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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 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.; 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. Vanceise, 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.

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, August, 1921.

No. 8

THE PAST.

Ah many a thought and sad regret
Steals o'er my mind of joys long gone,
When all life's summer suns have set
As if they ne'er had shone.

The sky that's gay with gorgeous clouds
Grows dim as darkness covers all,
And things that once gave worldly joy
Are changed beneath its pall.

Then comes before me a loved form,
Who sang to me at evening's close,
The beauties of the earth and sky,
That only boyhood knows

Those voices heard in days long gone
Grow faint as on the past we gaze,
The faces once we looked upon
The friends of other days.

T'was ever thus the loved and fair
Are like the dew drop or a thought
Frail castles that we build in air,
And weep that they are not.

Those cherished scenes of other years
Grow dim as seasons take their flight
O, may we look beyond this sphere,
Where there is no more night.

—Albert Burgess.

EDITORIAL.

O. E. PAYNE—HIS BOOK.

In reviewing this book, let us keep in mind throughout the fundamental principle of interpretation laid down by Dr. Charles Hodge, the great Presbyterian scholar: "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.*, 1., 376.

Let us bear in mind, also, that the question at issue is not "What meant *Psallo* in Paul's day?" but, What meaning was in New Testament usage assigned to *Psallo*?

The entire effort of this book of 350 pages is focussed on one point: to make it appear that *Psallo* means, and means only, to play upon a musical instrument, or to sing and play at once upon an instrument a mechanical device of human invention and construction, and that, as *Psallo* is found in the New Testament, it is therefore not only the privilege, but the duty of Christians to play upon such instruments in their worship of God in the churches. It is our purpose to show from the testimony of his own chosen witnesses that this was not even the primary meaning of *Psallo*; that it came only by changing usage to acquire this meaning, and that by changing usage this ceased to be, if indeed it ever had been its exclusive meaning.

PRIMARY AND CHANGING MEANING OF PSALLO.

Dr. Louis F. Benson, one of Payne's own witnesses, "a very

learned Greek scholar, Editor of the Hymnal of the Presbyterian Church in the United States—regarded as the greatest specialist in America along the lines of this research," states as follows:

"The history of the meaning of the word *Psallo* is not in dispute, so well is it established. It had the original meaning of plucking or twitching a string, etc., apart from music altogether, and then (that is later, Ed.) an application to the music of instruments whose strings were plucked, but still apart from vocal music; and only in later usage did it come to mean to sing to the accompaniment of such an instrument."

According to this learned Greek scholar, the Greek word *Psallo* first meant only plucking or twitching a string, with no reference whatever to music of any kind either instrumental or vocal; that in later and changing usage acquires the meaning of making music by playing upon the strings of an instrument; and that in still later usage it came to mean to *sing* with an instrumental accompaniment. Only one more—and a very short step in this process of changing usage till we come to New Testament and Apostolic meaning, to sing without the use of man-made instruments. This testimony of Dr. Benson is valuable and will not be denied. It strikes a staggering blow at Mr. Payne's unchanging meaning of *Psallo*. Prof. Robert H. Webb, Department of Greek, in Greek University of Virginia, reiterates the same testimony.

"The Greek verb *Psallo* meant originally to pluck, pull or twitch. From this general meaning it took on the special meaning, 'to pluck the strings of a musical instrument.'

Notice this latter is not the primary or "general" meaning, but only a "special" meaning which it "took on." In the face of this, what becomes of Mr. Payne's laborious work, the sole agony of which is to make it appear that the one primary, general, special, only, past, present and eternal meaning of *Psallo* is to play upon a musical instrument.

Dr. Webb also testifies to the next step in this changing usage. "Finally it is used to mean *sing*—to a musical accompaniment." Other scholars of not less fame will be called upon to testify to a still further change of usage in New Testament and Apostolic Times.

Prof. Otis Johnson Lodd, "the distinguished head of the Department of the Classics for Carlton," after pointing out that Grimm-Thayer's Lexicon to the New Testament and Genssenius in his Hebrew Lexicon both give the primary meaning of *Psallein* to be the "twanging of a string," goes on to say that it seems therefore unnecessary to translate *Psallein* by sing: "though it is possible that among the Jews and Christians it developed this special

meaning." It will develop as we proceed, that this possibility admitted by so learned a man, has at all times throughout the Christian era been admitted as a fact, and never seriously denied before the epoch of Mr. Payne's appearance.

Prof. Maurice Hutton, of the University College, after speaking of the use of *Psallo* in some passages in the New Testament, says: "In all these cases I assume the meaning to be, properly, sing to the accompaniment of the harp."

Notice he *assumes* this. But he goes on to say: "No doubt (as Dean Alford says) it came to be used carelessly, and generally of 'songs of praise;' but it properly means, rather, melodies—tunes of praise, played on an instrument."

Note, he says "it came to be used" in this way generally, of songs of praise. Its general use then, according to this authority, came to be "songs of praise," though he thinks it "*properly* meant melodies—tunes of praise played on an instrument." He forgets that the proper meaning of a word is the meaning which usage gives it. And while he admits the usage and says there is "no doubt" of it, he must think it improper. Apostolic usage of which there is "no doubt," is therefore improper! And think of "tunes of praise, played on an instrument!" by this learned Professor. He might sing hymns of praise, songs of praise, or even tunes of praise to God. But to play hymns, songs, tunes, or even psalms of praise, is an impossibility. Even a simpleton should understand that there can be no praise in mere mechanical sounds. If this were possible, then God would be "worshipped with men's hands." It makes no difference who or how many are trying to do this, the Word of God says it is not done. It is therefore impossible.

D. F. Estes, Professor of New Testament Interpretation, Colgate University, testifies:

"The Greek verb *Psallo* originally meant to play a musical instrument, to strike the lyre. But as often happens, this was gradually modified, and it came to mean sing, not only with an accompaniment, but also with no stress on the idea of accompaniment. Reader, please rub that in. This eminent Professor of New Testament Interpretation in Colgate University knows what he is talking about, and adds that this is held in common with most scholars of the day. This great scholar, "in common with most scholars of the day," are in a most reckless manner contradicted, point blank, by O. E. Payne.

J. Corrin Hutchinson, Emeritus Professor of Greek, University of Minnesota, in agreement the scholars already cited, and in common with most scholars of the day says:

"For the ordinary meaning of *psallo* consult Liddell and Scott's

Greek Lexicon and Thayer's Lexicon to New Testament: "To play the lyre or other stringed instrument"; to sing with or without accompaniment."

Reader, what have we here? Liddell and Scott, Thayer and Hutchinson, in common with most scholars of the day, testifying that *psallo* means to *sing* with or without an accompaniment, and that this meaning is *ordinary* that is, not a special or rarely used meaning, but one in common usage. Stick a pin right here. This is the best scholarship of the world, and there is absolutely no escape from it. A concluding statement of Professor Hutchinson has more weight than all the *wind* let loose by modern instrumental music lovers. He says: "It (*psallo*) did not necessarily, in common usage, imply an instrument, nor did it necessarily imply the lack of an instrument." He is referring to "common usage," "after the beginning of the Christian era," and not to original meaning in common use in earlier times.

Prof. W. A. MacDonell, of the Presbyterian Theological College of Saskatchewan, contributes valuable testimony to the historic and changing usage of *psallein*:

The original meaning of *psallein* was to pluck or pull out (e.g. hair). From that it passed to have the meaning of "to twang" or 'cause to vibrate by touching.' This is the meaning it has in the Septuagint (the Greek version of the Old Testament.) Aristotle, Plato and Plutarch, also use the word in this sense. About the time the New Testament was written, it came to have the meaning of 'to sing to the music of the harp,' to celebrate the praise of God. Where is now the unchanging meaning—of O. E. Payne? Does this look like it? Notice (1) to pull out; (2) to twang or cause to vibrate by touching; (3) to *sing* accompanied with the harp; (4) to celebrate the praise of God. The latest the Christian usage.

Our next authority is Richard T. Elliott, M. A., D. Litt, (Oxon), Editor of the Aristophanes, Acharnians, etc., one of Mr. Payne's own prized witnesses, who says;

As to the usual meaning of *psallo*, I should reply that, in classical and ordinary Greek (apart from Jewish and Christian writers), the primary meaning was to pull, as of the hair, or more frequently of the bow, but chiefly, as time went on, of playing a stringed instrument. As to whether its import was the same at the time the New Testament was written, I should reply that by this time the ordinary Greek, (apart from Jewish and Christian writers), its ordinary meaning was 'to play' with the fingers on a stringed instrument."

Notice that this scholar evades giving information regarding Jewish and Christian usage, but admits that his definitions of

PSALLO in classical and ordinary Greek do not apply to Jewish and Christian usage. Later he admits that PSALLO, in New Testament use, is in the Revised Version and by other leading scholars, and by commentators in general—translated to “sing” or “sing praises.” But how amazing! it has just now been discovered—by a man who was never before heard of—that all these authorities, the leading scholars of the world, the translators of the Holy Scriptures, the commentators in general—were all ignoramuses—or knaves—or fools!

But the University of Michigan, which “ranks with the great educational institutions of earth,” was appealed to for the meaning of PSALLO! And Prof. Campbell Bonner, who presides over its corps of eminent Greek Professors testifies:

“PSALLO means, first, to play on a harp or similar instrument; so often in classical Greek. Then it came to mean *sing* to the harp (or lyre) accompaniment.” This, he says, “in classical Greek.” Classical Greek is not what we are just now looking for, but New Testament and Apostolic usage, which is not always subservient to classical Greek. In regard to New Testament usage, the best that this Prince of Greek Professors can say, in support of the practice of the people with whom he is affiliated, is, “In the New Testament, I think a musical accompaniment is to be supposed.” He *thinks* that there may be a *supposition* of instrumental music accompanying the singing. Rather shaky. But this is the best that the best of them can do.

Joseph B. Mayor, Emeritus Professor of King's College, London, in note on Jas. 5:13: “PSALLITO, properly used of playing on a stringed instrument, as Lucian Parasite 17, ‘it is impossible to pipe without a flute, or to PSALLEIN without a lyre.’” This saying of Lucian, so much depended upon by the modern advocates of instrumental music in worship, would be true of the earlier usage of the word. But Prof. Mayor goes on to say: “We find it also used of singing with the voice and with the heart.” Lucian's statement is therefore erroneous, as in this later usage it is possible to prallein without a lyre.

The Expositor's Greek Testament (5 vols.), in note on 1 Cor., 14:15, says: “PSALLO denoted, first, playing on strings, then singing to such accompaniment. Eph. 5:19, distinguishes this verb from *ado*. The Editor *thinks* that instrumentation is implied; unless forbidden, Greek Christians would be sure to grace their songs with music.” He means with *instrumental* music. Notice, that Greek Christian, *unless forbidden*, would be sure to use instruments with their songs. Why? Because, in their pagan worship they had been accustomed to do so. But Greek Christians never do and never have done so. Why? The Western Church, that is the

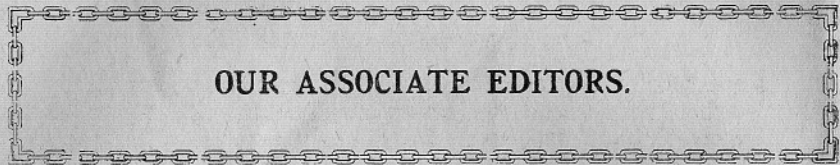
Roman Catholic Church, after some centuries, began to admit and use instruments in worship. But the Eastern or Greek Church has always and still does steadfastly reject them. Why? The authority here cited gives the answer: They were “*forbidden*,” otherwise they would have been “sure to use them.” The only legitimate conclusion is, that they understood themselves to be prohibited from such use either by Apostolic precept or example, which are equally authoritative and binding. We learn from this same authority that *psalmos* is a religious song either with or without instrumental accompaniment.

The Encyclopedia of Religion and Ethics, “the monumental work now issuing from the press under the able editorship of Dr. James Hastings,” furnishes some valuable testimony in corroboration of the foregoing. He says: “It is well known that instrumental music played an important part in both the Greek and Hebrew temple rites . . . In the Hebrew temple, at the beginning of the Christian era, the harp, lute, flute, trumpet and drum were used as accompaniment to psalms and canonical hymns; yet . . . instrumental music was forbidden in the early Christian Church.” He further states that “the early Fathers shunned the Greek instrumental accompaniment.”

These are Boomerang facts, testified by Mr. Payne's own witnesses, to smite his newly made discoveries into ignominious oblivion. But hear this authority a little further: St. Augustine (5th century) encourages the singing of psalms to the lyre or psaltery. This regulation, or PARTIAL ALLOWANCE, of instrumental music in the service of the church seems not to have affected the Eastern branch, since in the Greek Church instrumental accompaniment has never been allowed.”

Bearing in mind that this the latest and most authoritative of all human authorities in “Religion and Ethics,” it ought to be illuminating to many whose minds have been confused by such books as that under review. Note, “A partial allowance,” of instrumental music in the service of the church, began to be made. When? away down in the fifth century, after the apostasy had widely developed and innovations had flooded the church. Where? Generally? All over Christendom? Not at all. This “partial allowance” was in one congregation—in Africa, in the *opinion of one African darkey*. This substantial authority confirms the already well established fact, that in the early centuries of the Christian era, instrumental music was not in use in the worship of the churches. Reader, what is the use of any man butting his thick-skulled head against such a rock-faced fortress of fact?

(To be continued.)



OUR ASSOCIATE EDITORS.

CHURCH HISTORY, NO 8.

METHODISTS.

John Wesley was born June 17, 1703, at Epworth, Lincolnshire, England. He was a member of the Church of England; "In September, 1725, he was ordained a deacon, and the following year elected fellow of Lincoln College. He took his degree in February, 1727, and in 1728 was ordained a priest or presbyter in the Church of England."—History of Methodist Episcopal Church, by Nathan Bangs, Vol. 1, p. 39.

In 1729 he attended the meeting of a small society which had been formed in Oxford, in which were included his brother Charles, and Mr. Morgan, for the purpose of assisting each other in their studies and consulting how they might employ their time to the best advantage. The same year he became a tutor in the college, received pupils, and presided as moderator in the disputation six times a week.

"It was about this time, the society above named having attracted some attention from the regularity of their lives, and their efforts to do good to others, that some of the wits at Oxford applied to the Members the name of Methodists, a name by which John Wesley and his followers have ever since been distinguished." Bangs, Vol. 1, p. 39-40.

FOUNDER OF METHODISM.

"The history of Methodism cannot be given without a biography of John Wesley. To him belongs the distinction of Founder. Great men by a natural law come forward in groups; but to insure the success and unity of a movement, there must be a solitary pre-eminence. While Charles Wesley, George Whitefield, John Fletcher, and Thomas Coke were mighty auxiliaries it is around John Wesley that the religious movement of the eighteenth century, called Methodism, centers." (McT. p. 14.)

FIRST METHODISTS.

"The first Methodist were two Wesleys, with Robert Kirkham and William Morgan." (McT. p. 57.) Seventeen hundred years

after the death of our Lord, appears the first Methodist Church in the world.

RISE OF METHODISM - -1729.

In the Methodist Discipline of 1832 I find the following:

"To the Members of the Episcopal Church;

"Dearly Beloved Brethren, We think it expedient to give you a brief account of the rise of Methodism, both in Europe and America. In 1729, two young men, in England, reading the Bible, saw they could not be saved without holiness; followed after it, and incited others so to do."

FIRST METHODISTS IN AMERICA - -1736.

Mr. Wesley left England in 1735, and arrived in America in 1736. (McT. 74) "March the 7th he commenced his ministry at Savannah." (McT. 88.) In a few weeks after he had started his ministry he started daily morning and evening public prayer; thus forming a society. This was the first SOCIETY in America and the second in the world. (McT. 88-89.)

Mr. Wesley's work in America was not what he desired it to be, for he got into a lot of trouble and left the country and returned to England.

"Wesley's excessive pastoral fidelity and his ritualistic severity made enemies, and they found occasion to avenge themselves in an affair connected with one of his parishoners, Miss - - - - - It seems he thought of proposing marriage to her; but Delamotte warned him, and the Moravians advised him 'to proceed no farther in the matter.' Wesley answered; 'The will of the Lord be done.' The lady's uncle Causton, of bad record, and then in brief authority, sometime afterwards hatched up indictments-ten bills, some civil and some ecclesiastical-against him. Wesley was prepared to answer, and moved for an immediate hearing; but the court evaded his request. From September 1, when the indictment was first presented, to the end of November, when Wesley made known his intention to return to England, he seems to have attended not fewer than seven different sittings of the court, asking to be tried on the matters over which it had jurisdiction, but denying its right to take cognizance of the ecclesiastical offenses alleged. Thus harassed and obstructed, power being in the hands of his enemies, and he unable and they unwilling to reach an issue-- he gave notice of leaving and left. (McT. p. 95.)

Mr. Wesley declared; "why, that I who went to America to convert others, was never myself converted to God." (McT. 107.) Then the Founder of the Methodist Church was an unconverted man.

DOCTRINE OF THE METHODISTS.

DISCIPLINE. This is an extraction of the creed of the church of England, with some corrections and abridgments. It rejects the Athanasian Creed and fourteen of the "Thirty-nine Articles." The remaining twenty-five in a modified form, constitute the Creed of the Methodist Episcopal Church.

The Methodist Episcopal Church South was established in the year 1845 in the city of Louisville, Kentucky, and there are several other branches of the Methodist Church, but they are all about the same in doctrine. I give below their twenty-five articles of faith as existed in their Discipline in the year 1909.

1. Of faith in the Holy Trinity. -- There is but one living and true God, everlasting, without body or parts, or infinite power, wisdom and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead, there are three persons, of one substance power, and eternity, -- the Father, the Son, and the Holy Ghost.

2. Of the Word, or Son of God, who was made very Man. -- The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that the whole and perfect nature's, that is to say, the Godhead and the manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

3. Of the Resurrection of Christ. -- Christ did truly rise again from the dead, and took again his body with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

4. Of the Holy Ghost. -- The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the son, very and eternal God.

5. The Sufficiency of the Holy Scriptures for Salvation. -- The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the church. (Here are the names of the books of the Bible, J. L. H.)

6. Of the Old Testament. -- The Old Testament is not contrary to the New: for both in the Old and New Testament ever-

lasting life is offered to mankind by Christ; who is the only Mediator between God and Man, being both God and man. Wherefore they are not to be heard who feign that the old fathers did look for only transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet, notwithstanding, no Christian whatever is free from the obedience of the commandments which are called moral.

7. Of Original or Birth Sin. -- Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is ingendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his nature inclined to evil, and that continually.

8. Of Free Will. -- The condition of man after the fall of Adam is such, that he can not turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the Grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.

9. Of justification of Man. -- We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings; -- wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

10. Of Good Works. -- Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is known by its fruit.

11. Of Works of Supererogation. -- Voluntary works, besides, over and above God's commandments, which are called works of supererogation, can not be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required; whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unfrofitable servants.

12. Of Sin after Justification. -- Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after justification; after we have received the

Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God rise again and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

13. Of the Church.—The visible church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same.

14. Of Purgatory.—The Romish doctrine, concerning purgatory, pardon, worshipping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded on no warrant of Scripture, but repugnant to the word of God.

15. Of speaking in the Congregation in such a Tongue as the People understand.—It is a thing plainly repugnant to the word of God, and the custom of the primitive church, to have public prayer in the church, or to minister the sacraments, in a tongue not understood by the people.

16. Of the Sacraments.—Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good will towards us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him. There are two sacraments ordained of Christ or Lord in the gospel, that is to say, Baptism and the Supper of the Lord. Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for sacraments of the gospel, being such as have partly grown out of the corrupt following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God. The sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation; but they that receive them unworthily purchase to themselves condemnation, as St. Paul saith, 1 Cor. 11;29.

17. Of Baptism.—Baptism is not only a sign of profession, and mark of difference whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the church.

18. Of the Lord's Supper.—The Supper of the Lord is not only a sign that Christians ought to have among themselves one to

another, but rather is a sacrament of our redemption by Christ's death; insomuch that to such as rightly, worthily, and with faith receive the same the bread which we take is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ. Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions. The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and scriptural manner. And the means whereby the body of Christ is received in the Supper is faith. The sacrament of the Lord's Supper was not by Christ reserved, carried about, lifted up, or worshipped.

19. Of Both Kinds.—The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

20. Of the One Oblation of Christ finished upon the Cross.—The offering of Christ once made is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of the masses in which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

21. Of Marriage of Ministers.—The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve to godliness.

22. Of the Rites and Ceremonies of Churches.—It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgement, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the church, and woundeth the consciences of weak brethren. Every particular church may ordain, change or abolish, rites and ceremonies, so that all things may be done to edification.

23. Of the Rulers of the United States of America, (or any

nation wherein the church is located. J. L. H.) The President, the Congress, the general assemblies, the governors, and the councils of state, as the delegates of the people, are the rulers of the United States of America according to the division of power made to them by the constitution of the United States, and by the constitutions of their respective states. And the said states are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.

24. Of Christian Men's Goods.—The riches and goods of Christians are not common, as touching the right, title and possession of the same, as some so falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

25. Of a Christian Man's Oath.—As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle, so we judge that the Christian doth not prohibit, but that a man may swear when a magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment and truth.

The Discipline contains a ritual and rules governing the management of local congregations, Conferences, Quarterly Meetings, Classes, Missions, Charities, etc., etc. The Catholic doctrine of sprinkling or pouring for baptism is retained, but the candidate may request "THAT OTHER MODE."

For a complete refutation of the Methodist Doctrine, order from Mrs. C. R. Nichol, Clifton, Texas, "A Study in Methodist Discipline" by C. R. Nichol, price 25 cents.

J. L. Hines,
Monticello, Ky.

CO-OPERATION IN ONTARIO.

In 1 Cor. 16, we have a peculiar case where Paul exhorted the churches of Galatia to contribute for a certain work and also to appoint some one (whomsoever they shall approve) to deliver those contributions. The churches of Ontario did the same for last year and this year by my suggestion (which I made in Toronto last Thanksgiving day). We in Ontario are trying to help three evangelists instead of one by dividing into the Meaford, Toronto and St. Catharines districts. The evangelist to take his membership with one of the churches in each district, be under the oversight of elders of that church, and be sent out by that church to help smaller places in that district, and all contributions to this special work to go to him through the Treasurer of the church where he lives, the different churches in that district co-operating to help support him

in the field. Now if there is anything wrong about this just let us know and give us a better plan, and I believe the brethren of Ontario will gladly receive it.

The Monthly Review was endorsed by the brethren at June meeting at Monday morning session, and it was suggested that a man be appointed in each of the three districts to take subscriptions, send in church news, etc., and thus fill the paper so full of church news that there would be no room left for advertisements; that advertisements were justifiable only when we did not have better material to fill up the space.

Yours in haste,

O. H. T.

OUR CONTRIBUTORS' DEPT.

A SOLILOQUY.

FROM AN OLD MANUSCRIPT.

The following brief soliloquy originated from a temptation to be on the strong side:—

"How happy are they who sail with wind and tide down the stream of popular esteem, having the banks of the stream on which they are embarked lined with admiring crowds, waving their hats and bowing their heads in signs of approbation and admiration. How tranquilly they glide along. When the sun shines and all is calm, how easy and happy their voyage. When storms arise they betake themselves to the shore, and find themselves safe and happy in the caresses of admiring thousands. How enviable they! Who would not desire and seek their happy lot? Contrast it with yonder small company in a little bark, toiling against wind and current, ascending the rapid stream of vulgar applause. How imperceptible their advances. After whole nights and days of toilsome rowing they appear not to have distanced the shadow of a man of tall stature. No cheers nor congratulations from the spectators who chance to cast an eye upon them from the bank, except a now and then 'God-speed' from some obscure one perched upon some rock or island, who has himself been buffeted with hardships.

"Such was the prospect before me while I viewed the landscape with the wrong end of the telescope next my eye; but all of a sud-

den I turned the other end, and strange indeed was the change in the scenery. I now could read the inscription on the colors of the descending barge and that on the ascending skiff. I could see all devoted to present happiness, and those, too, who sought happiness in both worlds, on the side of those descending, but not one of the admirers of their course, nor of those embarked on that voyage, had yet died. I looked upon the stream and found, from the inscription and other hieroglyphics upon the skiff, that their destiny was not to any port on earth, and that their eyes was fixed on some invisible and distant good, of such charms as to make them sing and triumph at every pull they gave the oar. A small company of the living and all that had ever died looked upon them either with perfect complacency—with a wishful or an envious eye. In presenting the two rival courses of the whole human race thus to the eye of my mind, I could better appreciate the wisdom and happiness which distinguished the respective courses of the sons of men. But am I not, said I, thus confounding my own reflections with a descriptive and symbolic representation of things addressed to the consideration of others? True, it appears so. But if I gain my end this way more readily, what is the difference?

“O my soul, do you not know that every good intention of yours, and every good effort of yours, were it only to subdue one evil inclination, is witnessed with admiration by all the excellent that ever lived. Do you not remember that the Saviour said there is joy in heaven over one reforming sinner, and even, too, among the angels of God; and can you think that one good deed of yours is viewed with indifference by any of the exalted dignitaries of the heavens! When you make one righteous effort to promote goodness in yourself, or in any human being, know that every good man and woman on earth approves your course, and is upon your side; yes, and all the spirits of the dead. The wicked spirits know that you are wise, and cannot but approve your way; and all the holy and happy from righteous Abel look down upon you with delight, and congratulate you on every advance you can make in goodness. Stronger and more numerous are those upon your side than they that are on the side of your opposers. When you are tempted to consult your reputation and your worldly advancement among men, O reflect how little they can do for you, and how much against your happiness. Can they soothe your troubles, can they heal your wounds, can they remove your fears, or tranquilize your agitations? No, no,—full well you might know, from your past experience, how little they can do for you. When they once smiled upon you and congratulated you, were not your acts foolish, and did not the very deeds for which they praised you give you pain? Have you not found yourself distressed beyond the reach of mortal power and

earth-born remedies to relieve; and will you now, when God has smiled upon you, pay your homage to human adulation, and seek to please the proud and the vain who cannot bless you? No, my soul, you cannot thus sin against your own felicity. Will it not be more than a reward for all privations and affronts in the way of goodness and self-denied obedience, to reflect that all the good and wise in Heaven's estimation have toiled with you, and now appropriate your progress, and when you struggle with allurements, they all, with intense interest, await the issue, and are ready to hail you with triumphant joy as victor? Be assured, then, in all your struggles in behalf of truth and goodness, that every just man upon the earth, every happy spirit in the invisible world, every angel in heaven, and what is more, your Redeemer and your Heavenly Father, are all upon your side, and ready to put an incorruptible crown upon your head, and to greet you with a hearty welcome, saying, 'well done, you good and faithful servant.' Let these reflections cause you never to despond amidst difficulties, never to faint in adversity, never to yield to temptation, never to seek the praise of men at the risk of forfeiting the praise of God. Remember that that day hastens with every pulse, when you would rather have the smiles of your Lord and Saviour, when you would rather be approved by Him, than to be hailed by an admiring world, as the paragon of every worldly excellence, as the sovereign arbiter of all the crowns and thrones that mortals ever coveted. Think, O think, how many smiles attest your conquests, and how many eyes with sadness would behold your discomfiture in this glorious struggle. Fired by these considerations, the weak side becomes the stronger, and it is easy to burst through all the restraints which worldly pride and worldly policy would throw as obstacles in your way. 'Remember Lot's wife.' ”

(COPIED BY M. WATTERWORTH.)

THE BOND OF PEACE—NO. 6.

M. WATERWORTH.

“For I know this that after My departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them. And now, brethren, I commend you to God and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.” Acts 20: 29-32.

The faith and practice of the church of the New Testament

was, and is, very simple. The Christians had, and now have, the Divine message in all its fulness and beauty. They rejoiced in the belief of all the Lord taught and promised them. They became established on the rock of the everlasting Gospel. The distinction between the church and the world was very clear. Immediately after the pouring out of the Holy Spirit on Pentecost (Acts 2), when the church really came into existence, we read in the Divine word that "they continued steadfastly in the apostles' teaching, in fellowship, in breaking of bread, and in prayers." The New Testament teaches, as well as does church history, that the procedure in their worship on the Lord's Day was very simple. They gathered at an appointed place at a certain hour. They sang psalms and hymns, (Eph. 5:19). They taught and exhorted one another, in which all were free to take part, (1 Cor. 14:26-31). They broke of the bread and drank of the cup, in memory of their Lord, (Acts 20:7). (1 Cor. 11:23-31.) They contributed as they were prospered, (1 Cor. 16:1-2). They prayed and gave thanks unto the Lord for all His mercies, (Acts 2:42.)

Early historians testify liberally concerning this simple form of worship in which the Christians engaged. They were all brethren in Christ. Even the apostles were just plain Peter, James and John. They carried no prefixes or suffixes to their names, and they arrayed their persons in plain apparel as did their brethren. The highest earthly appeal was to the elders of the local congregations who were the feeders of the flock over which they were appointed overseers; and these local congregations or churches were severally responsible for the course they pursued. Hence the captain of our salvation when he had a final message of correction and instruction to send to Christians, he did not address the Holy See, or the international or national or provincial council, Synod, Conference or Association because the Holy Spirit never authorized any such convocations or usurpations. These all came from the "man of sin." But he did address the separate congregations. See Revelations, chapters two and three. A careful and prayerful reading of the two chapters will clearly convince any one who wants to know the truth that the Lord is very particular as regards the doctrine and practices the churches maintain.

Among the great majority of professing Christians purity in the faith and worship was not long in evidence. Israel, as we have seen, many turned away from the true worship of God, and history again repeats itself in the church of God. Inventions and traditions of men are introduced until the truth becomes completely obscured. By 117 A. D., "holy water," an institution unknown to the New Testament was in use in the worship. The "fast of Lent," by 140 A. D., infant baptism as early as 150 A. D. Priest's ves-

tures were in evidence in 257, signs of the Cross came about the same time, the mass in 300 A. D., and the clergy was forbidden to marry in 303 A. D. (this part of the great apostasy is plainly dealt with in 1 Tim. 4:3). Popery began in earnest in 450; wax candles, in 610. Images were introduced in 787. Instrumental music did not come in until the sixth century. Temporal power was assumed by the Papacy in the ninth century. The Bible forbidden to the laity in 1229. Tradition took still another advance step when Calvin in 1536 in the church at Geneva first gave official sanction to sprinkling for baptism.

The above named traditions and human inventions, with many others, were introduced against the protests of a large per cent of the most devout communicants. There is not one of them that has the least vestige of authority in the gospel of Christ. Some of them were borrowed from the Jewish worship; others are introductions from Paganism; and the balance of them are the offsprings of the fertile imaginations of men who conceded lightly the breaking of the covenant of the Lord Jesus Christ.

The Holy Spirit earnestly exhorts; "Let no man deceive you by any means; for that day shall not come. (The coming of the Lord Jesus,) except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God or that is worshipped." — — —

"And then shall that wicked be revealed. When the Lord shall consume with the spirit of his mouth, and shall destroy both the brightness of his coming: even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of righteousness in them that perish, because they received not the love of the truth that they might be saved." (2 Thess. 2:3-10.)

The "love of the truth" is our redemption from confusion. Human creeds, councils, and traditions have served only to confuse and bewilder and divide the children of God. A return to the "law and to the testimony" is the only solution, and salvation for us. But we must love truth more than our preferences, the word of God more than our prejudices; the faith of the gospel more than our opinions. The truth, the whole truth, and nothing but the truth, that wrought so effectually in the conversion of sinners and the sanctifying of saints, and the breaking down of partitions (Divisions) during the first thirty years of the Christian era, has lost one of its powers. It is still the word of God—"quick and powerful and sharper than any two edged sword."

During those thirty years it was proclaimed in its purity. What the religious world needs most in this day is a return to that same purity, to the one narrow way, to the "one Lord, one faith, and one baptism." (Eph. 4:5.)

NEWS AND CORRESPONDENCE

Carman, Manitoba.

June 23, 1921.

Dear Bro. McDougall:—We are engaged in an interesting series of Special Gospel Meetings here, and we hope and pray for the conversion of sinners, and the building up of the saints.

The Carman Church of Christ sent invitations to my neighboring congregations of the same faith and order, for any of their members, who could be spared, to come to Carman for worship and mutual help on June 19th and 20th. We were favored with the good fellowship and help of a number of our brethren and sisters from Winnipeg and Glenora. Bro. M. Hottel, who has been laboring with the church in Minneapolis had been secured by the Glenora brethren to begin a meeting with them on Lord's Day the 19th. But they graciously consented to have him help us in Carman for the two days mentioned. Bro. Hottel is a careful student of God's Book, and a good speaker and singer. We all appreciated greatly his work and his good conduct here.

Services on the 19th. were:—10:00 a. m. Bible Classes largely attended; 11:00, Breaking Bread service with house filled when Bro. Beamish of Winnipeg presided at the Lord's table, and Bro. M. Hottel followed with a special discourse to Christians on "What Do Ye More than Others?"

3:00 p. m.—Large audience again, and the writer spoke on "Remember Lot's Wife."

8:00 p. m.—Large attendance, and Bro. M. Hottel spoke on "God's Way is Best."

Monday, the 20th, 3: p. m.—We had a most interesting meeting, lasting two hours, with songs, prayers and several addresses. All who would were invited to speak concerning the work in their part of the Master's vineyard as they saw it, and what they would have it be, in the light of N. T. teaching. Many were interested to know more about the Bible Training School, which if the Lord will, we propose to open in Carman this fall. An outline of the main courses of study, and of the importance and value of such training was given.

At 8: p. m. service, Bro. Hottel and I divided the time on the subject of "Faith," before a large and much interested audience. The Carman folks were good to the visitors, and could have taken care of more. Tuesday morning the remaining visitors left; and Bro. Hottel went to open up at or near Glenora that night. He held a successful meeting there a year ago, and the Glenora brethren are very much pleased to have him back.

Our meetings in Carman continue. A good attendance encouraged the writer last night.

Yours in His Service,
H. L. Richardson,

Carman,
July 4, 1921.

The Carman Church is not asleep. They are alive to the needs of the great North West. They contribute monthly toward the support of a Native Worker in India, monthly also to help an Indian Brother preaching on a Reserve in Manitoba, and monthly to help keep Bro. Rogers in the field, besides supporting an evangelist. They are anxious to have their young folks trained for efficient workers in the Master's Vineyard, and are making it possible for all who will come from other places to secure the same training at small expense. We had a splendid Business Meeting on Tuesday evening to make all plans possible at this date for the School.

At a business meeting held immediately after the morning meeting last Lord's Day, it was decided that I should go to help the churches near Bromhead who have been writing for my assistance. I am permitted to be with Bro. H. A. Rogers next Lord's Day, the 17th. We expect to be with the church in Regina for morning and afternoon meetings, and Bro. Rogers begins a new mission meeting about 15 miles out of the city that night. I hope to get the benefit of his stirring discourses for three nights, and lead the singing, before going on to Bromhead.

Yours in Christ,
H. L. Richardson.

Sunday, June 19th, 1921,
Box 103, Macrorie, Sask.

Dear Bro. McDougall.—No doubt all who read the Monthly Review will be interested to know that Bro. Rogers has been with us once more for a week of meetings. During the meetings there were three youths accepted Christ and were baptised, besides much good in the way of strengthening the church, and on a whole was beneficial to all who attended.

Brother and Sister Cleveland who were formerly with us were back to attend the meetings, and have gone to Eaton with Bro. Rogers to lead the singing etc. in opening a new church where Bro. Fisher and some other Brothers and Sisters live. May God be with them and bless their endeavors.

While Bro. Rogers is on his way back he may possibly be able to give us a few more meetings, which we certainly appreciate. He is certainly good and I wish all could hear him.

I am also enclosing \$1.00 for renewal of the C. M. R., wishing you every success with the paper.

Your Brother in Christ,

T. W. Banting.

Glencoe, Ont, June 15th, 1921.

Dear Bro. McDougall—I received your letter a few days ago, and was pleased to hear from you. I have written you several times, but this is the first communication that I have had from you for a good while.

You have, or should have, an article from me that has not been published yet on the book of Romans. It was the last article that I wrote on that book. I think it was headed, Rom. 11:25, 26. It was written on these verses.

Yes, I think the Monthly is gaining ground all the time. I trust it will do much good.

I am sending you some notes, and, Lord willing, I will send in an article as soon as I can get time to write.

Yours in the work of the Master,

S. Whitfield.

Macrorie, Sask.

June 27th, 1921.

I motored from Weyburn, Sask. to Harptree School District June 4th, and preached four times to the church there. On account of the new school not being completed we thought better to discontinue for a while.

I drove from Harptree to Macrorie, (261 miles.) Began one week's meeting on the 12th with the church there. Baptized three June 18th, I drove 124 miles out to Eatonia, where Bro. Alex. Fisher and Edwin Fisher and wife live. Preached there six times. Baptized one.

June 25th I drove back to Macrorie, preached twice yesterday. Baptized one. We continue the meetings for this week here.

I think I have an opportunity of visiting the Regina Church next Sunday. My next meeting is to be for Harptree Church.

H. A. Rogers.

P. S.—There were fifty at Sunday School here yesterday.

H. A. R.

Box 422.

Estevan, Sask.

July 6th, 1921.

Dear Bro:—Enclosed please find \$2.00 for which please credit me with a year's sub. to the C. M. R. I may say we like it well and always look forward to receiving it as it sure helps to read the articles from time to time, as we need encouragement and help from time to time. Will you ask about information about where we live Estevan is a town of about 2000 people, has good train connection in every direction, we moved down here 2 years ago and this last spring Bro. Rogers visited us a couple of times and we had a splentime with him. He is a wonderful teacher of the word. We had one lady taught and baptized and I believe there will be quite a few out to hear him when he comes to have meetings here later. We are trying to interest the people in the meantime and trust and pray that we be able to have a church where we can meet and worship and do something for our Saviour who did so much for us. We are trying to do week by week as he wished us in remembrance of him, and are looking forward to the time when we expect to have a band of faithful workers. We are yours sincerely in Christ.

Bro. and Sister Orr and family.

411 N. Robert St.,

Ludington, Mich.

July 7, 1921.

The C. M. R. was introduced to us by Brother L. J. Keffer, of Beamsville, Ont. while he was engaged in a series of meetings at this place a year ago. We have heartily enjoyed the clean, wholesome pages of this little paper. We have been especially pleased to find its articles free from the sarcasm and bitterness which characterizes so many of the religious journals of to-day.

Wishing you every success in the great work in which you are engaged, I am,

Yours in the faith,—

Wesley S. Hawley,

Ludington, Mich. R. No. 3.

Thessalon, R. R. 2.

July 9, '21.

D. McDougall.

Dear Brother:—I left my home on June 3rd. for Ice Lake, Manitoulin Island, where I preached for about two weeks. We had

good meetings, the people came out well and listened attentively. There was one young lady baptized. We also had three meetings over at Kagawong, in the Agricultural Hall. Those who came seemed very much interested and asked me to come again and have a longer meeting. There are only two members at Kagawong whom I baptized about four weeks ago. Then I went to Little Current on the 19th and preached for the brethren there. We would like to be able to give some time to the church there if we could afford it, but on account of poor train connections and travelling expenses being so high it would make it difficult for me.

We are glad to report two baptisms at our home congregation last Lord's Day.

T. W. Bailey.

Saturday June 25th I motored 137 miles to the old Tallman homestead, Smithville, to visit mother who is very ill. We trust by the goodness of God she may be spared many years yet. On Sunday we motored to Toronto and spent a pleasant and profitable day with the brethren of Bathurst Street. There was one confession and baptism in the evening.

O. H. Tallman.

Harper, Kans.

July 6, '21.

Dear Bro. McDougall:—I returned to Kansas a week ago after spending three months in Ontario, my native Province. I visited the churches at Meaford, Collingwood, Cape Rich, St. Catharines, Woodgreen and "Mosa," and was in Toronto for six weeks which time was mostly spent in the regular meetings at Wychwood and Bathurst congregations and in visitation. I also visited Fern Ave. Church, where Bro. D. H. Jackson is assisting the faithful in doing an excellent work, and was pleased also to be at a prayer meeting in East Toronto, where Bro. Schell is zealously working with an earnest band of Christians.

It was a great pleasure to be acquainted with the brethren, and I value very much my experience in Toronto. Here I was enabled to observe, first hand, the problems and opportunities incident to gospel work in a great growing city. I was greatly impressed with their system in teaching the children and young people. A great door of opportunity is open to them and I look for precious fruits from this faithful work. Primitive Christianity has a goodly number of efficient representatives in the "Queen City," and I shall not soon forget the pleasant association with them.

If I do not seriously mistake the signs of the times, there is a brighter day dawning for New Testament Christianity in Ontario.

Almost everywhere among the churches and preachers there is a sincere longing and determination by God's grace, to do more and do it in the Lord's way. And the brotherly love and Christian fellowship, has never been, to my knowledge, so much in evidence.

The Lord gave an increase of seven precious souls under the three months efforts, and at most places there was a splendid hearing. Apparently a rich sowing of the Kingdom.

Sincerely yours in the faith,

M. Watterworth.

Regina, Sask., July 27th, 1921.

The writer left Macrorie on the first of July and reached Bro. Ed. Schueth's place that night, about fifteen miles west of Regina.

I preached twice to Regina Church July 3rd, and baptized two that evening. I went home on the fourth and spent ten days there helping with the work.

Bro. H. L. Richardson had been at Carman, Manitoba for some weeks holding meetings. I had the pleasure of hearing him several times after getting home.

Bro. Richardson came with me to Regina July 16th, and he preached twice to the church on the 17th, and assisted me in commencing a meeting in Mackie's School, (thirteen miles N. W. of Regina,) the evening of the 18th and 19th. On the 20th, Bro. R. left for Estevan, where he would visit some brethren and proceed to Broomhead on the 21st, where he is now preaching.

The Meeting in Mackie's School has been encouraging. On Sunday evening the house did not accommodate the people. There were many outside. While the invitation was being sung two men came forward. After these made the confession and the meeting was dismissed almost the whole assembly proceeded to the water's edge where the two candidates were lowered into the liquid grave and raised again to walk in newness of life. The greatest of respect was manifested by the audience, mostly of outside people.

A number of big autos with electric lights were placed at the side of the water so as to furnish good light for the people to see to sing and for the baptizing—it was a very pleasant evening.

The writer made use of the opportunity to impress upon the witnesses the sacredness and solemnity of the Holy ordinance. To God be the glory. The meeting in Mackie's School continues.

H. A. Rogers.

P. S.—I will try and make my annual report next week.

H. A. R.

P. S.—There was an error in my letter in the June issue where "Rev." appeared before Bro. Whitfield's name.—I was not responsible.

ACKNOWLEDGMENTS.

For H. A. Rogers, Northwest Missions, by College Hill Church,
West Gore\$10.00

For Christian Monthly Review :—

By T. W. Banting.....	1.00
" John Sann, per L. J. Keeffer	1.00
" John Sterling, " "	1.00
" Chas. Sterling, " "	1.70
" Ellis Sann, " "	1.00
" J. H. Culp, " "	1.75
" J. E. Robinson, per H. A. Rogers	1.00
" A. W. Ament, " "	1.00
" J. G. Cleveland, " "	1.00
" Wm. Taylor, " "	1.00
" Frank Wood, " "	1.00
" A. C. Grindle, " "	1.00
" Mrs. G. A. Levey, per Mrs. O. E. T.	1.60
" Mrs. Thos. Loney.....	2.00
" Thos. Orr.....	2.00
" Mrs. Henry Burtch, per Mrs. O.E. T.	1.00
" Church, Thessalon, per T. W. Bailey	4.00
" Wesley S. Hawley	1.50
" Harold E. Hawley, per W. S. Hawley.....	1.00
" Dr. J. W. Reid.....	1.00
" Carman Bible Training School, Ad.....	5.00
" Fred Wallace	1.00

CHURCH OF CHRIST.

N. W. Cor. Sherbrooke and Sargent,
WINNIPEG, MAN.

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.

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. 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.

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