

PAINTED MATTER

Christian Monthly Review

WEST GORE, N. S., CANADA

Vol. VIII.

JANUARY, 1923.

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CONTENTS.

	Page
Editorials :	
Good New Year Prescription.....	5
Merger of Three Papers.....	5
Methodist Discipline vs. the Bible.....	5
Our Associate Editors :	
Which Side are You On ?.....	6
Meeting Upon the First Day of Every Week.....	8
Our Contributors' Dept. :	
Awake, Thou That sleepest.....	11
The Best Way (No. 1).	13
Good Gospel Too.....	19
News and Correspondence :	20
Acknowledgments	28

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 this 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.

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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.

WINTER.

The white rolling clouds sweep along the Gore mountain,
 Like the white waves that roll o'er the boisterous sea;
 While down each deep glen runs the ice fettered fountain,
 That in summer sang sweet to my lover and me.

The wild flowers of summer would bloom by each streamlet,
 While the robins sang sweetly in many a tree,
 The leaves are now withered, the birds have all left us,
 And time has brought winter to nature and me.

Ah, then it was summer with all things around me;
 Now nothing is heard but the wild winds that blow,
 And the trees, then so green, are now gray and so dreary,
 For little is seen save the wide spreading snow.

'Tis not the cold blast that sweeps over the mountain
 Nor the cold drifting snow that sweeps over the lea
 Brings the tears to my eyes like the spring's flowing fountain,
 But time that's brought winter to nature and me.

Ah, then the high sun shone in all his bright splendor
 The days were so cheery, and I blithe and free,
 For then I was young and my heart it was tender,
 'Twas summer to nature and summer to me.

How changed is the time since I first met my lover,
 Neath an elm that grew in the wide spreading lea
 Now, alas I'm alone and 'tis sad to discover
 That winter has come to both nature and me.

West Gore.

Albert Burgess.

EDITORIAL.

GOOD NEW YEAR PRESCRIPTION.

Here is Bro. J. C. Morley's New Year prescription for young growing people. It is not patented, but is guaranteed to produce a good healthy growth in all cases when faithfully applied: "Children, get busy and see how much you can read and study the Word this winter. It is the power of God unto salvation, (Rom. 1:16), It will fill you with the spirit of God (John, 6:53). It is a good mouth-wash; eye salve, ear-oil, body cleanser, tongue-bridle, loin-girdle, feet-blessor, and is good for heart trouble. Take it for thy stomach's sake.—C. Leader.

MERGER OF THREE PAPERS.

A merger has been completed of three magazines. The Gospel Herald; of Harptree, Kansas, the Kentucky Evangelist, of Horse Cave, Ky., and the Harvest Work, of St. Louis, Mo., with the new live-wire name, "The Living Message." The Gospel Herald and Harvest Work have for years been welcome, valued and heartily endorsed exchanges at the office of the Christian Monthly Review. With the Kentucky Evangelist we have not had the pleasure of an acquaintance, but have known Bro. E. G. Creary, its editor, by reputation as one of the truest and best. The Living Message is bound to take a leading place in our journalistic literature. Published weekly at Harper, Kansas, at \$1.50 per year, by the Living Message Publishing Co.

The Christian Monthly Review extends congratulations and best wishes for usefulness and prosperity.

METHODIST DISCIPLINE VS. THE BIBLE.

The Methodist Discipline says God is without body or parts. But the Bible says God has feet, hands, eyes, ears, mouth, fingers,

face, back, nostrils, heart, (also form, shape, person and parts. Ed.) He loves, gets angry, repents, grieves, is merciful, kind, gives all opportunity to repent.—J. C. Mosley.

Note—The Methodist Discipline says God is without parts. The Bible says God has “parts” (Ex., 33:23). The Methodist Discipline is the standard doctrine and practice of Methodists. The Bible is the standard and only rule of doctrine and practice of those who are simply Christians—Christians only. “It is not in man that walketh to direct his steps.” We need an authoritative and unerring standard of Faith and practice. The Discipline is neither. Nor is any other man-made creed. This need is fully and completely supplied by the Word of God alone.

OUR ASSOCIATE EDITORS.

WHICH SIDE ARE YOU ON ?

BY S. WHITFIELD.

The Lord's side is always the right side, and it is the only side we ought to stand on. Any other side is the side of the evil one. The Lord's side is always the best side for time and for eternity. Therefore, all who are on God's side ought to rejoice in the Lord's work and in his way.

Moses was up in the mount receiving the law of God; and Aaron and the children of Israel had made a calf for their god. It was after Moses came down from the mount and found them serving the golden calf that he asked : “Who is on the Lord's side ?” It was right for him to ask this question at this time, for in selecting the calf as their god they had rejected the Lord.

This same question could be asked in any age of the world, for people are rejecting God all the time by turning from God's way to ways of their own. This has been the great besetting sin of all ages of the world. People are showing by their actions whose side they are on and whom they wish to serve.

We are either on the Lord's side or against him. If we are not for him, we are against him. There is no neutral ground for us to

stand on. “He that is not with me is against me; and he that gathereth not with me scattereth abroad.” (Matt. 12:30.)

We cannot serve the Lord and the devil at the same time. If we wish to serve the devil and pretend to serve the Lord, God will not have anything to do with our service. “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.” (Matt. 6:24.)

It is very important in this period of the world that we show where we stand. The influence of every one who is on the Lord's side is needed. God needs people of courage and strong conviction, who are not afraid to stand up for the truth as it is in Jesus—men who will contend earnestly for the plan of salvation as it is revealed in the new covenant.

I am afraid that we are not waging the war strong enough against the enemy. This is an age of great indifference. Many people do not care, for they are not interested. Anything will do, and so they go with the popular current. We need to teach the plain truth in its simplicity and purity, and expose all error and all false ways; and if we do this, it will stir up opposition and bring persecution. If we would press the claims of Jesus harder, we would be persecuted more.

Persecution is a good thing for the Lord's people. It helps to keep us humble. It makes us love one another and stand by one another as we should. Working in God's service to spread the truth leads to persecution, and persecution leads to more work. They work together, and both of them are good to keep up a healthy condition among the Lord's people. When disciples of Christ are not persecuted, it is a bad thing for us. I would rather face persecution than indifference. Let us remember that Jesus said: “Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.” (Matt. 5:10-12.)

When Christians seek for popularity, they are pretty sure to get away from the truth. People who desire to be popular are anxious to please men. No person can please God and people in general, too. Let us remember that Paul said that if he sought to please men he would not be a servant of Christ. Jesus always sought to tell man the truth and expose all the error that was found in him; and this is the reason that he had so much opposition and enemies. He always did the will of his Father whether it pleased

people or not. We need courage to tell people that which is for their good.

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." (Josh. 24:15.)

With these statements before us, there is no trouble in telling where Joshua stood. It is nice to be always able to tell where people stand. It makes us afraid of people when we cannot tell where they stand. People who are on the fence are to be feared, for they are liable to do much harm.

The Bible abounds in warnings against false teachings, wrong ways, and error of all kinds. There is a great deal more teaching in the word of God warning us against false teachers and false ways than there is in telling us what to do. God knew what we would need.

"From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." (John 6:66-69.)

If we are not going to stand on the Lord's side, where will we stand? If we are not on God's side here, where will we be in eternity?

MEETING UPON THE FIRST DAY OF EVERY WEEK.

BY J. L. HINES.

I have chosen the heading of this article, "Meeting Upon the First Day of Every Week," because I believe the Bible teaches that such meeting is obligatory upon every member of the church of God. If it is not binding upon every one to meet, it is not binding upon any one. So we would have a law without a penalty; and such laws, as every one knows, cannot be enforced, and would, therefore, be useless.

As on any Biblical question, so on this one, many questions have been, are being, and will be asked. But "to the law and to the testimony." What does the New Testament teach? "How readest thou?"

The night our Lord was betrayed, and just before he went to the garden of Gethsemane, he ate the passover supper with his apos-

tles, as was the custom of the Jews. "And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it." (Matt. 26: 26, 27; see also, Mark 14: 22, 25; Luke 22: 14-23.)

The New Testament was not yet in force (Heb. 9: 16, 17), for Jesus had not yet been crucified. Jesus came, "born of a woman, born under the law, that he might redeem them that were under the law." (Gal. 4: 4, 5), to fulfill the law (Matt. 5: 17), take it out of the way, and make one new man (church), with a new Head, Priest, King, and new (covenant). The apostles were told, after Christ's resurrection, by Christ: "Tarry ye in the city (Jerusalem), until ye be clothed with power from on high." (Luke 24: 49.) "But ye shall receive power, when the Holy Spirit is come upon you." (Acts 1: 8.) But the Holy Spirit came upon them on Pentecost. (Acts 2: 1-6.) Therefore, they (the apostles) received the power, authority ("keys"—Matt. 16: 19), to sit on thrones (Matt. 19: 28) from that time. But Jesus had told them: "Howbeit when he, the Spirit of truth, is come, he shall guide you into *all the truth*: for he shall not speak from himself; but what things soever he shall hear, these shall he speak; and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you." (John 16: 13, 14.)

So Christ's testament was given to the Holy Spirit, who declared it to the apostles, "ambassadors" (2 Cor. 5: 20), who unfolded it to the people; it being confirmed "by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will" (Heb. 2: 4). Hence, we have Christ's testament, will or covenant, complete, and confirmed by the Holy Spirit.

What can we find in this will about disciples meeting upon the first day of every week? "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2: 42.) "When ye come together, each one hath a psalm, hath a teaching, hath a revelation." (1 Cor. 14: 26.) "When therefore ye assemble yourselves together," etc. (1 Cor. 11: 20.) "Wherefore, my brethren, when ye come together to eat, wait one for another." (1 Cor. 11: 33.) Read the whole eleventh chapter for the connection. "Not forsaking our assembling together, as the custom of some is." (Heb. 10: 25.) "And upon the first day of the week, when we were gathered together to break bread." (Acts 20: 7.) "Upon the first day of every week let each one of you lay by him in store." (1 Cor. 16: 2.)

Some would reprove me for saying, "the first day of every week;" but it is that way in the original. Here it is: "kata mian sabbatoon," the first day of every week. (1 Cor. 16: 2.) We have

"kata ekkleesian," every church, in Acts 14: 23, and "kata polin," every city, in Tit. 1: 5; then why not "kata mian sabbatoon," the first day of every week, in 1 Cor. 16: 2? It is that way and can be no other way, for the Holy Spirit said so.

Now, bringing all of the above scriptures together, it is clear that the early church was enjoined and commanded by Christ, through the apostles, who spoke as they were moved by the Holy Spirit, to assemble (Heb. 10: 25) to break bread and drink the cup (1 Cor. 11), and lay by in store when so assembled (1 Cor. 16: 2). But, according to the latter passage, they were commanded to lay by in store upon the *first day of every week*. Therefore, the conclusion must follow that the early church was commanded to meet upon the first day of every week, the purpose of which was to break bread; and, being thus assembled, the Corinthian church was commanded to lay by in store upon that day on which they had been commanded to meet.

To me, the member who does not assemble with the church for the purpose set forth in the New Testament is unfaithful, untrue, and is, therefore, walking disorderly. Some one will say: "I cannot meet with the church; I am sick," etc. I would advise such to study the Scriptures and find out the meaning of the word "church," and walk by faith and not by human reason.

OUR CONTRIBUTORS.

I have been thinking some lately about the so called time Christmas which people are going to make a great fuss of soon.

It is nowhere found in the guide which we are supposed to go by and no other should be followed.

We must not add to or take from, or there will be a curse pronounced on any one doing so. Rev. 22: 18, 19.

And if it is not stated that we should keep it, should we not let the day go by like any other day? For, whatsoever is not of faith is sin. Rom. 14: 23. We read in 2 Cor. 5: 16, For henceforth know we no man after the flesh; yea though we have known Christ after the flesh yet now henceforth know we him no more. For we should not remember Christ after the flesh. If we should would not the guide book that has been handed down to us from the apostles have stated clearly what time, and that they were keeping it?

If we cannot find they did it what reason have we to do it?

The apostles were sent by Jesus to preach the gospel to the

whole world and it is clearly stated by them what we must do, and should we not be satisfied to just do what God through his guide book says and no more?

The most of them that are supposed to be keeping the time are having Santa Claus, more or less forgetting Christ.

Teaching the children to believe that Santa is going to give them something. He has been dead many years, let him lay still in his grave. He no doubt was a good man but God is a jealous God, Ex. 34, 14. He must be first.

Some may say I think it shows a good spirit and there really is no harm. But we see many "think so's" have brought the world into an awful condition in the religious line.

Mrs. T.

"AWAKE THOU THAT SLEEPEST."

We are living in an eventful age. We are passing through a wonderful time. History of the most interesting nature in the annals of time is in the making. The future is, as ever, uncertain; but indications point to problems of the gravest character. To the Christian, the very circumstances and conditions under which we live are sufficient to cause us to "lift up" our eyes.

Those of us who contend for New Testament Christianity have a glorious opportunity. The political and national disintegration of Europe, with the tremendous economic and financial shake up that all the world has suffered, have been followed by a religious uneasiness. that, if we mistake not, threatens to shake the very foundations of Christdom. Men and women who love truth are seeing as never before the utter hopelessness of coping with the demands of this age while sectarian divisions render impotent the plea for the evangelization of the world, and many bright minds are turning their attention to the scriptures alone, as the solution of the unity problem.

The field is ripe for the preaching of the ancient gospel. The Lord's work is urgent. A glorious reward awaits the faithful steward. But the labourers are few. Are there not many who will answer the Lord's call for workers and say, "Here am I, O Lord, send me?" But we hesitate so long! When Moses was called to lead Israel out of bondage, he urged four plausible protests against his going. When Jeremiah was called to be a "prophet unto the nations" he answered, "Oh, Lord, God! behold I cannot speak; for I am a child." But the Lord said, "Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord."

Brethren in Christ, there is no one on earth who can discharge our duty for us. We each have our talent or talents, and we are soon to face the judge of all the earth. Christian workers are of two classes. They are either goers or senders, and we must either go or send if Heaven is to say to us at last—"well done."

The Church of Christ needs to feel and know the real situation. The love of souls must stir our hearts to action. Our Divine Master who wept over Jerusalem, and bemoaned the lost condition of Chorazin and Bethsaida and Capernaum, and spent long nights in prayer and meditation, and long days of incessant toil, and bore the shame and anguish of the bitter opposition he encountered, and finally suffered the indescribable agonies of Calvary—even He must be our leader in our life's campaign to reach out and help and bless and save the lost of earth. If our pleading falls on deaf ears and if our task seems thankless we must remember the outstanding events in our Saviour's life and death. Truly He in love faced a cruel world. And although His life and character were as pure as the unstained flakes of crystal snow, and adorned with the unfathomable virtues of divine love and mercy and benevolence and justice. He was mercilessly criticised and hatefully accused and bitterly opposed by the very leaders of society until in their relentless fury they nailed Him to the cross where He was mocked almost to His dying breath. They took His body down from the cross and buried it in mother earth. But no costly casket there to relieve the sad spectre of this youth in death; no sweet flowers and woven garlands expressed the love and sympathy of distinguished friends; no long funeral procession wended its sad and silent way to the borrowed tomb of this departed hero. He had lived and died to give all mankind a message and through this message to bestow eternal riches on all who hear and believe and obey Him; for three long years he had preached the message up and down the land and His fame as a mighty teacher and wonderworker had penetrated every nook and corner of Palestine. But there were only a few loving earthly hands to minister to His needs in life, and only a small group of sorrowing friends to perform the last sad rites over the remains of this greatest friend and benefactor.

Brethren! this story must be told. And I appeal to every one who loves the everlasting gospel to boost this work. There are eight hundred millions of precious souls who live to-day in heathen darkness, where Jesus is not known. There are millions in our own great land of Bibles who have never heard the simple story. Let us arise to the work of missions. Let us go and take, or send the gospel to the unsaved. Those whose hearts stir them so to do, let them send to Bro. Rodgers that he may give his full time to that great and needy field in Saskatchewan. It would be a blessed thing

for every one whom Bro. Rodgers baptizes or has baptized to become a regular contributor to his needs. It would require only a small amount from each one to render our brother free from financial burdens and it would untie his hands and it would cheer and encourage Sister Rodgers who has sacrificed so much that he might go and preach the blessed gospel.

We also have men here in Ontario who ought to be out in the great harvest field. Bro. Petch is now thinking of hiring a man to take his place in the work on the farm while he goes into the lanes and by-ways of this great Province with the simple message. I would love to know of some church or group of churches that would make him their evangelist and would supply his earthly needs while he preaches the gospel to the lost. His abilities are too well known for me to comment on. He has had a splendid training, a valuable experience and is a true, clean, tactful, and powerful preacher who knows Canadians. And the field needs him. If he leaves home to preach the gospel Sister Petch will miss her husband and the children will miss the much needed father's association and counsel, and many tears of loneliness will follow as a result. And after all, brethren, the money part is the small part in such an enterprise.

M. Watterworth.

THE BEST WAY.

(ARTICLE NO. 1 BY L. L. MCGILL.)

The Church of God, established and set in order by Christ and His apostles has a divinely appointed mission to perform. (I Tim. 3:15). Each individual congregation being a part of the grand whole has its particular part to do. Inasmuch as some congregations have failed to do all that they should have done in the performance of their duties, some of our brethren have advocated the use of societies and organizations separate and apart from the Church to do the Church's work. Some say that societies help the Church where she has failed. They say they are justified in working through societies because the Church is not working as she ought.

Now if God has set up a church that needs human props to sustain it, He has given us an institution that is imperfect and needs human organizations to perfect it. If this be true the Omniscient Mind has not been able to foresee all the contingencies that would arise and has failed to provide for every condition with which His followers might meet. If such is the case the Omnipotent One is neither all-knowing nor all-powerful, and His organization is insufficient, inefficient and a failure. Thus those who use institutions God

has not authorized for doing the special work of His Church, are belittling God, His knowledge and power, and are not giving Him the glory.

Our Heavenly Father through His Son and His ambassadors gave us a Perfect Plan for a Perfect Church, and when that plan is followed by men, there will be no need for them to establish any human innovation to do the work of the Divine Institution. God's way is the *only* way. "For as the heavens are higher than the earth, so are my ways higher than your ways," saith Jehovah. (Isa. 55:8).

We disciples all agree upon the plan of entering the Church. We argue that God's Way is the only way, and *that* is Truth. And not only is that so, but the Divine plan, system and principles are the only ones to follow in *All Things*. (Col. 3:17.) In the Bible there is an example, precept or inference that will either commend, judge or correct every condition on this earth. And if after men's systems, organizations and plans have failed they will try God's plan, they will find that His Way is perfect in every respect.

If Christians would work as hard in advocating God's Way as they do in endeavoring to bring in human organizations and innovations, they would accomplish all the work the societies could do and more too. Furthermore their labor would not be in vain but have Heaven's approval. (2 John 9.)

Now for the Divine Plan.

The Church of the New Testament should have Elders, Deacons, Evangelists and members. They must comply with the proper conditions and be scripturally qualified. I Tim. 3: 1-13; Titus 1: 5-9; Eph. 4:11; Acts 2:38; etc. Elders—plural in number—are the shepherds of the flock, rulers of the kingdom, servants of the Church. They make no rules, but simply teach and enforce those found in the New Testament. In short they especially look after the spiritual welfare of the Church. Deacons—also plural in number—are the servants of the Church who especially look after the handling of funds, waiting on tables and other similar work. (Acts 6:1-6, etc. Evangelists make a specialty of preaching the gospel from place to place, (Acts 8:26-40, Acts 21:8, and of setting things in order, (Titus 1:5; Tim. 3:15.) Individual members may and should do some of the things already mentioned. They may teach, exhort, aid the fallen, feed the poor, preach the gospel; but have not the authority for the oversight of the Church, handling the Church's funds or taking charge of the congregation's affairs, except by appointment on special occasions.

THE DIVINE PLAN WORKS.

In the First Church they had all of these officers and conditions. The elders exercised the oversight, the deacons looked after the

business affairs, and the evangelists preached from place to place. Individual members helped needy folks, and spread the Good News everywhere they went. The result was that in Paul's time the gospel had been preached in *All Creation Under Heaven*. Col. 1:23.

To get the same result we must follow the same plan.

Away then with all organizations and societies foreign to Christ's Church. Away with all doctrines and traditions of men. Let us put the Divine System into operation and behold the result. The gospel will be preached in the *Whole World* in a short time.

Be firm then, ye elders, to teach the flock and guard it from ravenous wolves (human teachers) in sheep's clothing (smooth and fair speech). Acts 20:28-31.

Be diligent ye deacons in looking after the King's business that ye may become fearless and bold in the faith of the Gospel. (I Tim. 3:13.)

Be untiring ye evangelists in declaring the whole counsel of God everywhere you go.

Be faithful ye Christians to do all and nothing more than Christ has commanded, that you may save yourselves and others.

Be careful all to give all the praise and glory to God through Jesus Christ our Lord. Col. 3:17.

Harptree, Dec. 8th, 1922.

For the C. M. R.

An open letter to H. L. Richardson in answer to his of Nov. 3rd, 1922, affirming his position on the solemnization of marriage, where one of the parties had been immersed and the other had not.

First statement by H. L. R. :—

"We teach from various Scriptures and view-points, the error of a Christian in choosing a partner out in the world. But I am not convinced that such makes it wrong to solemnize the marriage."

Reply.—In the first sentence we have a stated truth, viz.: It is an error for a Christian to choose a partner from the world (or one not a child of God). What, then, is error? Webster says: A departure from truth, or duty, a sin, or transgression. Now let us re-read the sentence, putting in sin instead of error. It is a sin for a Christian to choose a partner from the world. This is correct according to II Cor., 6, 14, but don't let us forget IT is SIN. Let this word be seared on our memory.

Now we will take sentence No. 2, "But I am not convinced that such makes it wrong to solemnize the marriage." This then is our brother's position. He says it is a sin for a Christian to marry an unbeliever, BUT it is not a sin for me (a Christian) to help him (or her) commit a sin (?) Well, let's to the Law and Tes-

timony. "Whatsoever ye do in word or deed do all in the name of the Lord Jesus." Col. 3, 17. Now since, in the name, means simply by the authority of the Lord Jesus. It is just this, "If ye love me keep My commandments," "Wherefore exhort one another and build each other up," I Thes. 5, 11. "See that none render unto anyone evil for evil, but *always* follow after that which is good," "prove all things, hold fast that which is good, abstain from every form of evil," I Thes. 5, 22. Very well then, if a preacher, or Christian, is to perform the marriage ceremony, a child can understand that it **MUST** be by the authority or in perfect accord with the will of God, through our Lord Jesus. Very well then, what does God's Word teach us regarding marriage? Firstly, God never, throughout the whole of His revealed will, ever gave one single instruction on marriage except to His own people, in either the Old or New Covenant, and therefore does not recognize any marriage except a Christian marriage, which can only be contracted by two children of God's family (not by one child of God and one child of the evil one).

Next, what ceremony did God prescribe? None whatever! But I Peter, 2, 13, says, "Be subject to every ordinance of man for the Lord's sake," and since the Civil Government has decreed a ceremony, it behooves us to accept their ruling in regard to ceremony and who shall perform it, as long as it does not conflict with the laws of God. However, regarding fit subjects for marriage, God has given us a ruling, which if we are wise we shall strictly adhere to. The civil laws also are such as to leave the way open for every preacher or evangelist of the gospel of Christ to carry out this sacred duty to the honor and glory of God, by being subjected to His divine will. "Be not unequally yoked with unbelievers, for what fellowship have righteousness and iniquity, or what communion hath light with darkness." II Cor. 6, 14. So we understand, even though God has not given specific instruction regarding the ceremony of marriage, yet He has definitely told us His will regarding the spiritual standing of those to be married, i. e., they must every one be in the Lord. Since He commands a widow, if she marries again, to marry in the Lord (else would you make God a respecter of persons, giving the widow a special gospel, and by so doing proclaiming the gospel of our Lord and Saviour imperfect.) They must be each one believers, for God asks, "What portion hath a believer with an unbeliever"? To ask it is to answer it also. **NONE WHATEVER.** Again, "What agreement hath a temple of God with idols"? **NONE WHATEVER,** since we are commanded to flee idolatry.

But you say, "where is the likeness here? Let God answer: "For we (believers) are a temple of the living God," even as God

said, "I will dwell in them and walk in them, and I will be their God and they shall be My people, wherefore come ye out from among them and be ye separate, saith the Lord, and touch **NO UNCLEAN** thing and I will receive you," II Cor. 6, 15-17. Now can a preacher of the gospel unite in marriage a believer with an unbeliever, which is against (or in disobedience to) the law of God, and therefore an unclean thing in God's sight, without coming in contact with it? (which is the meaning of touch). Would he not be the one handling or doing the dirty work, just as much as the two participants of the union? If not, then why were his services needed? Could the marriage ceremony be performed without the preacher or someone else authorized by the civil authorities? **NO, IT COULD NOT.** It takes at least three; why does it take three at least? Because there is a certain part to be taken by all three which cannot be substituted by either of the others. Each one has a part to take, each one has something to do in order to complete the ceremony, and make a couple man and wife. It follows also that they became co-workers, they are co-operating for a purpose and to gain that purpose they consent to work together, each doing their several parts, that the end for which they labor may be attained. Now if the end to be attained is good, are they not all partakers in a good work? Where is the man who dares to say no? Yes I am sure you will all agree they are all three co-workers in a good work, **IF** it is in obedience to the expressed will of our Eternal Father, God.

But supposing it is not in obedience to the Divine will, and therefore as we have already seen sin and error, how many are partakers this time think you? Remember it takes just the same number two to be tied and one to tie, that makes three, our Brother says it would just be two this time, do you know, I thought he was a better scholar than that, but how many, my readers, do you say would be partakers of this act of disobedience to the Divine Will? Think you the one who tied the knot, did not really tie the knot, he just thought, or perhaps he didn't think——? Brethren it is high time for us to awake to a fuller realization of our duty to both God and man, give things their right names, set things in their right order, be governed as Christians by the Word of God alone, to "stand fast having our lives girt about with truth and having put on the breastplate of righteousness? not the breastplate of compromise, with the evil one. "And take the sword of the Spirit which is the Word of God" Eph. 6:17. When the Word of God brethren says mixed marriages are sinful and of the devil. It is the Truth and no amount of compromise will ever change it.

Second statement by H. L. R. :—

"I am not asked to assent to the union,"

Reply.—Perhaps not, God knows? but you must of necessity have condoned a union before you could conscientiously agree to perform the ceremony. In Eph. 5: 10, 11, we have these words “Proving what is well pleasing unto the Lord have no fellowship with the unfruitful works of darkness, but rather reprove them.” Yes! no fellowship with works of darkness (evil works) fellowship means friendship or to company with or accept. This we are not to do, but turn away from it, and from such as dabble in the unfruitful works of darkness. Therefore since we agree that mixed marriages are in direct disobedience to God’s revealed Will, they must of necessity belong to the category of unfruitful works of darkness? Which God commands us to have NO FELLOWSHIP with.

Third statement by H. L. R. :—

“Bro. J. A. Harding’s father solemnized the marriage for many couples where one had been immersed and the other had not.”

Reply.—This may be so, I know not, nor does it matter. The great question to every TRUE FOLLOWER of Christ Jesus is, Lord what wilt thou have ME do? We are if need be, required to lay down our lives even that our Saviour may be glorified; and yet, we are often not willing to give Him obedience. Oh! for a heart to praise my God, A heart from sin set free; A heart that sprinkled with the blood, So freely shed for me, A heart resigned, submissive, meek, And full of love Divine; Perfect, and right, and pure, and good, A copy Lord of Thine. God grant us grace humbly to obey Him, and taking up our cross to follow after Him. For like Peter we realize, “Lord to whom shall we go? Thou hast the words of Eternal Life.”

Fourth statement by H. L. R. :—

“How do we know assuredly whether or not both the parties in any union have been sure enough converted?”

Reply.—Read Matt. 7: 15-25.

Fifth statement by H. L. R. :—

“One of our prominent preachers was immersed again. I am reliably assured, some years after his marriage and he had been immersed before. Were they joined by the Lord? Or were they living in adultery?”

Reply.—Re your *hearsay* about a prominent preacher Brother it is generally wise to let *hearsays* lie where they fall. But as to were they living in adultery? May I ask, what makes you ask such a question? Do you believe yourself that a believer married to an unbeliever, would be living in adultery? Or is it only that you have doubts about it? It does not matter much however

which your position is, for God’s Word says “Whatsoever is not of faith is sin.” Rom. 14:23. For a servant of God to celebrate marriage between two people in total ignorance of God’s law on the matter is a serious thing. But to presume to do so knowing that God has said Thou shalt not, and having the understanding also that it would be adultery, surely this is defying God to His face, and with a total disregard of my brother’s welfare, both now and eternally. Surely “To obey is better than sacrifice and to hearken than the fat of rams.” “The law of Jehovah is PERFECT (let us not forget that) restoring the soul.” The testimony of Jehovah is sure, making wise the simple.

“The precepts of Jehovah are right rejoicing the heart;
The commandment of Jehovah is pure enlightening the eyes.
The year of Jehovah is clean enduring forever;
The ordinances of Jehovah are true and righteous altogether
Moreover by them is the servant warned;
In keeping them there is great reward.
Keep back thy servant also from presumptuous sins
O Jehovah my rock and my redeemer.” Psm. 19: 7-14.

End of Part I.

Submitted in love,

Oswald S. Hodges.

GOOD GOSPEL TOO.

The gospel of work is being neglected to-day. Mother and father are working about as hard as ever, but the young people are loafing as never before.

Put them to work!

The mother who allows her daughter to dawdle her time away to think of nothing but dress and fashion, to play the piano and use the family automobile when she should be washing dishes and helping to make the beds and performing other useful tasks about the house, is neglecting her duty. The girl who grows to womanhood without a knowledge of household management is not a credit to her mother. Her mother has been remiss.

Put her to work.

The father who allows his son to grow up a loafer is not a good citizen. He should take enough interest in his family to see that the boy is brought up familiar with work. Not dainty jobs alone, but good old-fashioned jobs like cleaning out the cellar, handling the ashes and bringing up the coal. It won’t hurt him. He can wear gloves if he is afraid of ruining his banjo hands. He can

wear a skull cap so as not to ruffle his patent leather hair. And the work will build up his physique just as efficiently as the gym. and the baseball diamond.

Put them to work !

And working will fit them for life. Many of the young folks growing up to-day have never looked a job of real work in the eyes. They look upon work as something to dread, something to look forward to with fear and trembling, something to be avoided and skulked as long as possible.

Put them to work now !

Put them to work early. Honest work never hurt anyone yet. Give them plenty of playtime, but familiarise them with some form of work from the time they are able to walk. Then when they come to shift for themselves they won't be astonished and hurt because they are expected to toil.

Put them to work !

—Fall River News.

NEWS AND CORRESPONDENCE

7 Trafalgar Terrace,
Brighton, Sussex, England.

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

Dear Bro. McDougall:—Since I last wrote you I have migrated from Montreal and thought I was out of touch with Canada, perhaps for little while. When to my delight my daughter sent me seven Christian Monthly Reviews. In my experience around England and Scotland there is great need for straight talk to the churches concerning Instrumental Music. We seem to forget our plea, Disciples of Christ, (of Christ). Yet getting nearer Denominationalism. We shall never restore primitive Gospel, and successfully plead for return to the word of God while instrumental music is inside, and women are doing wrong inside. I Tim. 2-12. Kindly accept my thanks for C. M. R.

Enclosed is five shillings to help you continue the Review.

Wishing you success, also hoping you are enjoying good health, yours in one hope,

John Clynich.

Glenora P. O.,
Manitoba, Dec. 7th, 1922.

Dear Bro. McDougall:—We have taken the C. M. R. for some

time and certainly think it a wonderful little paper. Please find enclosed one dollar (\$1.00) for renewal of our subscription. Wishing you continued success in your worthy work and a prosperous New Year,

We are yours in Christ,

Walter W. Adams.

Watseland, Ill., R. R. 4, Box 116.,
U. S. A., Dec. 5th, 1922.

Dear Bro. McDougall:—Yes, I like the Christian Monthly Review. I have read the last number ads and all. Now in order to begin the new year fairly I send you \$2.00 for your noble paper. I am in arrears and set me ahead to the value of the \$2.00 at two years.

I remain your Brother in the hope of heaven,

Andrew Perry.

Chattanooga, Tenn., Dec. 12th.

Mrs. Janes and I are now telling the Brethren of our observations on our missionary journey around the world. Have been to Bowling Green, Gallatin, Nashville, (several places), Cornersville and Rossville. Brethren readily respond to missionary teaching. Don Carlos Janes.

Deer Island, Leonardville, N. B.,
Oct. 30th, 1922.

Dear Brother:—Enclosed find \$1.00 to pay for the C. M. R. for 1922. I enjoy it very much.

Sincerely,

Mrs. Jas. Hurley.

Arlington, Tex.,
Oct, 28th, 1922.

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

Dear Bro. McDougall.—I enclose P. O. for \$1.00 for your magazine for another year. I like it so much. Would love to send for some of your tracts but am not able to afford to do so.

I am yours sincerely,

J. W. Fenner, Box 234.

REPORT OF MISSION FUNDS HANDLED.

My last previous report, which was made while I was in India, covered the last half of the past year. The statement below is for the first six months of 1922.

Received for the Mission Homes Building Fund, \$5.00; for the Chas. Paine Bible, \$12.00; Mission Work in China, \$11.00; for Bro. J. M. McCaleb, \$2.00; for my Free Literature Work, \$4.25; for my personal support on World Tour of Missions, \$189.85. Total receipts, \$223.50.

At the end of June the following balances remained on hand:—Building Fund, \$5.00; Paine Bible, \$12.00; China Missions, \$1.00; and the deficit in the Free Literature Fund had been reduced to \$2.77.

The Missionary Homes Building Fund stands in need of further gifts. Bro. Bixler is occupying the first house built by this fund, and his monthly payments are coming back to help build other suitable houses for our workers in Japan. The summer house in Karuizawa has been turned back to the fund by the brethren who purchased it on monthly payments, and Bro. Rhodes is building a home at Omiya. The Fox brothers are looking for locations and will each need a place to live. We can perhaps not finance more than one of them at present, maybe neither one, for lack of means. Sister Sarah Andrews, an excellent woman, is in rather delicate health, and should have an American style house. To compel her to live in a Japanese structure may hasten her death. In the matter of Free Literature, requests keep coming, and the stock is almost exhausted. A recent inquirer wanted from eight to ten thousand pieces. If you believe in the extensive distribution of the printed gospel, your gifts will be welcomed.

STATEMENT OF EXAMINING BRETHREN.

We, the undersigned members of the Church of Christ, have compared this financial statement with Brother Janes' cash book and find it correct.

(Signed) B. W. BOYD,
H. W. WAYE,
E. H. HOOVER.

NOTES.—Our missionaries in Japan are all good and worthy people. They deserve suitable support. None of them is making any complaint, though the amounts contributed to them are less than what are usually considered suitable support for missionaries. The churches should not make a bad record before God in this matter. Six new missionaries are needed for the Japan work, and

China with her 430,000,000 souls has no representative of the conservative churches there. India, with over 300,000,000, needs workers, and South African operations are more or less hindered by the lack of additional laborers. Max Longpaap, of Honolulu, Ter. of Hawaii, should not be neglected. He has a hard field. Let us remember that baptism, weekly communion and missionary work, are all in the Bible, and that we must give an account of ourselves to God. The heathen world has 800,000,000 who have never heard of God. Adventists have sent out over 1,300 missionaries in ten years, and their goal is an average gift of 60 cents apiece each week for foreign missions. Let us remember there are great areas of barren territory yet in the U. S. and Canada. Dear brethren, for the sake of the perishing, let us arise and "go forward."

DON CARLOS JANES,
1616 Transit Ave.,
Louisville, Ky.

Flint, Michigan,
Oct. 31st, 1922.

Dear Brother McDougall:—Your letter was waiting for me when I reached home last week. I thank you very much for it.

I shall be glad to answer your questions and contribute the article to your paper. I like the paper very much and thank you for it. I hope to send the matter to you within a few days.

With best wishes to you and the Christian Monthly Review,

I am, yours most fraternally,

Post Office Box 72.

Leslie G. Thomas.

Belmont, Man.,
Dec. 14th, 1922.

Dear Bro. McDougall:—Please find enclosed \$2.00, \$1.00 to pay back subscription and \$1.00 to pay in advance for C. M. R.

I do so enjoy the reading of the C. M. R., it is improving all the time. I would like to write of some other things, but have not time having just moved from Glenwood to here.

I wrote you last spring re Mr. Payne's book on "music in the church," endeavouring to explain how he misrepresented the Danish language, you did not seem to be able to understand me fully so will try to write again some time in the future.

Am thankful to say the church at Glenora is still alive and active though their number has been reduced considerable by our

coming here, leaving only 9 members there, two having grown weary in the Lord's service and dropped out.

Please send my C. M. R. direct to Belmont; my previous add was Glenora.

Yours in the Faith,

Wm. Johnson, Belmont.

Willow Bunch, Sask.,

Dec. 13th, 1922.

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

Dear Brother:—We had good meetings at Harptree until the bad weather came. Piles of snow, high winds and frost made it difficult to get around, so we closed the meetings last Lord's Day.

I found the brethren here growing in grace and knowledge, and still boosting the Master's cause.

Also had a few meetings at Hart, where the brethren have to come such long distances to assemble together.

We may look for continual growth in these two congregations. They are in earnest.

Enclosed is my renewal, which is due next month.

Yours fraternally,

E. L. MCGILL.

Estevan, Sask., Dec. 21st, 1922.

Mr. D. McDougall.

Dear Brother in Christ :—I am enclosing \$1.00 to pay for the C. M. R. for another year. We like the paper fine, and would not be without it. May God bless you in your effort to spread the gospel through this little paper.

Sincerely your Sister in Christ,

MRS. MARTIN LARSEN,

Box 598, Estevan, Sask., Canada.

Nov. 27th, 1922.

Allow me to take this means of thanking Brother J. Madison Wright for several complimentary copies of his excellent collection and production of one hundred and sixty-seven "Scriptural Songs." It ought to have a wide circulation, and my opinion is that it will. Brother and Sister Wright are both to be complimented on having

given the brotherhood such an excellent hymnal at such a reasonable price. I note that Brother Wright intends the copies sent me for fellow-missionaries and Japanese co-workers.

Yours in faith, hope and love,

J. M. McCALEB.

68 Zoshigaya, Tokyo, Japan.

Estevan, Sask., Dec. 15th, 1922.

For Christian Monthly Review :—

The meeting in Case's School closed on account of cold weather. Five were baptized and many others were burdened with conviction. For the last ten days the weather has been too cold for meetings, 35 below some of the time. When it is 35 below there needs to be some fire in the soul to stem the tide.

I have decided to answer a "Macedonian cry" from Vancouver, B. C. I was urged to go there last year, but did not see my way. Some days ago I received a letter from Vancouver saying, "let us know if you will come and I will send you a cheque." The appeal was so strong that I considered it should have attention if possible.

Had a letter from Calgary to-day saying that they would be pleased to have me hold a meeting for the church there. I may be able to spend some time en route to or from B. C.

We are considering having a "Bible training" in Estevan next winter.

Please send me, if you have them, two dozen copies of the C. M. R. at Steveston, B. C. The brethren are pleased with the C. M. R., and I continue to work for subscribers.

Bro. Thomas Orr hands me his renewal \$1.00.

H. A. Rogers.

JAPAN.

Bro. Y. Hiratsuka, one of our native Japanese evangelists, reports the work in Tokyo and vicinity increasingly prosperous, with numbers coming forward for baptism.

GOOD WORK OF OUR ASSOCIATE EDITOR.

"Bro. Hines is certainly doing a great work in Cincinnati and

Covington. His Bible class study is well attended and is doing good."—Ira C. Moore, in C. L.

HONOLULU.

Our Honolulu missionaries report results of work there as very encouraging and moving along nicely, with great hopes for the future.

NEW MEXICO.

Tice Elkins reports great success and new church at Carlshad, New Mexico. He is now out looking for more worlds to conquer.

Toronto, October 20th, 1922.

To the Church of Christ at Stouffville.

Dear Brethren:—We desire to bring to your notice the results of our co-operative work in support of Foreign Missions for the year ending May 31st, 1922, as shown by the report submitted to the June meeting held at Stouffville, which is as follows :—

RECEIPTS.

Bathurst St. Church, Toronto	\$ 200.00
Fern Ave. " "	150.00
Vaughan Ave. " " (Wychwood)	68.58
St. Catharine's Church	67.98
Ice Lake, Manitoulin Church	30.00
Cape Rich Church	23.00
Bible School, Jordan	20.22
Bro. O. H. Tallman and family, Owen Sound	10.00

\$569.78

DISBURSEMENTS.

N. F. Bambury, Treasurer Foreign Missions Committee, England.	
July 25th, 1921, Payment	\$ 60.00
Jan. 9th, 1922, "	140.00
Feb. 20th, 1922, "	60.00
April 15th, 1922, "	90.00
May 31st, 1922, "	200.00

\$550.00

Balance on hand 19.78

\$569.78

This total converted into Sterling amounted to £122-6-8.

It was decided at the June meeting that this work would be continued and we sincerely hope that a larger number of churches will contribute in the coming year.

We take pleasure in enclosing under separate cover copies of "The Open Door" for the last two issues, also of the Foreign Mission Annual Report, which we trust will prove beneficial and stimulating. We especially recommend the reading of the reports from the missionaries on the field, which brings us into touch with the results accomplished during the year.

We have pleasure in including expressions from the Foreign Missions Committee which is found on page 16, which refers to the work in which we are engaged and is as follows :—

"We are glad also to acknowledge again the welcome and much appreciated help received from brethren and churches overseas. Nothing encourages us more than to realize a widening interest in the work. During the past year our Canadian brethren have systematically co-operated with us in increasing measure, and we report for the first time a splendid joint contribution from the 'Churches in Ontario'. This fellowship has brought in much joy, and we believe will continue to grow to our mutual blessing."

We are pleased to state that those Churches who have supported Foreign Missions report that a greater interest has been aroused in their Home Work on account of their wider sympathy and broader outlook, and we earnestly request your favorable consideration of this matter and co-operation in this effort to spread the gospel in heathen lands.

Yours fraternally,

G. J. Gibson,
H. Bennetts.

P. S.—In forwarding remittances, kindly send them to G. J. Gibson, 25 Constance St., Toronto.

ACKNOWLEDGMENTS.

For H. A. Rogers, by College Hill Church, West Gore.	\$10.00
For Christian Monthly Review :	
By F. A. Roach	2.00
Mrs. Wm. Bessey	1.00
Andrew Perry	2.00
John Clynick	5 shillings
Carl Markegard, per H. A. Rogers	.50
Alex. M. Stewart	2.00
W. W. Adams	1.00
R. E. Hoover	1.00
Dr. J. W. Reid, M. P. P.	1.00
Mrs. W. J. Taylor	2.00
S. Whitfield	3.50
Gladys George, per S. Whitfield	1.50
O. S. Hodges	1.00
Miss Hodges, per O. S. Hodges	1.00
Wm. Johnson	2.00
Thos. Orr	1.00
L. L. McGill	1.00
Mrs. Martin Larsen	1.00
Mrs. Geo. Patterson	1.00
Mrs. Wm. Glassey	2.00

PROFESSOR SHENNAN ON ALCOHOL.

Lecturing at Aberdeen on alcohol and its effects, Professor Shennan, in the course of an interesting address, explained how temperance sentiment increased as civilization advanced. It had been proved that the more ancient the civilization the more temperate were the people, and the less inclined were they to indulge to excess. An example of this was seen in the case of the Jews. They were among the most temperate of people, in so far as alcohol was concerned. Temperance, said the lecturer, was gradually winning its way among progressive, enlightened and thoughtful peoples, because it was known that alcohol was harmful to the full, free use and growth of all that made for mental and moral development.

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.

ESTEVA, 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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For Spring, 1922.

LADIES' SUITS at	- -	\$15.00 to \$35.00
LADIES' COATS from	- -	9.00 to 30.00
LADIES' STYLISH HATS	- -	2.00 to 7.50
LADIES' SILK DRESSES from		15.00 to 35.00
LADIES' HOUSE DRESSES from		1.00 to 5.00
LADIES' VOILE WAISTS from		1.00 to 4.50

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