new issue.

Holders of maturing fully registered bonds, interest payable by cheque from Ottawa, will receive their December 1st interest cheque as usual. Holders of coupon bonds will detach and retain the last unmaturing coupon before surrendering the bond itself for conversion purposes.

The surrendered bonds will be forwarded by banks to the Minister of Finance at Ottawa, where they will be exchanged for bonds of the new issue, in fully registered, or coupon registered or coupon bearer form carrying interest payable 1st May and 1st November of each year of the duration of the loan, the first interest payment accruing and payable 1st May, 1923. Bonds of the new issue will be sent to the banks for delivery immediately after the receipt of the surrendered bonds.

The bonds of the maturing issue which are not converted under this proposal will be paid off in cash on the 1st December, 1922.

W. S. FIELDING,
Minister of Finance.

Dated at Ottawa, 8th August, 1922.

CHURCH DIRECTORY—Continued from page 2.

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. Bruggess. 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.

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. C. G. McPhee, Minister and Evangelist.

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

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.

GLENONA, MAN.—Church meets in Glenona School-house, 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.

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.

ESTEVEAN, SASK.—Church meets at 1014 Second St. on Lord's Day at 11 a. m. for Bible Study and Worship. At 7.30 p. m. for preaching. Wednesday at 8 p. m. for Bible Study. H. A. Rogers, Evangelist, Thos. Orr, P. O. Box 422, and J. E. Turner, Elders.

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