

B. E. Huntsman
2nd copy

Christian Monthly Review

WEST GORE, N. S., CANADA

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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 Borskin Road, Lord's Day, 11 a. m., to commemorate the Lord's Supper.

VANCOUVER, B. C.—Church meets at 502 Hastings St. E. Lord's Day, Bible School 10.15 a. m.; Breaking of Bread 11.00 a. m.; Gospel Service 7.30 p. m.; Thursday, Bible Study 8 p. m. Sec.-Treas. Arthur F. Summerscales, 6112 Commercial St., S. Vancouver, B. C.

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

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

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

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

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

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

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

REGINA, SASK.—Church of Christ meets in Sons of England Hall, 1459 Retallack Street, just north of Dewdney Avenue. The Church meets each Lord's Day at 11 a. m. for worship, and at 7 p. m. for preaching when the Evangelist is not absent. Mrs. Cecil Seed, 1555 Garnet St., Secty.-Treas. H. A. Rogers, Evangelist

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

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

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

(Continued on page 29.)

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Vol. VI.

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

No. 7

THE THINGS THAT COUNT.

Now dear, it isn't the bold things,
Great deeds of valor and might,
That count the most in the summing up of life at the end of the day.
But it is the doing of old things,
Small acts that are just and right;
And doing them over and over again no matter what others may say;
In smiling at fate when you want to cry, and in keeping at work when you want to play,
Dear, those are the things that count.

And, dear, it isn't the new ways,
Where the wonder-seekers crowd,
That lead us into the lands of content, or help us to find our own.
But it is keeping to true ways,
Though the music is not so loud,
And there may be many a shadowed spot where we journey along alone;
In flinging a prayer at the face of fear, and in changing into a song a groan—
Dear, these are the things that count.

My Dear, it isn't the loud part of creeds that is pleasing to God,
 Not the chant of a prayer, or the hum of a hymn, or a jubilant shout or song.
 But it is the beautiful proud part
 Of walking with feet faith-shod ;
 And in loving, loving, loving through all, no matter how things go wrong ;
 In trusting ever, though dark the day, and in keeping your hope when the way seems
 long—
 Dear, these are the things that count.

—Ella Wheeler Wilcox.

EDITORIAL.

PROPOSED UNION.

The union of the Presbyterian, Methodist and Congregational Churches of Canada, for some time agitated, but dropped at the beginning of the war, and which many thought and some hoped was dead, has been revived again, and is now more than ever alive again. There seems to be little doubt about the readiness and willingness of the Methodist and Congregational peoples for organic union with the Presbyterians. But the Presbyterian General Assembly, held last month at Toronto, has demonstrated the fact that there is far from being unanimity among themselves. This divergence was clearly outlined in a motion and an Amendment. The motion called for the consummation of the union "as expeditiously as possible", and the amendment that no further action be taken without a "clear and unmistakable mandate from the people." As this motion and amendment clearly set forth the issue, the Assembly confined itself to the discussion of these, thus keeping the issue clear by excluding other amendments.

In the three days' discussion which followed, there was a veritable "battle of the giants." The case for union was most ably championed by Walter C. Murray, of Saskatoon, President of Saskatchewan University.

Dr. Ephraim Scott, of Montreal, President of the Presbyterian Church Association, the "Grand Old Man" of the anti-union forces, of course, was the one put up to reply. He could see nothing but disastrous consequences if the question issued in favor of union now. If the Presbyterian Church, with all the long-cherished traditions which cling to its name, should cease to be; that would be in his view a disastrous consequence. Or if, as would

inevitably follow, a split should be made, that, too, would be a disastrous consequence.

The opposing currents meeting in such mighty force made a boiling sea. This supreme occasion was said to have been supremely met by Dr. Daniel Drummond, of Hamilton, who poured the oil of moderation upon the troubled waters. He thought the two factions in the Assembly were not actually far apart in principle. Both sides favored co-operation. Sectarianism in all three churches, he believed, was dead. There is some truth and very encouraging truth in this. Sectarianism is dying. Its death rattle is becoming audible to the ears of sectarians themselves. Dr. Drummond also understood that there were no more anti-union babies being born, so the unionists could afford to wait.

At the close of the three days discussion, however, in spite of the protests of the minority, and the conciliatory efforts of Dr. Drummond, the motion was passed by a vote of 414 to 107. The result was nearly the same as the vote of the Assembly in Winnipeg in 1916, which was 406 to 90 in favor of union. As the first vote on the question of union, taken at Edmonton in 1911 also favored union, this is the third time that the General Assembly of the Presbyterian Church in Canada has overwhelmingly pronounced for union of the three churches. Dr. Clark, in closing the discussion, said that only one real argument had been brought forward against the motion, namely, that it would cause schism in the church; and all parties shudder at the thought of a split. On the other hand, if this motion is carried into effect, as seems inevitable, it will with one fell stroke sweep the grand old Presbyterian Church from the face of the earth in Canada; a thought so horrible to many of the most devout, old fashioned, and eternally predestinated Presbyterians, that they regard it as a suggestion from the arch-fiend of perdition himself. So, the anti-unionists, headed by Dr. Ephraim Scott, failing in a final effort to have the issue again, for the fourth time, referred to the people, entered a formal dissent from the action of the Assembly, holding that the Assembly had no constitutional authority to disband the Presbyterian Church or transfer its property. Two things seem to be inevitable. That a union of a large majority of the Presbyterian Churches in Canada will, in the near future, be effected with the Methodist and Congregational Churches; and that a minority will refuse to enter the union, and continue to maintain the Presbyterian Church. This remnant will then constitute the Presbyterian Church in Canada, and may claim all of the present Presbyterian Church property.

We are glad to note the general growth of unity sentiment. It marks the decadence of sectarianism. And if a remnant of one of

these three churches should still persist in maintaining a separate existence, we will still have one less sect, having two instead of three, which will be an important gain for unity and defeat for sectarianism.

O. E. PAYNE—HIS BOOK.

The one thing remarkable about Mr. Payne's effort is the brazen-faced bombast with which he contradicts and exalts himself above the scholarship of two thousand years.

The argument this book presents may be briefly stated as follows:—

I. The Greek verb *psallo* occurs four or five times in the original of our New Testament. In some of these passages Christians are admonished to *psallo*.

II. The meaning of *psallo* is, to play upon a musical instrument.

III. It is therefore the duty of Christians, in the public worship of the churches, to play upon musical instruments, and "Instrumental music is Scriptural."

It has become our opportunity to turn with relentless effect the big guns of his choice, to demolish the instrumental air castle which he has so laboriously builded around himself.

As already noticed, the original root meaning of *Psallo* was unquestionably to play upon a musical instrument. This fact is valuable to us. In later usage, however, we find it had acquired *other meanings*, and that many—a large proportion of Mr. Payne's own chosen witnesses—in defining the word give it *first* a meaning *other* than the original root meaning; a number of them omitting entirely its original meaning, to play upon an instrument of music. This shows that words may, and do, change in meaning, and that words are to be understood by the meaning attached to them in *use* at the time of utterance. We have words meaning in usage to-day the very opposite of their meaning in times past. The scholarship of the Christian era have recognized this changing meaning of words in the case of *Psallo*, and have very generally assigned to it in current usage a meaning other than the original root meaning. This vast volume of scholarship, uninterruptedly flowing, like the Amazon, for ages, is but a trifle in the path of Mr. Payne. He is damming the Amazon, to make it flow back to the Andes.

Mr. Payne assumes that the question at issue is, "What meant *Psallo* in Paul's day?" This is *not* the question. The question is, what meaning was in New Testament usage assigned to *Psallo*?

Mr. Payne's affirmative, and our negative is, that it was to play upon a musical instrument; of course an instrument invented and constructed by men. Worshipping God "with men's hands!" Mechanical worship! And this, of course, in the solemn worship of God in the public assemblies of the saints. How the angelic choirs must hush their heavenly melodies, while God, enraptured, bends His tickled ears in listening to the *music*, the soulless music, of our groaning organs and screaming fiddles!

The first one of these big guns shot off by Mr. Payne, which we have captured, turned and ready to fire again, is Dr. Charles Hodge, "the great Presbyterian scholar," who says: "The fundamental interpretation of all writings, sacred and profane, is that words are to be understood in their historical sense in which it can be historically proved that they were used by their authors, and intended to be understood by those to whom they were addressed."—System, Theol., I., 376.

The testimony of this eminent scholar is valuable in establishing the fact which we have already stated, that the meaning of words is governed by current usage, and not arbitrarily by original root meaning.

Seventy-five more of those captured big guns are already primed and ready to shoot. Look out!

(To be continued.)

OUR ASSOCIATE EDITORS.

THE BAPTISM OF THE HOLY SPIRIT.

S. Whitfield.

People need a great deal of teaching on this question, for it is greatly misunderstood. The great majority of religious teachers have wrong ideas of this subject, hence their teaching on it is not in harmony with the Word of God.

To teach just what the Bible says about it is my object in writing this article.

"And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy

Ghost and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." (Matt. 3:10-12.)

Here we have the tree that does not bring forth good fruit, the chaff, and the baptism of fire. The bad tree and the chaff are to be burned; and they represent the wicked who will be baptized with fire at last. "And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:15.)

We have the good tree, the wheat and the baptism of the Spirit. The good tree and the wheat represent good people.

Now let us find out from the Word of God who received the baptism of the Holy Spirit.

"And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles. And when the day of Pentecost was fully come, they were all with one accord in one place . . . And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 1:26; 2:1-4.)

"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." (Acts 1:5.)

Here is Jesus speaking to the apostles, and promising them that in a few days they will receive the baptism of the Spirit; and they did receive it on the day of Pentecost, which was a few days after the ascension of Jesus, and it was just before his ascension that he promised it to them not many days hence.

The apostles received the baptism of the Spirit to prepare them for the great work that was before them. They were to remain at Jerusalem until they were endued with power from God. The Spirit was with them before Pentecost but on this day he entered into them. "For he dwelleth with you, and shall be in you." (Jno. 14:17.) "Howbeit when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come." (Jno. 16:13.)

"And as I began to speak, the Holy Ghost fell on them as on us at the beginning." (Acts 11:15.)

Cornelius and his household, who were Gentiles, received the baptism of the Spirit as the apostles did on the day of Pentecost. They received it to prove to the Jews that the Gentiles were subjects of the Gospel as well as the Jews were. "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, then hath God also to the Gentiles granted repen-

tance unto life." (Acts 11:17, 18.)

These are the only two cases of the baptism of the Spirit that we have on record. There was no need for any others.

Miraculous power was manifest in both of these cases. In both cases they spake with tongues. We cannot speak with tongues to-day or work miracles, therefore no one is baptized with the Holy Spirit to-day.

We do not need the baptism of the Spirit now to prepare the apostles for their work—this took place on the day of Pentecost; and we do not need it now to convince the Jews that the Gentiles can be saved—this was shown in the case of Cornelius; therefore we do not need the baptism of the Spirit now.

In the days of the apostles the Spirit did for them what they needed. He does for us now what we need, and no more.

Now do not understand me to say that we do not receive the Spirit now, for we do; but we do not need the baptism of the Spirit. If we are going to understand what the Bible says about the Spirit, we must make the divisions of the question that the Bible makes. The question of the Spirit has been, and still is, greatly misunderstood because people have failed to make these divisions. A very general idea is that the baptism of the Spirit saves people; but the Word of God does not say a word about it saving any person.

The apostles had believed on Christ, repented of their sins, confessed Jesus, and had been baptized with the baptism of John for the remission of their sins, and Jesus had said that they were clean, all of which took place before they received the baptism of the Spirit.

"Who shall tell thee words, whereby thou and all thy house shall be saved." (Acts 11:14.) Peter was to tell Cornelius and his household what they must do to be saved. He did not say a word about their going to receive the baptism of the Spirit, and was even surprised when they did receive it.

Faith, repentance, confession, and water baptism are conditions of salvation, but Holy Spirit baptism is not; therefore I say again that we do not need Holy Spirit baptism now.

CHURCH HISTORY, NO. 7.

It is not good taste, to say nothing of Christianity, to misstate the position of an opponent, and for this reason I am not going to state anything except what Baptists themselves declare to be their doctrine. The reader will please bear in mind that I am writing "Church History" and for that reason it is not my

business to try to refute any arguments set forth by the people with whom I have to do in these articles, but on other hand it is my intention to give to the reader the exact position of the different religious people, with whom he comes in contact from day to day, and if my readers will study the book of books they can successfully refute all of the present day dogmas.

B—Baptist Doctrine As Set Forth By Baptists Themselves.

ESTABLISHMENT OF THE CHURCH—Baptists are not agreed upon this point. Some teach that the church and the kingdom are identical, but most Baptists argue that there is a difference; insisting that all of the saved are in the kingdom, but that only the baptized are in the church; hence their reason for "close Communion," in other words "close baptism." Some Baptists argue that Baptism is the act that puts one into the church and at the same time claim that it is a church ordinance, while the strongest defenders of Baptist doctrine in the South claim that it is really the vote that puts one into the church.

All Baptists I have ever met in debate or conversed with otherwise, claim stoutly, that the church was established before the death of Christ, but they differ as to the time and place of such establishment. Some set-up the church in Luke 6;12,13, basing their argument on the expression, "he called his disciples" in connection with the Greek ecclesia (church) the called out." Some establish the church on the mountain in Galilee, Mat. 17, using 2 Pet. 1;17-18 as a proof text. Others set it up at the Jordan, Mat. 3, making an argument on the expression, "kingdom of heaven is at hand." But all together, with a very few exceptions, claim that the New Testament church was set up, established, organized before the death of Christ and use the following arguments in support of that position.

THE SONG ARGUMENT.—Ps. 22;22. Heb. 2; 12. Mat. 26;28. The argument is, that David said Christ would sing in the Congregation. Paul quotes this and uses the word church, and Mat. 26 is the only place where it is recorded that Christ sang, and this singing was before the death of Christ, therefore the church was established before them.

THE LORD'S SUPPER ARGUMENT.---Baptists say that the Lord's Supper is a Church ordinance, and was instituted in the church and not out of it, therefore the church was in existence when Christ instituted the Supper.

PRESS INTO THE KINGDOM ARGUMENT.---Luke 16;16 "The law and the prophets were until John, since that time the kingdom of God is preached, and men press into it."

THE VIOLENT TAKE IT BY FORCE ARGUMENT.---Mat. 11;12. "And from the days of John the Baptist until now, the kingdom of Heaven suffereth violence and the violent take it by force."

KINGDOM WITHIN YOU ARGUMENT.---Luke 17;20,21.---"And the kingdom of God is within you."

THE BEGINNING OF THE GOSPEL ARGUMENT.---"The beginning of the Gospel of Jesus Christ the Son of God."

NEITHER GO IN YOURSELVES ARGUMENT.---Mat. 23;13. "But woe unto you, scribes and Pharisees, hypocrites, for ye shut up the kingdom of Heaven against men; for ye neither go in yourselves nor suffer those who are entering to go in."

KINGDOM AT HAND ARGUMENT.---Mat. 3;1,2. "Saying, Repent; for the kingdom of Heaven is at hand."

FIRST IN ARGUMENT.---1 Cor. 12;28. "And God hath set some in the church, first apostles." Used in connection with Luke 6; 12,13.

THE KING ARGUMENT.---Luke 19;38, 23;2 John 19;14, using these to show that Christ was King while on earth, or before his death.

TELL IT TO THE CHURCH ARGUMENT.---Mat. 18;17.---"And if he refuse to hear them, tell it unto the church."

WILL BUILD ARGUMENT.---Mat. 16;18. "Upon this rock I WILL BUILD my church." Baptists declare that the Greek word translated to "will build" means "to edify," "to build up," to strengthen," using the word as found in Acts 9;31.

HEREDITARY TOTAL DEPRAVITY.---These words express the Baptist idea of the condition of men and women at the time they are born into the world. Mr. Bogard, the strongest Baptist debater in the United States, says that man in his natural state is "too dead to hear right or see right." "Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them, whereby death came upon all; all becoming dead in sin, and wholly defiled in all the faculties and parts of soul and body." Philadelphia Confession of Faith P. 26. On the same page it is stated that, "this corrupted nature is conveyed and imputed to all their posterity descending to them by natural generation," and that all men will remain in this state until set free. On page 27 will be found this, "This corruption of nature, during this life, doth remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof are truly and properly sin."

THOUGHTS OF HEART ARGUMENT.--- "Gen. 6;5. "And God saw that the wickedness of man was great in the earth, and th

every imagination of the heart was evil continually."

THEY ARE CORRUPT ARGUMENT.---"They are corrupt, they have done abominable works, there is none that doeth good." Ps. 14:2,3.

SHAPEN IN INIQUITY ARGUMENT.---"Behold I was shapen in iniquity; and in sin did my mother conceive me." Ps.51:5.

DEAD IN SIN ARGUMENT.---Eph. 2:13. "And you hath he quickened who were dead in sins-----and were by nature the children of wrath.

ELECTION.---"Man by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good and dead in sin, is not able by his own strength to convert himself, or to prepare himself thereunto." Philadelphia Confession of Faith P. 33 "God did from all eternity decree to justify all the elect, and Christ did in the fulness of time die for their sins, and arise again for their sins, and rise again for their justification, nevertheless, they are not justified personally, until the Holy Spirit doth in due time actually apply Christ unto them." P. C. of Faith 37. On page 21 it is stated that the "angels and men thus predestinated and foreordained are particularly and unchangeably defined, and their number so certain and definite that it cannot be increased or diminished." "Elect infants dying in infancy are regenerated and saved by Christ through the Spirit." Page 35.

ALL THINGS WORK FOR GOOD TO THE CALLED ARGUMENT.---Rom. 8:28-30.

JACOB AND ESAU ARGUMENT.---Rom. 9:11-13. "As it is written, Jacob have I loved, but Esau have I hated."

POTTER AND CLAY ARGUMENT.---Rom. 9:20. "Shall the thing formed say to him that formed it, Why hast thou made me thus?"

CHOSEN FROM BEGINNING ARGUMENT.---2 Thes. 2:13. "--- God hath from the beginning chosen us unto salvation- - -"

CHOSEN VESSEL ARGUMENT.---Acts 9:15." -- He is a chosen vessel unto me, to bear my name unto the Gentiles, and kings and the children of Israel."

IMPOSSIBILITY OF APOSTASY.---"Those whom God hath accepted in the beloved, effectually called and sanctified by his Spirit, and given the precious faith of his elect unto, can neither totally nor finally fall from the state of grace." Philadelphia Confession Page 45.

DOETH NOT SIN ARGUMENT.---1 John 3:9. "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and

he cannot sin, because he is born of God."

HATH EVERLASTING LIFE ARGUMENT.---Jno. 5:24. "Verily I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

MY SHEEP ARGUMENT.---Jno. 10:27. "My sheep hear my voice, and I know them and they follow me, and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand."

SAVE TO THE UTMOST ARGUMENT.---Heb. 7:25. "Wherefore he is able also to save them to the uttermost that come unto God. - -"

KEPT ARGUMENT.---"Who are kept by the power of God through faith unto salvation - - -" 1 Pet. 1:5.

OTHER ARGUMENTS.---Mat. 7:23;1 Jno. 2:19, 1 Tim. 5:15, Ezek. 18:26.

Baptists teach that repentance comes before faith, but they say that historical faith comes first. Their only proof texts are, Mark 1: 15 and Acts 20:21.

FAITH.---Baptists teach that salvation is "wholly of grace" and "solely of faith" "New Hampshire Confession Sec. 4 and 5. They use several passages to try to substantiate this position.

BAPTISM.---Baptists teach that baptism is by immersion only, but that it is a church ordinance and their candidates are taught that they are baptized because they are already saved. Their proof texts are about the same ones used on the subject of faith.

OPERATION OF THE HOLY SPIRIT.---As has already been shown Baptists insist that some men and women are elected to eternal life from the foundation of the world, and these men and women living in sin or their natural-born state are too dead to hear the gospel or too blind to see or understand the message; so God when it pleaseth him sendeth his Holy Spirit into the heart of the elect quickens and saves him through Christ, and such a person saved, being of the foreordained and predestinated cannot be lost, for God hath decreed that he be saved. Any one not of the elect cannot be called, but must die and go to hell, because he was so unfortunate as to be born unelected.

COMMUNION.---Baptists teach what is called "close communion," especially the Southern Baptist or Missionaries; one local church has no right to commune with another of like faith nor never under any circumstances must he commune with another Denomination.

CONCLUSION.---As I have said there are several different kinds

of Baptists and Baptists in different countries and different parts of the same country have different views and usages; such as the mourner's bench, confessing one's feelings, giving in a "Christian's experience", testifying, shouting, feet washing, joining the church and getting religion; so time and space forbids me trying to give a history of all of these things, but I have tried to be fair and if any Baptist who may read this thinks I have not been fair, will he kindly write me, so stating.

J. L. HINES, Montecelli, Ky.

A FLYING VISIT TO SELKIRK, ONT.

By invitation of the Selkirk brethren we paid them a flying visit on May 29th. Saturday, the 28th, we boarded No. 6 Express at 10.53 a. m. Arriving at Nelles Corners at 7.46 p. m. we were met by our young brother, W. Cooper, son of Bro. John Cooper, and were whirled a seven mile trip to Selkirk in a Ford car and let off at the home of Bro. Thos. Cooper, which was our home during our stay.

Lord's day morning a very nice congregation greeted us, when we addressed them from Col., 3: 1-4, and in the evening at 8 o'clock a still larger number was present and listened very attentively to our remarks, based upon Isa., 55: 8. In both addresses we tried to impress the importance of "Seeking," and "setting our affections" on heavenly things. That no church was doing its whole duty that was not working at full capacity; that the church was composed of many members, and if the church was to work at full capacity each member must be praying, working and giving earnestly, and to their full ability; that the thoughts and words of the Great Jehovah of Hosts was to be the guide to all our work and worship, that His name must be known, His authority feared and acknowledged, and His word trembled at.

We had strong and pressing invitations to return, and even to move there and take up the work of the Lord in that section of the vineyard. We expressed our willingness to do this if in the providence of God He opened the way for such a move in releasing us from our present occupation, and in other ways blessing us to enter the field of gospel labours again. We feel that everything depends upon God's overruling providence in our lives. May His will always be done.

Not only did the church give us a hearty welcome, but our old friends and neighbours of five years ago while living among them,

all gave us a hearty hand-shake and wished for our return to that community. We may go, God only knows.

Monday morning our young brother Cooper in his car conveyed us to the station, where we bade Haldimand County adieu, at least, for the present.

H. M. EVANS.

(For the C. M. R., West Gore, N. S.)

Harptree, Sask., June 6th, 1921.

I arrived at Estevan and was with the five brethren there on the 21st of May. Bro. Thos. Orr is doing a good work in this little city, and is preparing the way for a meeting which we desire to hold just as soon as we can.

Since the 21st Bro. Orr and I visited a number of the brethren in the Bromhead district, and it gives me pleasure and joy to report that we found many of them just as zealous and earnest for the Master as when I labored with them a few years ago. Brethren, my labors there were not in vain.

I came here on Saturday, and my heart overflowed with joy as I learned more of the steadfastness of the church here. With the exception of a very few, all have been devout and earnest, attending the meetings regularly. Most all of the brothers take a part in reading and helping on with the work, and unity and love seems to have permeated the body.

Harptree school building was burned last fall, and the new building is not quite finished, necessitating our meetings being held in Bro. Nelson's home. On account of this, for the present, we have decided to have only four meetings until the new house is completed.

I go to Macrorie for next Lord's day. After the meeting there I go to Eaton, where Bro. Edwin Fisher lives, to see if we can establish a church there.

Brethren, remember this work in your church prayers as well as in your private ones. My prayer is that I may be able to report some harvest of souls later.

I would remind the brethren that it may save me much inconvenience if they will, in sending me money, send same by stamped cheque or Express M. O., as Post O. O. have to be cashed at the office on which they are written.

Yours in His vineyard,

H. A. ROGERS.

P. S.—I will do all I can, Bro. McDougall, for the C. M. R. in my travels.

H. A. R.

 OUR CONTRIBUTORS' DEPT.

THE BOND OF PEACE—NO. 5.

M. WATERWORTH.

"Oh Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his own steps." (Jer., 10:23.)

"Trust not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in your bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house. Therefore I will look unto the Lord; I will wait for the God of my salvation; my God will hear me." (Micah, 7:5-7.)

The Lord has given us "line upon line and precept upon precept" impressing the necessity of our leaning upon Him, and depending upon His truth, and His truth only, to guide us in the way of life. The will of the Lord has seldom, if ever, appeared acceptable to man. The very things He required, invariably, became tiresome and unpopular. Noah succeeded, by God's grace, to save himself and seven other persons from the flood. Only two men out of the great host of Israel that Moses led out of Egypt succeeded in entering the promised land. Only three men were saved out of Sodom. Jesus says, "Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it." (Matt., 7:14.) And Jesus in describing "the things that shall be hereafter," (Rev. 1:19), and these things include the days in which we now live, says that mystery Babylon, (Rev. 17:5), the mother of tradition and confusion will have "all nations drunk" with her wine. Read Revelation, 17th and 18th chapters, and it can be plainly seen that this great religious power is the popular power, for she reigns over the kings of the earth. Who does the world court to-day more than Rome, whence the nations send their envoys? And are not the professing Christian bodies few which have not adopted their traditions? Hear the Lord say, "Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues." (Rev. 18:4.)

Even Christ was not acceptable to the human conception. An eminent writer of years ago so beautifully portrays this lesson that I here quote him at length:—

"The fullness of time is come. Messiah appears. But lo! He

hath no form nor comeliness. He comes forth as a languishing shoot from a dry and sterile soil. He comes to His own and His own receives Him not. He came to the people who had the visions of the Almighty; and who heard the prophecies of the Spirit concerning Him; yet they reject Him as an impostor. They recognize no charm in His person—no glory in His purposed reign.

"Their hearts are infatuated with worldly notions, and they view Him with a prejudiced eye. They see no diadem upon His head—no sceptre in His hand. They see no gorgeous apparel upon His person—no nobles or princes in His train. They hear no sound of the trumpet—no confused sound of mighty warriors preparing for battle. They see no garments rolled in blood, nor captives led in chains. They are offended at the meanness of His parentage; at the humble birth and character of His attendants, and at His own insignificant appearance. His glory and their views of glory correspond in no one instance. His glory was the unparalleled condescension, incomparable humililty, meekness and love. The most resplendent gems in His crown were His abject poverty. His patient endurance of the grossest indignities and the unreserved devotion of His whole soul, as the righteous servant of Jehovah. His victories were not those of a mighty chieftain, at the head of many thousands, marching through opening ranks, demolishing citadels, devastating countries, causing iron gates to open at His approach, and leading, bound to His triumphal chariot, His captive enemies. No! His victories were the conquest of all temptations, of death, and of Him that had the power over death. He triumphed over all principalities and powers of darkness, error and death. In His death and resurrection He gained the greatest conquest ever won; He vanquished death and the grave; He obtained eternal redemption; He opened the gates of paradise, and procured an inheritance incorruptible, undefiled and unfading, for all them who look for deliverance. Such were the personal achievements of the Captain of our salvation.

"After this mighty victory the Christ ascended to the Father and sent forth the Holy Spirit to guide the apostles 'into all truth.' They told the story 'not in words which man's wisdom teacheth,' but what the Spirit teacheth. Under the providence of God they lived to communicate to the world 'the perfect law of liberty.' Their message is reliable because it was confirmed by mighty 'miracles and signs and wonders' which God did in the midst of them. They set in motion the 'new and living way' which has been consecrated for us. They set up 'the tabernacle which the Lord hath pitched, and not man.' Their bond of union was simply faith in Christ and obedience to His word. The issue of their lives ever exhibited their resolution 'to obey God rather than men.' And this

resolution was put to a severe test, for they were rejected, slandered, whipped, persecuted, betrayed and murdered for the cause for which the Redeemer died."

Let those who think they can reach heaven on the popular current consider the foregoing and a thousand other such lessons in the Holy Scriptures; and let us all willingly submit to have all our religious practices tried by the word of God, and turning away from all "doctrines and traditions" and fancies and judgments of men, let us obey the truth as God has given it to us in His word.

WHAT THE WORLD NEEDS AS AN INCENTIVE TO BECOME CHRISTIAN AND ETERNALLY SAVED.

No. 2.

The Church of Christ has the supreme distinction of unconditionally possessing, "The only wise God," Jude 25. Not only is he all wise but he also possesses the qualities of being, "almighty, just and true," Rev. 15:3; and of being "faithful" or true, 1 Cor. 1:9; also to make our God vastly greater he is "Love." 1 John 4:8.

These with other qualities, for I have not exhausted his attributes, go to constitute a Being, that any fraternity or association of men would, in the affairs of the world, go to any length to secure as master of assembly etc., etc., for them. That would constitute an attraction that none of the institutions of men could hope to have to adorn and grace their gatherings, but if they could, they would use it to the full.

Such a one the church has and she ought not to be slow in publishing to the world their treasure. But, alas, the sad and desolate waste is the soul who, not having entered Christ, "has no hope and without God in the world." Eph. 2:12.

Again another possession is "Christ our Saviour." Tit. 3:6. There was a time when the world knew only God. But the time became ripe for God to reveal himself to the world as *more* than the Almighty and Wise One, who was sustaining the earth and demanding submission to his will. He wanted to show his lovelier qualities of *mercy* and *love* in the redemption of lost man.

So "God sent his only begotten son," 1 John 4:9, and although he became clothed with humanity, John 1:14, to live the Godly life and directly deliver to the sons of men the oracles of God, and finally in submission to his father's will, he became, in love, obedient unto death even the death of the cross, going to the grave and asserting his power and divinity by rising again.

He in and through these became "the author and finisher of our faith," Heb. 5:8, 9; also our "succor," Heb. 2:18, and our "advocate," 1 John 2:1, and our "mediator," Heb. 12:24.

Christ is in reality the christian's substitute in death, advocate, mediator and redeemer in our life. The church of Christ, his body, is the only institution or fraternity that has this treasure, and in having it have something that is vastly greater than the greatest earthly drawing power.

This Lord Christ even though he has gone to take his position at the right hand of the throne of God, said, just before going, "I am with you always, even unto the end of the world." Matt. 28:20. That is, while he would not be visible to our eyes, he through the power and ability of his *Divinity*, would ever and always be with his own body, the church, individually as members, and collectively as a body. The church from this point of view should command and call forth the greatest respect, admiration, reverence and devotion from even the most sinful sinner in the world.

L. J. KEFFER.

(To be continued.)

NEWS AND CORRESPONDENCE

THE ANNUAL MEETING.

Just a few words about the meeting. Every person who mentioned the meeting said it was the best they ever attended. On Saturday afternoon the visiting brethren gave short talks, telling of work accomplished in their respective congregations. Fern Ave., Toronto, are doing a good work. They report a membership of 168, an increase of some 42 during the year. East Toronto also has taken on new life, and are planning for greater things for the future. Bathurst St., Toronto, are doing well in their mission work, especially Foreign Missions. Jordan and St. Catharines are planning greater things, having secured the services of Bro. O. E. Tallman for a year. On Saturday evening Bro. M. Watterworth gave a splendid talk on "A light that shineth in a dark place." It was much appreciated by all present. On Sunday morning at the Grand Opera House the first session consisted of short talks on brotherly love of visiting brethren. Service for others was the keynote of their addresses. Bro. L. H. Jackson, of Fern Ave., Toronto, spoke of the efficient church, its task and program. It was a splendid talk and much enjoyed by the large congregation. The collection amounted to \$230.00. A basket dinner was held in the park

three blocks from Opera House, an ideal spot. After satisfying their hunger many visitors took a stroll through the famous civic rose garden and enjoyed their visit very much. At 2.30 p. m. we reassembled to hear Bro. W. D. Campbell, of Detroit, deliver a masterly address on "The more excellent way." An audience of some seven or eight hundred enjoyed every word. At 8 Bro. Campbell spoke as only he can speak on "Conversion to God." His talk was plain, convincing and powerful and many in the audience were visibly affected.

On Monday morning we met at 10 o'clock to consider the great question of extending the cause of Christ in Ontario. The session lasted two and a half hours and was full of interest. The matter of Foreign Missions was introduced by Bro. Gibson, of Toronto. India and Siam were the fields mentioned. Each church will contribute to the best of her ability. On Monday evening Bro. Petch of Pine Orchard gave a splendid address on the "Everlasting Brotherhood." He excelled himself. All the addresses were of a very high order and the spirit of the meetings was wonderful.

H. STEVENS.

10 Wright Ave.,

Toronto, June 18, 1921.

To the Churches of Christ, of Ontario.

Brothers and Sisters:—I have pleasure in reporting a most successful and harmonious meeting of the Churches at St. Catharine's on 11th, 12th and 13th. insts. Those who were fortunate enough to be in attendance need not be reminded of the Christian love and general good will so much in evidence. Our Brothers and Sisters of St. Catharines and Jordan are deserving of much credit for the well arranged programme and the ample provision for the comfort and convenience of their guests.

The meeting on Saturday afternoon left no doubt in the minds of those present of the good feeling existing among the churches. In the evening our Bro. Maitland Watterworth delivered an interesting address to a good sized audience.

On Lord's Day morning upwards of seven hundred partook of the Lord's Supper. Bro. James Stewart presiding at the table. At this service our Bro. D. H. Jackson delivered a powerful address on the efficient church." In the afternoon and evening our Bro. W. D. Campbell preached in his useful forceful manner.

At the close of the evening service Bro. O. H. Tallman made it known that our Brethren differing in methods of service were de-

sirous of co-operation and suggested that we choose five of our Brethren to meet an equal number of them to discuss differences from the standpoint of Bible teaching. The matter seemed to meet with favor and it was agreed that Bro. Tallman and Bro. W. D. Campbell along with one Brother from St. Catharines district and two from Toronto should be appointed by the Churches to this important task. Bro. O. H. Tallman, Owen Sound, will be glad to hear the decision of all the churches at the earliest convenience of those concerned. May it be that the Bible shall form the basis for the union of all Christians.

On Monday morning, reports were presented regarding the success of the united effort of the churches in Ontario. All present were enthusiastic in the welfare of the cause and it was decided to form into three districts for greater efficiency. It is desired that each district will get together at an early date and appoint someone to look after the funds in that section. Let us report to each other our problems and successes, thus encouraging interest in Ontario as a whole.

At this meeting it was also suggested that we combine forces for a definite work in Foreign Missions. Bro. G. J. Gibson, 25 Constance St., Toronto, was charged with the duty of looking after the fund with Bro. N. Bennetts as his assistant. All communications in regard to the matter should be addressed to Bro. Gibson as above, who will gladly supply any information desired.

The balance of the fund, after our Bro. Watterworth's remuneration is taken care of, is to be equally divided among the three districts. It is therefore important that the name and address of the Brother appointed to look after the fund in your district, is forwarded to the writer at an early date.

Thanking you for the interest taken in the united effort of the churches and with best wishes for the continued success of the cause, I am,

Fraternally yours,

C. E. Hellyer.

NOTES FROM WESTERN ONTARIO.

Bro. Clifford Lumley was with us at Woodgreen one Lord's day some time ago; and he spoke for us at the night meeting.

Bro. Charles Watterworth also spoke for us on a recent Lord's day night. We are always glad to have these brethren with us, for they encourage us in the work we are trying to do.

A load of us went over to Jura one Lord's day, and we had two splendid meetings while there.

We have a better attendance at our meetings at Woodgreen since the spring opened up. We are pleased to have Bro. D. Black with us.

S. WHITFIELD.

ST. CATHARINES JUNE MEETING.

The leaders of the church at St. Catharines sent invitations to brethren both grouped and isolated, to meet them on June 11th, 12th and 13th, for mutual edification and to worship God.

Saturday at 3.30 p. m., with Bro. H. Stevens leading, short talks were given from Bathurst, Fern Avenue, and East Toronto, Smithville, Jordan, Beamsville, Owen Sound, Cape Rich, Fenwick, and Pine Orchard.

At 8 p. m. Bro. M. Watterworth delivered a splendid address, 'As unto a light that shineth in a dark place.'

On Lord's day morning, at 10 o'clock, we met in the Opera House (our meeting house would have been too small), where we listened to nine brethren make short speeches on the grand theme, "Brotherly Love." At 11 o'clock Bro. Jackson, of Toronto, addressed the congregation, now 700 strong, on "The Efficient Church, its Task and Program." Bro. Jackson spoke with power.

Bro. James Stewart, one of the oldest brethren present, presided at the Lord's Table, using the words, "Whatsoever He saith unto you, do it." The fellowship was over \$225.00.

After the communion we adjourned to the Park, where baskets were opened and the physical "inner man" refreshed.

Bro. W. D. Campbell spoke to us at 3.30 p. m., "A more excellent way" being his subject, and again at 8 o'clock on "Conversion to God." Bro. Campbell's simple, plain, logical, forceful but loving presentation of the truth makes him a prime favorite among us all.

After the evening meeting there was a discussion regarding a more consistent living up to our plea of Christian unity, and pro-

gress made, we believe, in pointing the way to a scriptural unity of brethren.

On Monday morning Bro. Helleyer, who was chosen by some of the churches to have the keeping of the funds they had contributed for evangelistic work in weak places, read his report to the assembled brethren, (he will also send the report to each church directly), and arrangements were made for a larger work. In order to avoid the danger of building up an organization which would usurp authority which belongs only to the church, it was suggested that the churches in the Niagara Peninsula should administer their own funds, and likewise Meaford and vicinity would arrange for a helper in the work in that neighborhood, while Toronto and its surroundings will work together for the advancement of the Master's cause, both at home and abroad.

Bro. Gibson, of Toronto, made a strong appeal for more pronounced effort in support of the Gospel in foreign fields, and we hope to see the churches doing more in the future.

At 8 o'clock at night Bro. C. W. Petch made one of the best efforts of his life, "The Everlasting Brotherhood."

Bro. Russell, of Stouffville, announced that it was the intention of the church there to invite the brethren to meet with them next year, some time in June.

Brethren visited from most of the Ontario churches, many isolated brethren, and from several States in the Union, and we could most heartily sing, "Blest be the tie that binds our hearts in Christian Love."

Report of Secretary.

As Secretary and joint custodian of the fund along with Bro. Alex. Stewart, who shares with me the responsibility of a strict account of all moneys contributed, I would report as follows:

CO-OPERATION.

"Come, let us reason together."

We know that throughout our fair Ontario there are many little groups of Brothers and Sisters striving, as best they can, to

uphold the Banner of the Cross, but believing comes through hearing, and we are not all teachers. It was to give these weaker ones encouragement and assistance that the movement was started, all contributing to a common fund for the support of an Evangelist to labor with those most in need of assistance, and report progress to all concerned, thus drawing us closer together in Christian love and fellowship. I regret to state that, from a financial point of view, all the churches have not yet shown their sympathy with the movement but we feel that all are interested in the Cause generally. We especially regret the support rendered by the churches in Toronto, together with Pine Orchard and Stouffville, all being wholeheartedly in the work and, should the district plan be decided upon, we may look for a good account of their stewardship.

EVANGELIZATION

Bro. McPhee, a young and enthusiastic servant of our Master, labored in the interest of the Cause for some six months until he took up the work at Meaford. During this time our Bro. Schell was acting as Secty.-Treas. Any further information desired up to Dec. 31, 1920 will be cheerfully given by him.

Acting under instruction, our Bro. Watterworth was induced to come and assist us at the beginning of April. During that month he labored faithfully with the churches of Meaford section and even the April showers failed to dampen his enthusiasm. Wet weather prevailed but four responded to the Gospel invitation at Cape Rich and were baptized.

He arrived at Wychwood full of ambition and during the month of May covered the district well by visitation and held meetings every night for at least one week. Here another was won for our Master. Our Brethren at Wychwood are loud in their praise of the encouragement and assistance rendered by our Bro. Watterworth.

St. Catharines section was hardly ready for him at the beginning of June, so Bathurst St. seized the opportunity of securing his services up to the present time, at their own expense. At the close of this meeting, I believe, he goes to Woodgreen, near London,

where he will establish a Cause that will be a shining light in years to come.

Bro. Watterworth is a Canadian boy, residing at present at Harper, Kan., a condition that Ontario should not allow to exist any longer than necessary. We need such men to help make our Plea better known in this Province.

DISTRICT PLAN.

Ontario seems rather large for one Evangelist to cover and it is suggested for the consideration of this meeting, that we continue to work together in Missionary and Evangelistic work, but for greater efficiency that we form into districts and, in order to keep in close touch, consult each other in our problems and successes and meet at least once a year, possibly in a June meeting.

FOREIGN MISSIONS.

"Go ye into all the World."

Many churches in Ontario are contributing separately to Foreign Missions and it may be well to consider combining forces for a definite work. In this connection our Bro. Gibson of Fern Ave. has some interesting information to submit.

FINANCES.

On Feb. 3, 1921, we held our last combined meeting, when I was instructed to secure the services of an Evangelist for the months of April, May and June, if possible, our Bros. Claus of Valdosta, Georgia, allotting for that purpose \$500 and expenses, each of the three proposed districts to have his assistance for one month. Securing Bro. Maitland Watterworth.

At that time we had on hand	\$578 30
Contributed since then	364.30
Interest on deposit	8.32
	\$950.92

DISBURSEMENTS.

Bro. Watterworth	\$333.33
Expenses (Canadian funds)	57.50 390.83
Balance in Bank	\$560.09

With return expenses and balance due Bro. Watterworth to pay.

Should the district plan be decided upon, I would respectfully suggest that, since the amount on hand Feb. 2, will have been the amount contributed since that time (Feb 2,) be handed over to the Treasurer of the district from which it came as a starter for the fund in his respective district.

In conclusion I desire to state that I have enjoyed the work entrusted to me and only regret that greater results have not been accomplished. May the time soon come when all Christian people shall as brothers be, always abounding in the work of the Lord.

All of which is respectfully and fraternally submitted.

C. E. HELLYER,
Secty.-Treas.

MOTHER'S DAY.

Sunday May 8th has been observed by some of the churches as Mother's Day. Should not every Lord's Day be for mothers? Who has a right to observe one Lord's Day in the year and call it Mother's Day.

The Apostle Paul says ye observe days and months and seasons and years. I am afraid of you lest by any means I have bestowed labor upon you in vain Gal. 4-10-11, and if the Apostle Paul saw the awful danger of men who did not adhere strictly to the faith he taught and he remained three years with the Church at Ephesus and ceased not to warn every one night and day with tears, Acts

20: 26-31. If the Apostles ceased not to warn every one night and day with tears 1900 years ago, what would he do in this 20th Century, with duets for invitation hymns and whistling in place of singing. Eph. 5:19. 'Now unto him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us. Unto him be the glory in the church and in Jesus Christ unto all generations for ever and forever Amen.' Eph. 3:20-21. No place for the 20th Century doctrine. O Lord how long, how long.---

ACKNOWLEDGMENTS.

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CHURCH DIRECTORY—Continued from page 2.

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

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

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

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

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

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

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

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

BEAMSVILLE, ONT.—Church meets on Lord's Day at 10 a. m. for Bible Study. At 11 a. m. for worship. At 7 p. m. for preaching. Wednesday at 8 p. m., Bible Study. L. J. Keffer, Minister.

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

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

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. J. C. Cleveland, 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.

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