

F. A. Summerscales
6112 Commercial St. S.

Christian Monthly Review

WEST GORE, N. S., CANADA

Vol. VII.

DECEMBER, 1922.

No. 12.

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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.)

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Organ of the Churches of Christ in Canada.

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Vol. VII.

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

No. 12

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.

THE PAST YEAR.

"Tis' gone and will never return,
The year with its Seasons has fled;
There's a lesson each day we may learn,
Sayings the sages have said.

There are mysteries deep as the sea,
Mysteries we shall never know
The finite mind cannot the infinite be;
As along life's journey we go.

Life's pleasures how futile, how vain,
The world has but little to give;
There's little but sorrow and pain
Through all the long years we may live.

The days with the seasons go by,
A year soon comes to an end;
How oft for a change do we sigh,
A change upon which to depend.

Our Father in Heaven still lives,
There's mercy in store for the just;
For sinners a pardon He gives,
Who daily obey Him and trust.

Albert Burgess.

West Gore, N. S.

EDITORIAL.

O. E. PAYNE—HIS BOOK.—No. 18.

We have become so interested in Mr. Payne's "elevating music" that we must not be blamed if we follow its history a little further.

We have already followed its history to the introduction of instrumental music into the worship by David. Some have thought that David *added* this to the law by Divine authority. But the law itself enacted that it should not be added to nor substracted from (Deut., 4: 2; 12:32.) One jot or one tittle could in no wise pass from the law till all was fulfilled. It could neither be supplemented nor reduced till it was nailed to the cross and taken out of the way.

Let us note, that David, soon after coming to his throne in Jerusalem, prepared a tent for the ark, moved the ark into this tent, and instituted there a "service of song," and appointed certain men to be singers and performers upon musical instruments. It is not said that the Lord made this appointment or authorized David so to do. It is simply said that David did so. It is spoken of as the "commandment of David" as "the ordinance of David," "the instruments of David," "the king's order," and the invention of David. Being the invention of David, as the Book asserts it was, it was not God's invention. There are people who seem to think that God will have to acquiese in the inventions which they have themselves devised wherewith to worship him.

The instrumental music enjoyed by the people of Israel in the days of David and Solomon was probably the grandest, the most "elevating" the world has ever known. We should suppose that the people, by its "elevating" influence, should have been elevated to the very highest possible pinnacle of elevation. But, sad to relate, and fatal to Mr. Payne's "elevating" theory, within five

years after the death of Solomon, under the "elevating influence of this "heavenly music," they had *sunk* lower in sin than all their father's had done. (1 Kings, 14 : 22-25.)

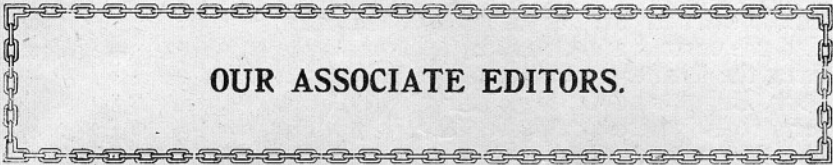
The Babylonians, in the seat of universal empire, the metropolis and mistress of the world, were not, in Nebuchadnezzar's day, either morally or spiritually, a very highly elevated people. But they had "all kinds of music," just swimming in music. We should expect to learn of them being rapidly elevated, morally and spiritually by this "elevating" music. Look a little later—and we look in vain for Great Babylon. God in disgust had wiped her as a foul blotch from the face of the earth.

Passing now through history to modern times, we fail to find that any people, either in pagan or Christian lands, have been elevated by instrumental music, or by any other sensual indulgence. Our theatres, operas, beer gardens, dance halls and brothels, have instrumental music galore. If this foolish contention that music elevates were true, we should expect to find the frequenters of these places becoming rapidly elevated. Are they? Is the heavenly music, in which they are floating, purifying their hearts and lifting them up to higher planes of virtue and righteousness? If this were true, these places would soon be without patrons and cease to exist. The fact is, that instrumental music is the almost universal concomitant of vice. The conclusion is inevitable, that instrumental music *is not elevating* : otherwise the vicious would soon all become virtuous.

Mr. Payne has "elevating music," "heavenly music," his "drawing" power, which he uses in his church, upon those who are already elevated and sitting in heavenly places, but the frequenters of the places just mentioned are too far away to feel its "elevating" influence. He should go to them with it ! He should carry his instrument along, and by its elevating music and drawing power, lift up these low down people—to sit with him in the heavenly places. But he will not do this—because he knows that he will find there better music, already than he can make with all his instruments and church choirs.

Mr. Payne is in bad company. Every one of the frequenters of the places above named are with him every time in voting for the organ in the church. The low in spirituality, the giddy; the

thoughtless; the worldling; the low-minded; the libertine; the foul-hearted; the low browed and heavy jowled sensualist—are with him to a man for instrumental music in church. This class have no relish for anything truly elevating, as “teaching and admonishing one another in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord.” In contrast with this class are the spiritually minded. And “to be spiritually minded is life and peace;” those who practice and plead for purity of doctrine, of worship and of life.



OUR ASSOCIATE EDITORS.

PARAGRAPHS.

POINTED, PRACTICAL AND PUNGENT.

H. M. Evans.

Opposition to the Word of God started in the garden of Eden. From that time onward the word of God has had to contest every inch of ground gained in the enlightenment of the world. The Personified Word of God was nailed to the cross. The messengers of the gospel were persecuted in all ages and in all countries. The governments of the world, by the influence of the Church of Rome, have driven the Bible from the public schools. Universities have modified, nullified and, in some instances substituted Darwin's monkey nonsense for Jehovah's revelation of Himself to the human family. Sectarian protestantism always did and still continues to adulterate and pervert the simple gospel of Christ until it means anything, or nothing to this sin-cursed earth.

* * * * *

And now, to cap the climax, comes along a “loyal” (?) army of Bible College “kickers” as an auxiliary to the devil's already large army of “critics”, doubters, perverters, kickers, hinderers and objecters to every means of spreading a knowledge of the pure unadulterated Word of God of which they themselves are not the

prime movers and leaders. They seem to be adepts in the coinage of new words and phrases to express their disapproval and utter disgust of these "religio-secular" institutions where the plain, simple message of heaven is taught to the young who are seeking a knowledge of the common literary and commercial branches. Angels weep and the devil laughs at such "loyalty".

* * * * *

The ladies are "going some" nowadays with skull caps, blouses, bloomers, base ball bats, bobbed hair and bare legs. If our "fair sex", the "weaker vessel", could hear the remarks of the hoodlum on the street corner about the bloomers, neckless, sleeveless, and almost skirtless dresses of the modern lady they would hurry behind the curtain and don modest, womanly apparel and quit advertising the shameful fashions of the low bawdy houses of Paris, New York, Buffalo and Chicago. Judging from the styles displayed on our streets where would the Christian young man go to look for a wife that would answer the description of Peter's ideal (I Peter. 3:1-6), or wisdom's beautiful picture of an ideal Christian wife and mother (Prov. 31;1-31)?

* * * * *

Greed for gain, love of gold, amusement, entertainment, ease, popularity and the pleasures of this world are gaining ground everywhere on this hoary-headed, sinned-stained old earth. Add to these "wiles of the devil" the disgusting modern fashions of female attire—the breeder of animal passion, lust and crime—and it would seem that hell has exhausted all its powers of invention of methods for the destruction of both soul and body in hell. Bible reading, prayer and thanksgiving for all the blessings that a kind Creator and Benefactor is bestowing continually upon His rebellious creatures are treated with indifference, scorn and contempt, but "the day of the Lord" is coming when He will square accounts with the indifferent pleasure seeker and rebel against His will.

* * * * *

The Christian Church at Sweets Corners, Ontario, for years have had a "fowl supper" each fall for the purpose of raising money for church work. Each family contributes its share of provisions towards the supper, an admission fee was charged and the proceeds placed in the church treasury. This season, under the labours of Bro. Larabee, their present preacher, and at his suggestion, each member gave, in cash, what their contribution towards a supper would have been valued at and the result was that the receipts this year amounted to \$10 00 more than the receipts from the supper.

amounted to last year. This speaks volumes for the Lord's arrangements as revealed in the New Testament. We trust that this experiment will lead that congregation to take another step and still another from time to time in the path of faith until their "walk by faith" shall develop into a perfect stampede away from human "expediencies" towards Jerusalem. The Lord's plans are always the best and only require an obedient heart to trust explicitly in Him who is "the head of the church." May the Lord bless them in every step they take in the path of faith back to Jerusalem.

Selkirk, Ontario.

* * * * *

It fell to the lot of the writer during the absence of Bro. O.E. Tallman to visit Jordan, Ont., after an absence of seventeen years. We were cordially entertained at the home of Bro. and Sister Tallman and their four fine children, but the morning discourse was broken in two and patched up on account of the sudden sickness of the writer.

In the evening we had the privilege of visiting and once again preaching to the St. Catharine's congregation after an absence of twelve years. We were made welcome at the home of Bro. and Sister C. H. Claus, and had the privilege also of meeting several "Bluenoses", the two daughters, Edith and Stella, of Ye Editor, among the number. Bro. Claus and Bro. Henry Stevens make a splendid working team, and with the assistance of Bro. J. H. Johnston and family, formerly of Drayton, Ont., should do a splendid work for the Master in the city.

Upon our arrival in Beamsville, on our way to Jordan, we were right royally entertained at the home of Bro. and Sister L. J. Keffer and afterwards taken in their "Chevrolet to Jordan.

* * * * *

During the summer of 1922 we had visits from Bro. and Sister D. J. Yake, Mabel and Fred, of Toronto; Bro. and Sister Ernest Eliza, and Bro. and Sister Walker, of Meaford, Ont., and Bro. and Sister Keffer, of Beamsville, Ont., as well as Bro. and Sister Tallman, of Jordan, Ont., who held a two weeks meeting for the church here with four baptisms already reported.

* * * * *

The church here is doing as well as can be expected with good audiences morning and evening.

Selkirk, Ont.

Case's School, North Dakota, Nov. 14th, 1922.

Since I am being supported by the brotherhood in the Lord's work, I deem that it is both proper and wise that I relate a few of the positions or stands I take regarding the doctrines and teachings of the Bible.

It does seem to me that many of our young preachers are adrift on "Modern Seas" in some ways, and trying to keep pace with the Nations around.

There has been much said about the preacher not being supported being the cause of the lack of workers in the field, and such may be the cause to quite an extent, but on the other hand I feel sure that many young preachers are looking around for an easy job with good support instead of realizing that hosts of places are in need of, and looking for, preachers.

There is no need of "looking for a place to preach" while this world is so filled with infidelity and sin and so devoid of the pure "Gospel of Christ."

Everyone who gives to support an Evangelist ought to know what the one he helps to support stands for—the pure Gospel without the tips and touches of modernisms, or enshrouded with them. We need to listen to inspired injunctions, such as:—Stand fast therefore; watch ye, stand fast in the faith; humble yourselves therefore under the mighty hand of God; that He may exalt you in due time and numerous other scriptures might be cited. In humility—not boastingly—but for the sake of my fellow-helpers, that they may know what they are supporting I relate a few things for which I stand with all my soul.

1 For the Word of God as the all-sufficient guides in faith and practice.

2 For the Church of Jesus Christ without any aids, societies, clubs, organizations or isms of men to do the Lord's work.

3 I preach against all inventions of men, and that every good work which God enjoins upon us can and should be done as Christians, members of the Body of Christ.

4 Against all voting on church matters, and majority rule.

5 Against the imitation of the world in holding Christmas festivities and celebrations.

6 Against having socials, suppers and fairs to raise money.

7 I refuse to perform the ceremony for marriage where one is a Christian and one is not.

8 Against Christians indulging in the dance, cards and any other indulgences of the world not in harmony with Godliness.

9 Against all immodesty in dress.

10 Against preachers sitting down and drawing a salary for only Sunday preaching.

H. A. Rogers.

MARRIAGE AND SOCIETIES.

I have before me the July 18th issue of the C. L. I have been very much interested by the articles concerning marriage and societies in the church.

Bro. J. D. Pearson ask "What is he to do as a preacher when asked to perform the marriage ceremony," since it is wrong for Christians to marry non-Christians. I tell you what to do Bro. Pearson—don't perform the ceremony. I stand there pat. The paltry argeement is made thus—they are going to get married anyway and while I lose the good will by refusing to act, someone else will gain it and lead the couple into error.

If it is wrong for Christians to marry non-Christians; it is wrong and cannot be right, and all the reasoning of men cannot make it right. The Lord knoweth the reasonings of the wise, that they are vain. (1 Cor. 3 : 20.)

If one has to assist these persons into error, and it is error, in order to lead them right, he had better not lead? Abhor that which is evil (Rom. 12 : 9.) The word of God does not say—"let us do evil that good may come." (Rom. 3 : 8.)

I might as reasonably agree—"If I don't sell whisky someone will, therefore I will sell it." "If I don't deceive people, others will, therefore I will."

Prevention is better than cure and God has advised the prevention. Wherefore come ye out from among them, and be ye separate; "Be not unequally yoked with unbelievers."

Some have contended that because God says, "Come ye out from among them" He could not be referring to marriage, since He teaches the married to not leave their wives or husband. (1 Cor. 7 : 10, 11.) But God is not talking to married ones, but to un-yoked ones, and is teaching them to come away from those they were about to marry.

Through the Indiana girl a good stir has been made re the marriage question, and I am glad, for I think it was needed. Many have been lax on this question, and especially preachers. Too much inclination to be popular I fear, and not enough respect for God and His word.

SOCIETIES.

The society question has had a little attention of late in the C. L., and can stand to have more. The rising generation must be taught against all societies, organizations and inventions of men, or they will not stand the test when the older members are gone.

The society question will stand to be gone after like Bro. Ira

C. Moore goes after tobacco in the C.L. of July 18th. Come along brethren and set the battle in array. More anon.

Nov. 20th.

H. A. Rogers.

FOOLISH AND UNLEARNED QUESTIONS.

S. Whitfield.

"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." (2 Tim. 2 : 14.)

Let us remember that Paul was here writing to Timothy concerning his work as a preacher of the Gospel. What he wrote to Timothy is also for preachers of the Truth now; and where Timothy needed instruction and warning we need it. What he was to teach, we should also teach.

"But foolish and unlearned questions avoid, knowing that they do gender strifes."

All foolish and untaught questions should be avoided now, for such questions are not practical. All that is secret belongs to God, but all that is revealed belongs to us.

The things that are not taught in God's Word are the things that divide religious people and cause trouble. A great deal of trouble may arise by pressing some things that are not revealed. We will do well if we leave all such questions alone. It is not hard to stir up strife and once the fire is started it is not so easy to put it out.

There are two practical questions; and on these we can find plenty of good sound Bible teaching that will keep us busy all the days of our lives; and if we get off on side issues we will be sure to neglect what we ought to teach.

The first one of these questions is relative to what the Bible teaches the sinner is to do to be saved; and on this subject the Bible is very plain. The person who is honest with his God, and is willing to teach just what the Word of God says on this important matter has no trouble. The way is so plain that the most unlearned need not err therein.

What we must do as children of God to be saved with an everlasting salvation is the other practical question; and it is a great deal easier to learn this from the teaching of God's Word than it is to do it. The epistles written to churches give us the needed instruction along this line. If we just walk in the light as it shines before us, we will come out all right. That which will not

help us on these two questions is not practical, and must come under the head of "foolish and unlearned questions."

When the sinner learns what he must do to be saved from his past sins and becomes a child of God by faith, repentance, confession and baptism, all of his past sins will be blotted out by the blood of Christ. Such a person is then in Christ and God adds him to his church as a Christian and a child of God. Then as he learns his duty as a child of God and does it his life is pleasing before God. All such who continue on in this way to the end of life will be saved. To all who go in this way, all will be well for time and eternity.

As to the time when Christ is coming again this is one of the "foolish and unlearned questions" that we are told to let alone. The practical part of this is to be ready; and will take us all our lives to get ready, and if we are doing this as we should, we will have no time to be troubling over such questions. We will be so busy in trying to do the Lord's will, and in trying to become more like him that all our time will be taken up. Who would dare to say that people who live in this way will not be saved? Then this is enough. Happy is the person that lives for Christ, and happy will he be through all eternity who dies in Christ and in the faith. All who do this will have an abundant entrance into the realms of bliss.

Some are much concerned about the millennium as to where it will be; when it will be; and what it will be. On all such questions it is safe to teach just what the Bible says about them, and then stop. Now if the people would do this with the millennium, they would not say very much about it, for the word of God says very little about it.

I have never known people yet that spent much time on these matters, and such like questions, that they did not make them more important and spend more time on them than they did things that are clearly and definitely taught in the Word of God. This should prove to us that such a course is very dangerous. Life is too short and uncertain to trouble ourselves over these foolish things. There is so much for us to do and so much that we ought to do that we have no time to worse than waste.

In salvation there is the divine side and the human side. In the divine side there is what God has done for us and what he is doing for us now and what he will yet do. In the human side there is found what man must do to receive the promised blessings. Now it is as certain as that the Bible is true that if we do our part in the human side that God will do all that he has promised on his side. The divine side is God's side, and the human side is ours. Let us see that we keep on our own side. The human side is the

one that we ought to be greatly concerned about. If we look after our side, we may be sure that God will look after his side.

When we obeyed the Gospel we took God at his word with reference to the remission of our sins, the gift of the Holy Spirit, adding us to the church, adopting us into His family as children of God and as heirs of God and joint heirs with Christ, and all the other blessings and promises of the Gospel. Now why can we not trust Him concerning the time Christ will come again; when the millennium will be, where it will be, and what it will be; and all other matters pertaining to these and such like questions.

God provided the land of Canaan for the children of Israel; and in like manner he is providing heaven for his children. Where it will be, when it will be, what it will be, and all else pertaining to it will be all right; and all those that get there will see that it is all right; will be perfectly satisfied with it; and will see that it is just as it must be. We say that heaven is a prepared place for those who prepare themselves for it. Then our duty is to get ready for heaven. "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." (Matt. 24:44.)

The day of judgment is "the day of wrath and revelation of the righteous judgment of God." (Rom. 2:5.)

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is; and every man that hath this hope in him purifieth himself, even as he is pure."—(1 Jno. 3:2, 3.)

THE LORD'S SUPPER.

BY J. L. HINES.

This supper was instituted by our Lord and Master Jesus Christ the very night he was betrayed. So under the shadow of the cross and near his baptism of suffering our Master selected the bread to represent his body and the fruit of the vine to represent his blood, gave to his disciples and said; "eat and drink in memory of me till I come again," but I will not drink henceforth of the fruit of the vine until I drink it new with you in my Father's kingdom." The next we hear of this supper is in the eleventh chapter of Cor. Here we find the church observing it, though this congregation had introduced the dining-room into the assembly, Paul corrects this and tells them for what purpose the supper was

to be observed.

WHO SHOULD EAT OF IT?

The Tabernacle was divided into two departments, holy place and holy of holies. The holy place was a type of the church and the holy of holies a type of heaven. No one was allowed to enter the holy place except priests, and their duty was to accomplish the service, keep oil in the lamps and keep them burning, keep showbread upon the table and this was placed there every Sabbath day and was for the priests only. There is no one in the church excepts priests, Rev. 1: 6 and the duty of the priests now is, to accomplish the service, keep the light of God burning and keep the bread and fruit of the vine upon the table every Lord's Day and this bread and wine is for no one except priests, but these priests are to examine themselves and eat as is clearly stated in 1 Cor. 11.

HOW OFTEN SHOULD WE MEET TO EAT THE SUPPER ?

Upon the first day of the week, Acts 20:7. The early church met upon the first day of every week. Upon the first day of every week let each one of you lay by him in store." 1 Cor. 16:2. I give the Greek rendering here. "Forsake not the assembling of yourselves together." Heb. 10:25. So from these scriptures we can see that it was the custom of the early church to meet upon the first day of every week, but the purpose of meeting is said to be the breaking of bread.

WHY MANY DO NOT MEET TO BREAK BREAD.

It is too much trouble for some to meet upon the first day of every week. Some stay at home to entertain company, have a big dinner, go car riding, play games, joke and talk silly. Others revel late on Saturday night, sleep late, get up with a headache and feel too badly to go to services, but roam all over the town or country in the afternoon. Such people as described above are real leaches on the church. They are shallow as to religion, stumbling blocks and of no account to the church. Men and women who love the Lord and have faith enough to be saved see to it that they are present with the saints on the Lord's Day.

Cincinnati, Ohio.

OUR CONTRIBUTORS.

"FORSAKING NOT THE ASSEMBLING OF YOURSELVES
TOGETHER." HEB. 10:25.

Is there in this country a member of the church who would say that to gather together on Lord's Day was not a good act? If this point is granted, then to not go is a sin. "For he that knoweth to do good and doeth it not to him it is sin." Jas. 4:17. Heb. 10:26.

One of the great excuses is, we had company and "we couldn't run away and leave them", but if we would inform our visitors in a Christian-like way that at a certain hour we were going to worship God and give them a hearty invitation to come along, in this way we would avoid most Sunday visitors. If people persist in coming and refuse to come to the assembly, we should go and obey the commands of Jesus. For we cannot always please men. The Apostle says, "if I were still pleasing man I would not be a servant of God"; and "he that *loveth* father or mother more than me is not worthy of me." Matt. 10:37. How about visitors? "If ye *love* me keep my commandments." John 14:15.

There are some who make the excuse that they are weak and for this reason fail to observe this and other commands. However we are commanded to be strong in the Lord and the power of his might, Eph. 6:10, and we were never commanded to do anything which we could not do. God will not accept this excuse on that Great Day.

"Blessed are they that do his commandments for they shall have a right to the tree of life." Rev. 22:14 A. V.

"It is not a blessing on the one who obeys one point but who obeys all the commandments." Jas. 4:17.

J. C. Bailey.

ANNUAL REPORT, OCT. 6, 1922.

The following is my report of work done, and receipts and expenses since September 6th, 1921 :—

I received from College Hill Church, West Gore, N. S., \$90.00;
Estevan, Sask. Church, \$111.00; Chatham, Ont. Church, \$15.00;

Regina, Sask. Church, \$130.00; Bro. S. Whitfield, \$50.00; Carman, Man. Church, \$50.00; Schnelllar, Sask. Church, \$25.00; Sister S. Sterling, \$300; Bro. H. L. Richardson, \$35.00; Omagh, Ont. Church, \$70.00; Griersville, Ont. Church, \$10.00; Meadford, Ont. Church, \$44.00; Christian Leader, \$48.10; Two Sisters, Meaford, Ont. \$25.00; Thornbury, Ont. Church, \$50.00; Omagh, Ont. In Jesus' Name, \$25.00; Bro. Thos. Robertson, \$25.00; Harptree, Sask. Church, \$78.35; Someone, Carman, Man., \$5.00; Bro. T. W. Banting, \$1.00; Kimberely, Ont. Church, \$50.00; Bro. L. E. Huntsman, \$10.00; Sister E. York, \$5.00; Mrs. J. A. Sterling, Humbolt, \$5.00; Bro. F. A. Crist, \$5.00; A Sister, St Catharines, \$20.00; Bro. H. Nelson, \$5.00; Glenora, Man. Church, \$20.00; Bro. McQuigg, thrugh C. L. \$5.00; Sister Dr. Lily Jackson, \$25.00; Bro. A. T. Purcell, \$32.00; Little Current, Ont. Church, \$10.00; A Sister, Manitonlin, Is., \$20.00; Eatonias, Sask., Church, \$10.00; Bro. G. Ottoson, \$2.40; Sisters M. add B. Wrolson, \$5.00; Bro. Jas. Brownridge, \$5.00; Wood End School, \$7.40; Mrs. S. W. Macy, \$1.00; Bro. Irvin, Hainstock, \$1.00, Bro. O. A. Hainstock, \$12.00; A Friend, Harptree, \$12.75; Bro. N. Kirby, \$1.00; Bro. M. Kirby, \$5.00; Mr. Thorne, \$1.50; Mr. Tuglestrand, \$5.00; Bro. Geo. Allan, \$5.00; Mrs. Geo. Wrolson, \$5.00; Mr. Knutson, \$2.00; Hart Hall Collection \$23.25.

During the thirteen months mentioned one hundred and eighty three meetings were conducted; forty-seven persons baptized, and seven baptized persons took their stand with the church for the truth only; and some marriage ceremonies and funeral services were taken care of.

The receipts for the thirteen months total twelve hundred and six dollars and seventy-five cents, (\$1206.75.) My expenses for the same period were four hundred and twenty-two dollars and eighty cents, (\$422.80) leaving sixty dollars and thirty cents, (\$63.30) more than expenses for each month.

I wish to express my very sincere thanks to the brotherhood for the assistance by the way of dollars and cents, for the very encouraging letters which have meant so much in helping any heart filled with zeal for the salvation of lost souls.

Had the assistance for former years been like the years just past, there would not have been any appeals for help necessary.

We have, with the help received during the past year been able to float but the burden that was upon us one year ago is still weighing down. This burden was accrued while I was evangelizing in former years, and I will be oblige to remove it soon some way or another.

Bro. L. L. McGill and I begin a series of meetings at Wood End School (South of Estevan) to-night, and then we go on to Hart, Harptree, Regina and other places as soon as we can. We

ask for the prayers of all of God's people, and if you deem the work done worthy of support we will be glad to do all in our power to bless the world.

H. A. Rogers.

NEWS AND CORRESPONDENCE

Estevan, Sask., Nov. 15th, 1922.

Bro. L. L. McGill and the writer have been conducting meetings in Estevan and at Wood End since the 5th, and last night we began a meeting in Case's School, North Dakota, (across the line from Wood End) with very promising appearances.

The writer had a telegram from one of the brethren of Harptree yesterday saying "No snow; summer here; turn Henry's (my Ford) nose this way." As result of this call, Bro. L. L. McGill is leaving to be with these brethren for Lord's Day, and continue to work with these brethren at Harptree and Hart. God bless Timothy's efforts. I will continue in the meeting at Case's School.

H. A. Rogers.

L. L. MCGILL'S REPORT FOR FIVE MONTHS, JUNE TO NOVEMBER, 1922.

Receipts :—

From Bro. H. A. Rogers.	\$ 4.50
" Harptree Church	11.00
" Bro. A. Lawrence, Harptree, Sask.	1.00
" Bro. Wm. Taylor, MacRorie, Sask.	2.00
" Sister Wm. Taylor, MacRorie	2.00
" MacRorie Church.	50.00
" Regina Church	25.00
" Bro. Edgar Robinson, Meaford, Ont.	5.00
" Sister J. A. Frame, Vancouver, B. C.	10.00
" Ice Lake Church, Ont.	5.00

Total\$115.50

Expenses\$132.75

Conducted 3 series of meetings, preaching 35 times, and assisted 48 times—speaking and leading singing—a total of 83 services.

NOTES FROM WESTERN ONT.

On a recent Lord's Day we had two splendid meetings at Blackwell. The brethren there did well in getting people out to the meetings. We had a good load from Jura for the night meeting; and when I was through speaking Bro. Wm. Culley gave us a good talk. All seemed to enjoy these meetings.

Bro. Rogers had to borrow \$1100 to enable him to continue preaching. He says that if the brethren could pay \$500. of this, he would try and look after the rest. Two brethren in Saskatchewan have promised to give him \$100 each this fall. At a business meeting of the church at Woodgreen, we decided, Lord willing to take up four collections in 1923 to be applied on this note. Will not other congregations or brethren send him something to make up the needed amount and prevent the loss of his home.

Yours for the spread of the Gospel,

S. Whitfield.

MOVING PICTURES.

Tokyo is extending its water system. They are putting down the great iron pipes along the street near Zoshigaya. They are about two and one half feet in diameter. As I passed by to-day a man was hammering on one of the pipes to cut it in two. It was awfully slow work. The chisel would scarcely make a mark at the stroke of the hammer. Think of having to go in half an inch all round, a distance of about eight feet. At this rate it looked like a water system was almost hopelessly far away in the future. Then I have stood and watched a man dig the great ditch in which to lay these pipes. More than three feet wide and fifteen feet deep. One stroke of the pick in the hard street would not go in more than an inch. How could such a ditch ever be dug in this rate?

But on going back a few days later I observe that really several yards of pipe have been put down. In a few weeks the whole system will be completed and the fountains attached and the people all along the line coming to draw the pure water fresh from the mountain stream cool and sparkling.

As I passed this work to-day I began to think. That is like the missionary and his work. Sometimes it seems hopelessly slow. No results. No one who seems to be interested. Meetings small. Members indifferent. Faith faltering. Heathen practices and all sorts of wickedness running riot. Churches at home forgetful. Some even in opposition. Many quick to find fault. Criticisms abundant.

New missionaries slow to come. Millions yet in total darkness. The situation is appalling. Give up? Then what? Must then acknowledge our defeat. The devil has won. Nothing left. No light ahead. Discouraged in heart, the outlook gloomy and the future dark. Then it wont do to give up. There is only one thing left. Keep hammering away. There will be a crack after a while. The pipe will be fitted; the dirt replaced and the water let in and thousands of the thirsty will slake their thirst and be satisfied. Already the water has been let in and is flowing part of the way and some are being saved. Recently there have been ten baptisms at the Kamitomizaka Church. We will keep on laying pipe however slow and arduous be the task.

The last issue of the Missionary Messenger was sent to every protestant missionary in Japan—752.

The churches in Japan have had a general meeting of four days duration. The subject discussed are as follows:—

Sin and Salvation by Brother Kubota.

Christ and the Godhead by Brother Fujimori.

Method of preaching by Brother Takagi.

Every Christian a Missionary by J. M. McCaleb.

The Grace of Giving by Brother Tsukamoto

The True Church by Brother Hashimoto.

Place and Manner of Worship by Brother Kobayashi.

The Bible is Sufficient for our Faith by Brother Hiratsuka.

Child Training by Brother Yanai.

The True Church and Denominations by Brother Aoki.

Besides these on the regular program there were short speeches by others, among them Brother Bixler who spoke on the importance of doing just what the Bible teaches without inserting our own opinions. That there was no such thing as Japanese and American ideas in the Christian religion. That if we would abandon custom and follow the Bible we would all be of one faith. Bro. Achi could not be present.

Brother Hashimoto made the closing speech of the last meeting. He began by saying that he was the oldest member present and having been reserved for the last, was expected to make the best speech, but that he had only a very simple story. Being quite a scholar in Chinese literature, of which for many years he was a teacher, he gave his experience with Chinese morals and literature, then with Buddhism and wound up by saying Confucius began with Mankind, Buddha began with himself, but the Christ began with God. In Jesus Christ he had found perfect satisfaction and was anxious for nothing. He emphasized the fact that one must give one's self over entirely to God.

It was unanimously decided to have another meeting in 1923.

Brother Rhodes has bought the bill of lumber for his home to be built at Omiya, one hundred miles north-east of Tokyo. It is being shipped to its destination from Tokyo. It will cost about sixteen hundred dollars. We need a little more than we now have in hand to complete the house. Contributions to the building fund are still in order. We need at least two more homes in the next year.

Yours in faith, love and hope,

J. M. McCaleb.

68 Zoshigaya, Tokyo, Japan.

THE NAME CHRISTIAN.

VIEWS BY EMINENT PROTESTANTS.

There is nothing in the name to change the nature or quality of the thing named, yet it does not follow that a name is of no consequence for "The name of Jehovah is a strong tower; the righteous runneth into it and is safe" (Prov. 18: 10;) and "A good name is rather to be chosen than great riches." Prov. 22 : 1. Followers of Christ should speak "the things which befit the sound doctrine," using "sound speech that cannot be condemned" (Tit. 2:1, 8), "speaking as it were oracles of God." 1 Pet. 4 : 11.

"The disciples were called Christians first in Antioch." Acts 11:26. "The word . . . which we translate were called," writes Adam Clarke, the great Methodist commentator, "signifies in the New Testament, to appoint, warn, or nominate by Divine direction. . . . A Christian, therefore is the highest character which any human being can bear upon earth; and to receive it from God, as those appear to have done—how glorious the title"! Paul condemned the Corinthians because they were saying: "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ," and showed that he who was crucified for them and into whose name they had been baptized was he whose name as they should wear. 1 Cor. 1: 10-15. "Believers have no relation even to inspired teacher as to be called by their names. . . . As, therefore, all Christians are baptized unto Christ, . . . it is Christ whom they should confess, and by His name they should be called."—Charles Hodge, D. D. "Roman Catholics, Protestants, Episcopalians, Congregationalists, Presbyterians—what are they, and how have they come to have any existence at all, and especially any honor as names? Did Christ ever use them? The one name that we ought to have is Christian."—Joseph Parker.

"I pray you leave my name alone, and not call yourselves

Lutherans, but Christians. . . . Paul would not that any one should call himself of Paul or Peter, but of Christ. How, then, does it befit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Leave, my dear friends, these party names and distinctions. Away with them all, and let us call ourselves only Christians after him from whom our doctrine comes."—Martin Luther. "We love Christ better than a sect, and truth better than a party, and so far are not denominational. He who searches all hearts knows that our aim and object are not to gather a band about self, but to unite a company around the Savior. Let my name perish, but let Christ's name last forever."—Charles Haddon Spurgeon. "Let me speak the language of heaven and call you simply Christians."—Henry Ward Beecher at a communion service. Let us all "use the language of heaven."

A good name put on a bad article will not change the quality of the article. Those who bear the Saviour's name should be in aim and character what God wants them to be, but if we are really Christians, why should we wear these human names? Please note the denominational names not only relate to divisions which the Scriptures do not permit (Gal. 5:19-21), but are lower than the name Christian, for in the most favorable view of them they represent classes of Christians, but the term Christian does not signify some class of "ists" or "—ites." "All speak the same thing, . . . no divisions among you; . . . be perfected together in the same mind and in the same judgment," are words of the Bible. Give up the peculiar teachings of uninspired men and you will not need a denominational name. Give up the denominational name, teaching only what inspired men taught, and you will have unity. "A name high over all, 'in' hell, on earth, or sky"—the name of Jesus Christ. Why should we wish to be known by any other? Who are men and what are doctrines that the name of the incomparable Son of God should be slighted for their preference? The disciples were called Christians first in Antioch. They suffered as Christians and were not ashamed (Acts 5:41; 1 Pet. 4:16.) Apart from the fact that the name of Christ has New Testament precedent . . . it is evident that today no other name but this will conquer the prejudices of men and restore the unity of the church."—Frank Talmage.

Though these sectarian names of long standing are precious to many, the name of Christ should be more precious. Since he gave his life for us, his followers can easily give up these names which should never have been taken. "I sometimes feel sorry that the word 'Baptist,' which was flung at us by our enemies and stuck, should be our name. . . . Perhaps yet we will go back to the name 'Christian.'"—P. S. Henson at a convention.

"I am a Baptist, and I love the Baptist Church; I would cut off my right arm, if it were necessary, to promote the welfare of the Baptist Church; but as dearly as I love her, I would gladly surrender the name 'Baptist' if by so doing God's people could all be made one."—Russell H. Conwell. "I would do little to make a man a Baptist, and much to make him a Christian."—R. T. Ruth, Liverpool, Eng.

The Bible is squarely against division and denominational designations. "Many members, but one body." 1 Cor. 12:20. "He is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence." Col. 1:18. How then shall his followers wear men's names, or the name of an ordinance or form of church government? It will not dispose of the matter to say there is nothing in a name anyhow in the face of Peter's affirmation that there is salvation in the name of Jesus Christ. "In none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved." Acts 4:12 Christians are commanded: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Col. 3:17.

"With but little persuasion, thou wouldest fain make me a Christian," said Agrippa, and Paul responded that he "would to God" that the King and all that heard him might become such as he was except his bonds. James asks: "Do not they blaspheme the honorable name by which ye are called?" Jas. 2:7. And a later writer tells us: "The name 'Christian' is the grandest name that the disciple of the Lord can wear. It is the name used by the apostles, approved by the early church and with the seal of the Holy Spirit upon it. It is the synonym of the Christian graces; it is radiant with holy luster; it adds honor to the church and glorifies Christ." Then why not wear it to the exclusion of party names? To distinguish you from others? But what is there about you that needs this kind of distinction? If your teaching and practice accord with Scripture, "Christian" describes you perfectly, and if you believe or practice contrary to Scripture, you should correct the defect. You don't expect to wear a class name in heaven, do you? "The name of Presbyterian, Congregationalist, Methodist, or Baptist, however much we may love it and however loyal we are to it now, is to give place to that name which is above every name. The day will come when those dashing waves of time and eternity shall strip off every name but one. Not our name, but the name of our Lord and Saviour . . . will abide and amid the light of earth and the increasing glory of eternity, that name alone shall be read, Jesus Christ."—Robt. S. MacArthur, Baptist. You can with propriety use the terms "disciple," "saint," etc., as

they are used in Scripture, but in the matter of a proper name for those who have been born again, Holy Writ gives but one and Peter says: If a man suffer as Christian, let him not be ashamed; but let him glorify God in this name." 1 Pet. 4:16.

Dear reader, if you wear an unscriptural religious name, won't you give it up and all that occasions it for the sake of a good example; for your own sake; and for Jesus sake? Please consider the sound teaching of these good words: "Would to God that all party names and unscriptural phrases and forms which have long divided the Christian world were forgotten and that we might all agree to sit down together, as humble, loving disciples, at the feet of our common Master to hear his word, to imbibe his spirit, and to transcribe his life in our own."—John Wesley. Let us walk in the light as far as and as fast as we have the light.

EXPLANATION.

In C. M. R. of Oct., page 10, under "What Is Bro. Rogers To Do?" the last sentence of first paragraph reads "He (Bro. R.) thinks that he will lose his home unless something be done."

I advised in letter to Bro. Whitfield that I would not continue on as I had, and obligations continue to be not met because that such would mean for us to lose our home.

H. A. Rogers.

Eatonia, Box 13, Sask., Nov. 5th, 1922.

Dear Bro.—Enclosed please find P. O. O., for one dollar for the Christian Monthly Review.

We would not like to be without the dear little paper which is full of good articles. Wishing you success with the Canadian paper.

I am your Bro. in Christ,

Edwin Fisher.

Calgary, Alt.

I am well pleased with the C. M. R., and would to have a Canadian paper, so will try and do what I can for it.

Yours in the Faith,

A. Campbell.

Dear Bro. McDougall.—Enclosed you will please find \$1.00 for the renewal of the C. M. R., to Mrs. S. P. White,

142 Dufferin St.,
St. Catharines, Ont.

F. P. Fonner is very pointed in his article on home training. Please give us some more that parents may awake to their responsibility to their children. The churches today are not growing in numbers because the parents don't do their duty. I know this is a fact right here in St. Catharines, as well as elsewhere. Base ball and other sports take up most of their spare time. The scriptures are not read much less studied, and there is so little interest taken in the thought of divine things.

Oh that church members would take more thought for their own salvation and there would be a desire for the salvation for the souls of their children.

Yours for truth and growth in Divine life,

Mrs. S. P. White.

Bro. E. Gaston Collins preached morning and evening last Lord's day for the church in Lafayette, Ga., and in the afternoon for the Hall Valley Church. The writer spoke at the latter place in the morning.

In Bro. Collins' afternoon sermon, he said a mule would kick and a bull dog would fight, but that it took a man not to strike (physically) under insults. When he had finished I asked him if David Liscomb was not his cousin. He answered, "Yes." I then said: David Lipscomb was one of those men; that he reached that high plane of Christ-like manhood, and told about a man getting angry with him without a cause and approaching him belligerently, saying, "I will give you a whipping." The instantaneous reply was a dynamite, and was the only blow that was dealt. "Why, any buck nigger in town could do that."—Flavil Hall in C. Leader.

CHURCH NEWS.

Dear Brother McDougall and the Church of Christ in Canada, Greeting:

Happy New Year to you all, and to all of God's faithful children. You want to know of my active life in our Master's kingdom.

Early in 1922 I made two short trips among the congrega-

tions in Eastern Ill., and Western Indiana. I found them alive and active in the common Faith. Then in April I started out on a trip that carried me out over Indiana and Ohio to West Virginia. On this trip I preached at one point in Ind., two points in Ohio and seven places in West Virginia. At one place in W. Va., I immersed forty, eighteen one day, and in the morning just after daylight being called out of bed to baptize another. Three restored. At another point I baptized seven, and four restored. At another point I baptized eight, and five restored. This made sixty-five added to our working strength on that trip. I got home the last night of July, having preached 104 sermons and made 153 calls. During Aug. I worked at manual labor at home the working month, and a hard month's labor I put in. Sept. found me again in the field, and I worked over two months on this trip, sowing seed, and hope much good was done. At one of these points a meeting was continued a few nights and five baptized and four restored. I am hoping for a more useful work during 1923. Success to all the faithful workers in Canada is my prayer for 1923. Success to the noble C. M. Review. I send in my belated renewal in this to help push the work along.

Andrew Perry.

Watseka, Ill.

COMMANDMENTS OF SUCCESS.

Work hard, Hard work is the best investment a man can make.

Study hard. Knowledge enables a man to work more intelligently and effectively.

Have initiative. Ruts often deepen into graves.

Love your work. Then you will find pleasure in mastering it.

Be exact. Slipshod methods bring only slipshod results.

Have the spirit of conquest. Thus you can successfully battle and overcome difficulties.

Cultivate personality. Personality is to a man what perfume is to a flower.

Help and share with others. The real test of business greatness lies in giving opportunity to others.

Be democratic. Unless you feel right towards your fellow-men, you can never be a successful leader of men.

In all things do your best. The man who has done his best has been a success. The man who has done less than his best has been a failure.

TALE OF TWO MEN.

(From the Chicago News.)

A young man sighed, "Alas, alack,
There is no chance for me;
Good fortune is not on my track—
I'm sure I cannot see
Just why in this same rut I've stuck
Or why it should befall
That some folk have so much good luck,
While I have none at all!"

But as he pondered with a frown,
I saw he did it—sitting down.

Another said, "I'm doing fine,
And worry's far away,
For there is something in my line
To do on any day,
I have the best of luck, you bet,
And in the worldly race
I find no reason to forget
I've won a first-class place!"

But as he told his story, oh,
I had to listen—on the go!

I turned away and pondered there
On what the two men said.
I knew that one was in despair,
And one with pleasure sped;
I knew the same world held the two,
Good luck to both seemed bright;
But while one met and kept luck true,
The other missed it quite.

And so I said, "I do not doubt,
He meets his luck who hunts it out!"

ACKNOWLEDGMENTS.

For H. A. Rogers' Missions.

By College Hill Church, of Christ, West Gore \$10.00

The Christian Monthly Review.

By Mrs. Geo. E. Eller	1.00
W. W. Scott, per A. Campbell	1.00
N. Shier, per A. Campbell	1.00
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Mrs. Wm. Gilchrist	2.00
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E. Hutchison, per H. A. Rogers	1.00
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E. Ludorney, per H. A. Rogers	1.00
H. A. Rogers	1.00
Geo. Anderson	1.00

For every reason, to do God's good pleasure and to advance man's highest welfare (and the two are inseparable), the people of God ought to re-double the efforts to spread the Gospel of the Kingdom—here in our own land as well as in the region beyond. May we take our rightful share in the publication of the world-redeeming news !—A. Julian Elwes.

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.

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

WINNIPEG, MAN.—Church of Christ, N. W. Cor. Sherbrooke and Sargent. Lord's Day Services—Breaking of Bread and Worship 11 a. m. School and Adult Bible Class 3 p. m. Gospel Preaching 7 p. m. Wednesday, Prayer and Bible Study 8 p. m. Secretary, F. Williams, 1 Willow Bank St., Winnipeg.

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