

John Spruce

Christian Monthly Review

WEST GORE, N. S., CANADA

Vol. VI.

OCTOBER, 1921

No. 10.

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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. Vancise, every Lord's Day at 11 a. m., for worship.

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

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

REGINA, SASK.—Church of Christ meets in Sons of England Hall, 1459 Retallack Street, just north of Dewdney Avenue. The Church meets each Lord's Day at 11 a. m. for worship, and at 7 p. m. for preaching. Mr. Cecil Seed, 1555 Garnet St., Secty.-Treas. H. A. Rogers, Evangelist

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

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 28.)

Christian Monthly Review.

Organ of the Churches of Christ in Canada.

A Magazine of Religious News and General Religious Intelligence, Published Monthly for the Promotion of Christian Unity, Truth and Righteousness, at

WEST GORE, - - - NOVA SCOTIA.

\$1.00 PER YEAR IN ADVANCE

32 PAGES.

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All communications and remittances to be addressed to Christian Monthly Review, West Gore, N. S.

Rates of Advertising: One quarter page, one insertion, \$1.00; one year, \$5.00. Church Directory Ad one inch and under, one year, \$1.00.

Vol. VI.

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

No. 10

THE LITTLE BROWN HOUSE ON THE HILL.

In days long gone in the olden time
On Sunday morning when the weather was fine
The farmers met to hear the preacher tell
The gospel news—it was a church as well,
The little brown school house on the hill.

The glorious banner of truth he unfurled
Of God's great love to a sin-stricken world,
He spoke of these truths of Christ so sublime,
God's love for man since the beginning of time,
In the little brown school house on the hill.

There many a good old song was sung,
Over hill and vale the music rung
On Sunday morning when all was still
In the little brown school house on the hill;
And there it stood beneath the shade
Where old and young, the gay and grave,

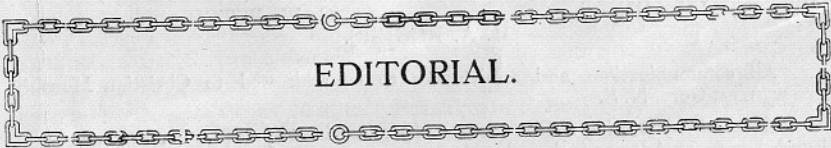
Their songs of praise to God they gave
In the little brown school house on the hill.

Not far from this spot in peaceful repose
Where maples wave to each breeze that blows,
Where still bright flowers untrodden bloom
And monuments mark some well known tomb.

The preacher lies, who for many years
Taught God's great truths midst joys and tears,
But has long since passed to a world of bliss,
A world with fairer skies than this.

West Gore, N. S.

—Albert Burgess.



EDITORIAL.

O. E. PAYNE—HIS BOOK.

Since beginning this review, we have received a number of commendations and one or two criticisms. Of course we appreciate the former, but we also welcome the latter, hoping that they may be helpful to us in correcting and improving our copy for appearance in book form. We are not fussy about whether criticisms are friendly or otherwise, whether the spirit that prompts them appears the best or not. What we care for is that needed corrections and improvements be made, and suggestions that can be utilized to this end will be welcomed from any source.

If, in the exposure of a book like the one at present under review, which lends itself to the most reprehensible work of corrupting and carnalizing the pure, simple and authorized worship of God—if in exposing a work of this kind, the author personally is made to suffer, we cannot help it. We cannot disassociate the author from his work. The important point is that bad work should be exposed, even if the author of it has to suffer in consequence. Of course, there are always a lot of maudlin, flower-throwing, cheek-patting, nose-rubbing sympathizers with wrong doers.

MEANING OF PSALLO IN APOSTOLIC USAGE, CONTINUED.

Marvin R. Vincent, Professor of Sacred Literature in Union

Theological Seminary, New York, author of "Word Studies in the New Testament", and a Presbyterian of acknowledged scholarship, says :—

"Neither Basil, nor Ambrose, nor Chrysostom, in their panegyrics upon music, mention instrumental music, and Basil expressly condemns it. Bingham dismisses the matter summarily, and cites Justin Martyr as saying expressly that instrumental music was not used in the Christian Church. The verb (*Psallo*, Ed.) is used here (in New Testament, Ed.) in the general sense of singing praise."—*Word Studies*, Vol. III, pp. 269, 270.

George Dahl, *Yale University* :—"The word may or may not imply instrumental accompaniment. The Old Testament clearly indicates that in the Jewish ritual instruments were used, but there is not sufficient evidence in regard to the New Testament to permit of a pronouncement upon the subject. Certainly the word in question (*psallo* Ed.) can not be adduced as evidence on either side. The question of the use of instruments in our churches had better be decided upon its own merit."—*Instrumental Music*, A. O. Colly.

In a communication to the author of the excellent tract above cited, Page 10, Marion R. Vincent, of *Union Theological Seminary*, New York, gives additional valuable testimony :—

"My Dear Sir : "The word *psallo* means, primarily, to pluck or twich, as on a bow-string or harp string, and hence to play on a stringed instrument; but the verb is used in the New Testament of singing praises generally. See Cor., 14:15; Rom., 15:9. Singing with the instrument is the dominant word of the Septuagint. No conclusion can be based upon the word as to the use of instrumental music in the New Testament church.

Yours truly,

Marion R. Vincent.

Reader, notice how Mr. Payne flies in the face of Scholarship with his new-vamped assumption, that *Psallo* in the New Testament embodies a command to play upon instruments in Christian worship.

J. H. Garrison :—"It is held by some that the Greek word *Psallo* carries with it the use of an instrumental accompaniment. We should not regard it, however, as 'authority' for an instrument in worship, if such authority were needed. *There is no command in the New Testament, Greek or English, commanding the use of the instrument.*—*Oty-Briney Debate*, 124, 125.

Such a frank acknowledgement from one most eminent in the ranks of mechanical worshipers is valuable. He takes the not less presumptive ground that authority is not needed. And Henry Ward Beecher needed no authority for Infant Baptism, but used

it, as the ox-yoke is used, because it was found to be a useful thing. Mr. Payne would improve his position by taking the same ground, where, instead of standing alone, he would find several supporters.

Sherman Kirk, Drake University:—"I think the New Testament does not 'authorize' instrumental music by the words *Psallo* or *psalmos* or any other word."—*O. B. Debate*, 126.

I. B. Grubbs, thirty years Professor of New Testament Exegesis and Church History, in the College of the Bible, Kentucky University:—"It is only ignorance that would lead any one to think that, as used in the New Testament, this word (*psallo*) countenances the use of instruments in Christian worship."—*Stark-Warlick Debate*, 118.

In his special line of scholarship, Professor Grubbs stood with few if any peers. We will have occasion later to hear from him at greater length.

John W. McGarvey, President of the College of the Bible, Lexington, Ky., for more than half a century eminent as a Biblical educator in our best colleges:—"No scholar has ever taken the position that the singing of psalms requires the use of a musical instrument. It would be as easy to show that the Greek word for baptism requires sprinkling."

Again: "If any man who is a preacher says that the Apostle teaches the use of instrumental music in the church by enjoining the singing of psalms, he is one of those *smatterers* in Greek who can believe anything he wishes to believe."

Notice, Prof. McGarvey does not say that no one has ever taken the position that the singing of psalms requires the use of a musical instrument, but that no scholar has ever done so. This is still true. We shall have occasion also later to give a more extended hearing to this distinguished educator.

COMMENTATORS.

Professor Ropes, of Harvard University, author of the most recent commentary published, in note on Jas., 5:13, says of *psallein*: "The word does not necessarily imply the use of an instrument."

This professor of the New Testament in Harvard University, one of Mr. Payne's prized witnesses, recognizes both classic and New Testament usage, saying "Properly (or in classic usage, Ed.) to play the harp . . . but the word does not (in New Testament usage, Jam., 5:13, Ed.) necessarily imply the use of an instrument." This is a Payneful blow—from one from whom help was sought, and it effectually expels the wind from the Payneful assumption that *psallein* in the New Testament means that you

must play upon musical instruments in the worship of God in the public assemblies of the churches.

Dictionary of Christian Antiquities, edited by Wm. Smith, D. C. L., L. L. D., and Samuel Cheetham, D. D., under "Psalmody": "Indeed the earliest mention known to the present writer of the use of *psalmoi* in Christian worship is contained in a passage quoted by Eusebius against Artemon, the heretic: 'How many psalms [*psalmoi*] and songs [*odai*] written by faithful brethren from the beginning, celebrate [literally, to sing of] Christ, the Word of God, speaking of him as God.'"

In this passage of Eusebius *psalmoi* excludes instruments, as it is impossible for instruments to "sing of Christ", or "speak of him as God."

T. C. Edwards' Commentary:—"Expositors take for granted that *Psallo* is used in our passage, (1 Cor., 14:15) generically as synonymous with *ado*. Certainly in Col., 3:16, *adontes* alone occurs while in the parallel passage (Eph., 5:19) we have *adontes* and *psallontes*, apparently an amplification of the expression. But why may we not suppose that the Corinthian Christians, when giving forth ecstatic utterances in song, accompanied the vocal singing with strains of music on the harp?"

This authority gives valuable witness to the fact that *Psallo* is used in the New Testament as synonymous with *ado*. In other words, that *Psallo*, in New Testament usage means sing and not play. Having made this acknowledgement, he nevertheless still hankers after the ear-tickling and carnalizing instruments, and is inclined to think that we may suppose that the Corinthian Christians may have used them to accompany their singing. Is not that lofty? Is not that profound?

If any of our readers fail to see why we may not suppose that these Corinthian Christians used instruments, in their worship of God, we will in due time give them a number of reasons why we should not do so, any one of which is alone sufficient for all honest-hearted and true worshippers of God. The one supreme and all-sufficient reason, which we will at this moment give, is, that instruments in worship are wholly foreign to apostolic doctrine and practice. They are not among the things which "ye have both learned and received, and heard and seen" in the Apostles. They cannot therefore be "of faith", and "whatsoever is not of faith is sin." At this point I fancy some are saying, "What, do you mean to say that there is sin in the organ?" Oh, no, there is no sin in the organ. But there is sin, very presumptuous sin in some people, who make a sinful use of them, in desecrating the worship of God in his sanctuary.

(To be continued.)

UNITY IN THE CHURCH.

To the Editor of the Chronicle :—

Sir :—Rev. Canon Troop, writing in the Chronicle of June 22nd inst., says inter alia: "Before the great division of the Eastern Church from the Western Church, for upwards of a thousand years, the Church was outwardly one, but no one will seriously maintain that such outward union was the unity for which our Blessed Master prayed."

Our Blessed Lord in the prayer referred to prayed that those, who through the word or teaching of the Apostles should believe in Him, might all be one . . . that the world might believe in His divinity (Jo. XVII, 20, 21.) Does Canon Troop seriously contend that visible unity is not what Christ prayed for? By what other sort or form of unity could the world judge? Is it not true that the world always judges by what is patent and sensible, not by what is hidden and intangible? As a matter of fact, the great Christian writers of the period mentioned by Canon Troop point to this visible unity of Christendom as a proof to the world of the Divinity both of Christ and His Church (St. Augustine, *contra Gentes*), St. Jerome (*De ecclesia*) and St. Thomas Aquin (*in summa*), to mention but a few, speak of the unity of the Church as the most luminous evidence of the divine mission of Christ.

Jesus prayed that His followers may be united in the bond of a common faith, as He and the Father are united in essence, and certainly the prayer of Jesus is always heard. Hence the Church for which Christ prayed must be in the world continuously, ever bearing witness, by its unity of doctrine, to the divinity of Him who established her. But will Canon Troop or anyone else seriously maintain that that unity of doctrine can be found in the multiplicity of sects that have torn, by their unseemly divisions, the seamless garment of the Master into tatters?

Unionist.

MAKE HEALTH WHILE THE MOON SHINES.

In an interview to-day on the subject of Ventilation of Bedrooms, Dr. B. Franklin Royer, Executive Officer of the Massachusetts Halifax Health Commission, said, "If one were to advocate the smashing of every storm sash in the sleeping rooms of this Province he would be considered an extremist, and yet every public health worker will tell you that smashing of storm sashes

on bedroom windows would be a great boon to the health of Nova Scotians.

Buy extra blankets for bedroom use, never invest in storm sash for the sleeping rooms, "Throw up your bedroom windows, make health while the moon shines." "Utilize night air in fair weather and foul weather; in fog or storm. Such air is always to be preferred rather than the re-breathed bedroom air, especially air of the bedroom with closed windows and sealed with storm sash.

Bad ventilation of bedrooms means high death rates from lung diseases. Sickness rates and death rates from pneumonia, tuberculosis and like afflictions are at their highest peaks in March and April. Housewives may greatly reduce these sick rates and death rates by smashing storm sash and throwing up bedroom windows. Wide open windows, outdoor sleeping porches in use night and day with plenty of blankets and food cure the tuberculous sick at Kentville Sanatorium. Why not practice preventive medicine at home? Invest in fresh air bonds and clip good health coupons."

OUR ASSOCIATE EDITORS.

PARAGRAPHS.

POINTED, PITHY, PRACTICAL AND PUNGENT.

By H. M. Evans.

God has proven Himself to be the great, wise, and all powerful architect of the universe, not only architect but constructor as well. His great and magnificent creation embraces the entire realm of nature, things animate and inanimate. Like the allwise Master builder that He is He controls this magnificently wonderful machine at His will. He has His powerful hand upon the throttle of the ponderous engine of His own creation and can start it, stop it and in every way control it as He sees fit. He is the creator of our bodies and the father of our spirits. He gives us life and breath and all things. Knowing all the parts of our being—"body, soul and spirit," He knows just how to control it. If this wonderful machine, possessed of free moral agency which its creator has given it positively refuses to respond to His touch and yield to the mandates of His divine will He can touch its throbbing heart, breathing

ceases and the rebellious and useless machine is consigned to the furnace of destruction.

Fighting Against God.—To fight against such an allwise, ever-present and allpowerful being is the most consummate folly and like spitting against the wind is certain to blow back into the spitter's face. "God is not mocked; for whatsoever a man sows that shall he also reap", (Gal. 6:7). The scoffer may scoff at christianity, despise and treat with contempt every commandment of the Lord and laugh and ridicule those who in any way engage in the worship of the great and all powerful Jehovah, but remember that the wicked shall be turned into hell (Psalm, 9:17) along with those who *forget God*. This is God's word. He has magnified His word above His name (Psalm, 138:2) and this word is forever settled in heaven (Psalm, 119:89). You cannot escape, O Scoffer. Judgement and condemnation await the rebel. And you, my brother or sister, remember that "There is a *grievous correction* for him that *forsaketh* the way (Prov., 15:10). It may be some serious calamity in this life. You may be brought down to death's door before you will realize the awful condition and the dangerous position you are in in departing from the living God. Wife, child, or husband may be snatched from you into the cold and clammy embrace of death before you will wake up to the fact that you are fighting against God. Why not quit this fight and yield obedience to your allwise and all powerful Creator before such conviction befalls you, or such calamity overtakes you? The devil will be with you in the contest against God, but don't be deceived. Kings and princes have fought with God and failed. Some tried to get to heaven by way of the "Tower of Babel", but they failed. Poor silly old King Pharaoh tried the same old trick as a pugilist and suffered many scars in the fight before he got his knock-out blow in the Red sea. Jehovah gave him many chances to surrender, but He was forced to give the old rebel his knock-out blow at last. No one can trifle with God, or spoil His plans. The antedelvians laughed and scoffed at poor old Noah and his preaching as they worked on the ark, but you know the rest of that story, dear reader. Nebuchadnezzar tried his hand in a fight with God, but the fiery furnace of this heathen king failed to destroy the servants of the living God. King Darius, a little later, gave Daniel as food for the lions, but the Angel of the Lord appeared upon the scene and ended this fight. Yes, reader, the angel of God encamps around about those who fear Him. Even when Jehovah sent His only and well beloved Son into the world to redeem such a set of rebel Jews and Roman soldiers joined hands with the devil and nailed Him to the cross and in the hours of agony in which He hanged there He prayed for His murderers.

Still Raging.—The same old fight is still raging. Right in the

face of every opposition of earth and hell combined Jehovah has completed the plan of redemption by which He offers pardon to this set of rebels. This is amazing. The devil is still leading the opposition and many are his devices to lead the child of God into by and forbidden paths where he will forget God, neglect all christian duties and finally in the revel of fun, frolic and worldly pleasure forsake Jehovah and go down to nether night and the gloom of despair.

Prayer Needed.—To overcome the work of the devil there is no greater power than the power of prayer. "The prayer of a righteous man availeth much." God positively declares that He hears our prayers and that He will answer them. Remember, it is the prayer of a *righteous man* that availeth, not of a hypocrite. Get yourself right with God first, then join hands with God for the salvation of others. Pray for father, mother, brother, sister, wife, husband, and child, but don't forget to get yourself right with God first, then pray. Pray often. Pray earnestly. Pray morning, noon and night as Daniel did, and the answer will come in due time. Be not weary in well doing, for in due season we *shall reap if we faint not*. Many a father and mother is praying in tears for the safety of a wayward son or daughter. PRAY. *Don't "say prayers"*, BUT PRAY.

Wyoming, Ont.

THE THREE SINS.

By S. Whitfield.

Some Christians never seem to learn that there is a difference in sins, and that some sins are greater in God's sight than others are. It seems hard to learn that God does not look at sin as man does. Sins that seem very grievous before men are not as great before God as other sins that men often think of as small or not sin at all. It seems hard for men to learn to see things as God does, and think as He thinks. This can only be done by a close study of God's Word, and a careful observance of God's dealings with man from the beginning.

The Bible does show that there is a difference in sins, and that some sins are greater in God's sight than others are. The fact that the punishment that God inflicted on some people for their sins was much greater than that of others proves the above. Some were punished with death while others were not. Some were forgiven but others were not forgiven.

The Bible shows us that there is a sin of ignorance. People have always done wrong, not knowing at the time that it was dis-

pleasing to God. The old testament shows us that when people sinned through ignorance, and afterwards learned that they had done wrong that they were to make an offering for their sin. When Saul was persecuting Christ and his people he did it through ignorance, but he repented of it, and was forgiven. So the sin of ignorance was forgiven by God, when it was made right.

The Bible also teaches us that, good people, in their efforts to do right, were overtaken by sin, and they did wrong, knowing at the time that it was done that it was wrong. This was because of the struggle of the flesh against the Spirit. The flesh is weak, always weak, even in the best of people. The very best men and women that the Bible holds before us as examples sinned through weakness of the flesh.

David and Peter are examples. They both committed a knowing sin. David was a man after God's own heart, yet he had Uriah put to death that he might have Uriah's wife. He confessed this sin, repented of it and was forgiven by God.

However David suffered a great deal because he sinned so against God. Our sins are sure to find us out, and we are sure to suffer for them. Peter denied his Master. He said that he would not, and he did not wish to, but he was over-powered by the flesh, through fear, and he did what he hated. It was not the inward man in Peter that did this, but sin that was dwelling in his flesh. And as Paul says that in me, that is, in my flesh, dwelleth no good thing. When Peter came to himself and realized what he had done, he wept bitterly. He repented of his sin, and was forgiven. So when people sin through weakness of the flesh, turn away from it, and make it right, God, for Christ's sake, forgives them.

What the Bible shows to be a knowing sin, man might call a wilful sin, but what the Bible calls a wilful sin or sinning wilfully is much more grievous in God's sight than the knowing sin is. The knowing sin or the one committed through weakness of the flesh can be forgiven, but sinning wilfully against God, as spoken of in the Bible cannot be forgiven. Sinning wilfully against God is the presumptuous or high-handed sin, or equal to it.

There is the presumptuous sin, high-handed sin, blasphemy against the Holy Spirit, sinning wilfully, and the sin for which there is no forgiveness or unto death. All of these are disloyalty against God. They are the sin of transgression or substituting man's ways for the way of God. They are rejecting God's way and going our own way. They are treason against God.

"Keep back thy servant also from presumptuous sins. Let them not have dominion over me; then shall I be upright, and shall be innocent from the great transgression." (Ps. 19:13.)

In this passage we have the word's presumptuous and trans-

gression, 'and both of them mean more than sin or ignorance or sin committed through weakness of the flesh. Presumptuous means that we think we are wiser than God, and would set aside his perfect way and go our own way. Transgression to go across or beyond. He would go beyond God's way to ways of men. This has been the great besetting sin of all ages of the world. It was started by our first parents in Eden and carried on all through Bible times. We have warning against it all through the Bible, line upon line and example upon example with the severe punishment that God inflicted upon those who committed it.

This is the sin that is causing so much division in the religious world; that causes so many different kinds of worship to be set up; and that leads to so little reverence to God, his Word, and to His divinely appointed institutions. People do not care. Anything or anyway will do.

David was forgiven by God for putting Uriah to death, but Saul was never forgiven for keeping the best of the flocks and herds to make a sacrifice to God. David's sin was through weakness of the flesh, but Saul's was presumption or transgression. In man's sight David's sin was the greater, but as God sees it, Saul's sin was the greater. Let us learn the lesson.

When man sins through ignorance or through weakness of the flesh, repents of it and makes it right, as far as he can, God forgives him. There is a never failing store-house of mercy and pardon before the throne of God for all such; but when men get so hardened against God, and have so little reverence for God's authority and his Word that they can set it aside and substitute ways of their own, then they cannot repent of such sins, and cannot be forgiven. They think that they are doing God's will, and even the Word of God cannot convince them of their sin unto death, and therefore, in their eyes, they have no need of repentance or forgiveness.

Let us tremble at the Word of God and his authority; let us come before Him with reverence and godly fear, and let us move with fear, lest we offend Him, then we will not be guilty of the "great transgression."

"THE OLD PATHS."

S. WHITFIELD.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Harken to the

sound of the trumpet. But they said, He will not hearken." (Jer. 6: 16, 17.)

There are always plenty of ways, and always will be as long as time lasts. There are ways of men. One man says, "This is the way," and another says, "This is the way."

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

The way from earth to heaven or the way that God wants man to go is not of man. Man is not the author of it; and it is different from the ways of men. Just as high as heaven is from earth so is God's ways higher and better than man's way. It always has been, and always will be. So it is not man's way that we are to look for but God's way.

There is a way which seemeth right unto a man, but the end thereof are the ways of death. (Prov. 14:12.)

Is it not safe for a person to even think what is right, for he is sure to think wrong. The way that man thinks is right is the way of death. This is one great trouble with people—instead of going to the Bible to see what is right they think a certain way is right, and then they walk in that way. Only a few will ever learn "the old paths" and walk in them, for the masses are determined to go in their own way.

"The old path" or "the old way" can only be found in the Bible. God is the author of it and not man, hence it must be found in God's Book.

The people in the days of Jeremiah said that they would not walk in the Lord's way, and people now say the same thing; but those who are honest with God, and who desire to do God's will, and who love the truth, will always be pleased to walk in the good way that God has marked out. It is a terrible thing to say that we will not walk in God's way. Let us not be guilty of such great transgression.

From the beginning of the world, the men who pleased God were those who always tried to do just what God commanded, and hence were loyal to God. Abel offered the sacrifice that God asked for. "Thus did Noah; according to all that God commanded him, so did he." (Gen 6:22.) See also Gen. 7: 5, 9, 16, for all of these verses emphasize the same great lesson. "As also Moses was faithful in all his house." (Heb. 3:2.) This does not mean that these men did not sin through weakness of the flesh, they did; but it means that in the positive commands that God gave them, they were obedient. In building the Ark Noah is an example of this, for he builded it just as God gave him the directions.

There are two things that must always be manifest in a person's life to make him a great person before God. The first is

faith, and without it no one can please the Lord. The second is that he must be obedient to God's commands. "And why call ye me, Lord, Lord, and do not the things that I say." (Lu. 6:46.) "Blessed are they that do his commandments." (Rev. 22:14.)

These two important things were found in all the great characters that are held before us, as examples, in the eleventh chapter of Hebrews.

"Though he were a Son, yet learned he obedience by the things which he suffered," (Heb. 5:8.) So even Jesus learned the importance of obedience. He said, "not as I will, but as thou wilt, "as the Father gave me commandment, but his that sent me." Expressions like these give the secret of his oneness that existed between Him and his Father. There was just the will of the Father to be done.

"The old paths" last as long as the dispensation continues. They were always the same during the old covenant. They are the same now under the new, and will be as long as time lasts. It simply means not to add to the Word of God, take from it or change it in any way. It means in all our worship and work to just do as God has taught. In the world things are continually changing, and in all sectarian bodies things and ways are always changing; but God changeth not,—his ways are always the same. We must always preach the Gospel just as the apostles did, we must worship as they did in New Testament times; and we must do missionary work and all work of the church just as the apostles and early christians did, for this is the only right and safe course to pursue.

Since we have gotten into "the old path," let us stand in them, walk in them, continue and remain in them, and let nothing draw us from them.

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Eph. 4:14.)

OUR CONTRIBUTORS.

WHAT THE WORLD NEEDS.—No. 3.

The church is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. (Eph. 2:20.)

Also she possesses "some apostles; and some prophets; and some evangelists; and some pastors and teachers." (Eph. 4:11.)

These two scriptures unite in stating a wonderful fact. One expression is clothed in a figure of speech, declaring that her distinction is as of a building resting upon a most extraordinary foundation, in that this foundation would not settle, shift or in the least be untrustworthy. (2 Tim. 2:19.)

This is well stated for Christ said, "Upon this rock I will build my church and the gates of hell shall not prevail against it." (Mat. 16:18.)

Where is there an institution or organization in all the world that has been organized for the physical or moral uplift of humanity, that can boast of being so perfectly and thoroughly founded that none of the foundation principles will ever have to be changed? The fact remains that all human organizations in the process of their existence find that, while many of them have been splendid, they have to revise and amend their constitutions. This shows that the founders in their humanity are fallible and faulty.

But the church has one, and him the founder, who is "wisdom from God." (1 Cor. 1:30), and has not erred in any measure. And in choosing his ambassadors chose men of the highest type of character and manhood, so as to be the most dependable, equipping them,—the apostles and prophets,—with miraculous powers of the Holy Spirit, to give strength and confirmation to the inception of the kingdom of God on earth, (1 Cor. 12:27, 30), to insure against errors and faults which destroy and reduce the usefulness of the church.

These men—"apostles and prophets"—were according to the choice of the Saviour, the right men for the special place. They had the right sort of character which could be trusted to launch forward the greatest of all causes, the cause of the kingdom of heaven, and to do it in the name, to the honor, and glory of their chief, and not to deviate from the plan, or to think that they could improve upon the plan their divine Master had arranged. In this respect the church is all that the world needs.

The above mentioned officers (apostles and prophets) did their work faithfully and well, but there was a limit to their continuance in the field of activity, for death was to come to them; and then what?

This brings us to our next point at issue—"the evangelist". The world was and is in need of an institution that was capable of perpetuating itself, and after it had gathered headway with the aid

of miracles and miraculous power, was to be perpetuated without such agencies. (1 Cor. 13:8).

We will discuss at some length the evangelist in our next.

L. J. Keffer.

NEWS AND CORRESPONDENCE

Monticello, Ky., Sept. 3rd, 1921.

Dear Brother McDougall,—I am a very busy man these days, for I am in my eighth week of labourous preaching, mostly in new fields, but God is crowning our efforts with success.

The Christian Monthly Review is on top to stay, and may her pages ever shine with bright jewels unto the beginning "of a perfect day." Let's make it a Weekly by the beginning of the new year. Here is my heart and my hand.

Yours in haste,

J. L. Hines.

Estevan, Sask., Sept. 6th, 1921.

ANNUAL REPORT, DATING FROM SEPTEMBER 16th, 1920.

Received from Regina, Sask. Church, \$108.81. Weyburn, Sask. Church, \$18.50; Bro. Edwin Fisher, \$40.00; Harptree Sask. Church, \$87.90; Bro. G. Orr, \$15.00; Bro. O. A. Hainstock, \$5.00; Sister O. A. Hainstock, \$3.00; Bro. Erwin Hainstock, \$2.00; Lyle Hainstock, \$1.00; Bro. Jno. Nelson, \$8.00; Sister Edna Nelson, \$8.00; Bro. Herbert Nelson, \$9.00; Bro. W. R. Brown, \$10.00; Bro. W. Porter, \$4.25; Bro. W. W. Husband, \$110.00; contribution at Weyburn debate, \$5.45; Sister A. W. Ament, \$1.00; Macrorie Sask. Church, \$75.00; Estevan, Sask. Church, \$10.00; Mr. Jno. Rowe, \$5.00.

The foregoing came from Saskatchewan, and totals \$516.61.

From Manitoba I received as follows:—Carman, Man. Church, \$275.00; Bro. Jas. Brownridge, \$26.30. Total from Man., \$301.30.

From Ontario as follows:—Bro. Thos. Robertson, \$15.00; Omagh, Ont. Church, \$80.00; Bro. S. Whitfield, \$25.00; Sister C.L. Casey, \$15.00; Bro. H. L. Richardson, \$10.00; Bro. Wm. Richardson, \$5.00; Bro. C. W. Petch, \$23.00; Sister Elsie Baker, \$5.00; Robt. Dearing, \$2.00; Ice Lake, Ont. Church, \$10.00. Total \$190.00.

From Nova Scotia:—College Hill Church, West Gore, N. S., \$70.00.

From Ohio, U. S.:—Christian Leader, \$35.00.

Receipts total \$1,112.91. My expenses from Sept. 16th, 1920, to Sept. 6th, 1921, have been \$788.35. A balance of \$324.50 more than expenses.

In the above mentioned time I preached and conducted one hundred and forty services, debated ten nights in Weyburn debate; baptized forty-one persons, and four came over from the Baptists.

Brethren, I take this opportunity to express my sincerest thanks to each one who has assisted in this, the Lord's work. I have worked hard and faithfully, sowing all the seed I could.

If you consider that the work done is worthy of a continuation of your co-operation and encouragement I will appreciate the same and do what I can to make your money count for the Holy cause.

Since last annual report I established a new church at Harp-tree with thirty-six members, and one has been added by baptism since.

We are now establishing a new church here in Estevan. Bro. Orr and his family and Sister Peterson whom I baptized this spring have been meeting privately, but this is the first meeting held here publicly. I began here on the 21st of August and closed last night until Sunday night. One was baptized, and three members who had united with the Baptist Church have returned to embrace the Lord with simple faith and trust. The one baptized came from the "Brethren", and there has been a fighting prejudice thrown against our efforts since the first.

While religious neighbours have been saying mean and spiteful things about me I have been inviting them to come and take the platform and show the people anything that I have incorrectly taught. They have not yet appeared. Many are seriously impressed, and we look for more additions soon.

Will some one give me the street and number of the meeting-place of the Minneapolis Church for a sister that is going there?

H. A. Rogers.

Estacada, Oregon,
Aug. 29th, 1921.

Dear Bro. McDougall.—I am still owing the C. M. R. another article on Christian Unity, but honestly it has been so full of interesting topics that my tardiness is excusable. We have moved 240 miles south of Seattle to assist two struggling congregations and when we feel justified in leaving them to carry on the work begun under great promise, then we will return to Northern Washington. The splendid spirit of fellowship between the churches on the Coast, is providing the word of life for outlying districts which are hunger-

ing and thirsting for the gospel. Enclosed two dollars, one a subscription for A. B. Gardner, 4132 Eastern Ave., Seattle, Wash., and the other a renewal of my own. You are giving us more than our money's worth, and although evangelists have not much of this world's goods if you are faced with a deficit at the end of your fiscal year, you can count on me for five dollars. Meantime we are making every dollar count in the propagation of the gospel and so we hope and trust that the Brethren will keep their subscriptions up to date. We were overjoyed at the splendid report given of the annual meeting at St. Catherine and the assurance of better times among the churches in the East. With earnest expectations of more glorious work in the West, I remain,

Your Brother in Christ,

John M. Bruce.

AN APPEAL TO THE CHURCHES OF CANADA.

To the churches of Canada Greeting. Dear Brethren: For many years I have wished that you would send at least one missionary to take part with us in making known the unsearchable riches of Christ to the benighted people of Japan. Now that you have entered upon a forward movement that time, let us hope, has arrived. Then may I suggest that you look you out a man full of faith and the Holy Spirit and send him forth without delay. If he is a married man all the better, but we will welcome him single or married and assure you that there will be in waiting a useful place for him when he arrives. Already we have thirteen on the field, true and tried, but what are these among so many? Japan has yet some forty millions of people in total darkness, while those who have heard have only had a partial gospel.

Brethren, let us hear from you and that right early about this urgent matter.

Yours in faith, hope and love,

J. M. McCaleb.

68 Zoshigaya, Tokyo, Japan.

P. S.—We, the undersigned wish to add our voices to the above appeal.

Harry R. Fox,
E. A. Rhodes,
Herman J. Fox,
Don Carlos Janes,
Orville D. Bixler.

ROSEDENE REVIVAL.

For two years the Rosedene Church had been dormant, and the house closed, but thanks be to our Master, the church is now awake, and the house repaired and opened.

Several separate efforts had been made to revive the work but none had endured.

In June Bro. Keffer, of Beamsville, arranged with some of the brethren to start something, at the same time Bro. Welsman, of Winger, and the writer, deploring the conditions, agreed to unite our efforts to quicken their spiritual activities. Each learning of the other's intentions, we three co-operated in a two day survey of the district, and started services there Sunday, July 17th at 2.30 p. m., the preaching being done by Welsman, Keffer, and yours truly, to average audiences of 75 persons, with a working Bible School averaging over 50.

The Church has decided to hold a protracted meeting the last of September which will be conducted by Welsman, Keffer, and the writer.

We ask your prayers for the success of this work and the preaching of like revivals to many of the dormant churches thruout the Province.

O. E. Tallman,
Box 193, Jordan.

FENWICK.

Brethren living near and in Fenwick, deploring the lack of work there, asked Bro. Keffer and myself to assist them in a cottage Bible study.

We have been attending this work now for six weeks, each Tuesday night, and find good interest. Other brethren have and will assist us from time to time. We are studying Paul's letter to the Philippians.

O. E. Tallman,
Box 193, Jordan.

ARE WE FAIR.

O. E. Tallman.

In a great storm at sea, two ships are passing! One is sinking slowly but surely, and untold souls are aboard but doomed! The other is a staunch vessel that will make the harbour safely, but it

closes its portholes, puts out its lights and slips quietly by so as not to disturb the slumbers of the people on the sinking vessel.

* * * *

In a large hotel a fire is raging, but nearly everyone is fast asleep or dreaming, but a few are awake and know the danger, also know the way to the fire escape and to safety, but they tread cautiously and carefully lest they offend the sleepers by arousing them from their sleep; and when they have reached a place of security they pray for those who are in the burning building.

* * * *

The ship of Zion is a staunch vessel and the world is full of doomed, sinking souls.

The church is a place of safety, and the world and all that is therein will be burned up.

Is it fair for us to go on in safety and do no more than we are to awake the slumberers?

WINNIPEG.

On August 28th we had the pleasure of a visit from Bro. & Sis. Crockatt Leeds, England, who returning from India and Siam after visiting the Missionaries there were able to tell their story of service and sacrifice, and our hearts were stirred within us as we heard of what they were doing for the Master. On Sept. 11th we had a unique experience in that Bro. Twindle, a Cree Indian addressed a company of Indians here, after which Bro. Walter Eatough followed with an address in English. At the close of the preaching service Bro. Eatough immersed two Indians and the brethren rejoiced to welcome to the fellowship these brethren of another race and tongue.

I left Harptree Aug. 15th, called at a farm home north of Bengough and had to put up for the night on account of rain. I talked Bible in this home late that night and next morning; and upon leaving was urged to return in Oct. and hold a series of meetings which I will be glad to do if I get the opportunity. I am to be with Harptree Church for the third and fourth weeks in Oct. if possible.

I spent the night of Oct. 16th at the home of Bro. Wm. Brown in Weyburn. The next day I travelled on to Tribune and visited the home of Sister L. W. Eckstein, when I was informed that the Schnellar meeting conducted by Bro. H. L. Richardson, which I had expected was closed on the previous Wednesday, was still in

progress and closing that night, it had been a glorious meeting of four weeks.

As soon as supper was over I drove with all speed to get to Schnellar in time for the meeting, not understanding that the Schnellar people worked by fast time (one hour ahead.) As I neared the school-house I met several cars and vehicles loaded with people. I thought that there must be a dance somewhere; or could it be possible that the meeting was over. As I drove up to the school-house I saw that it was still almost surrounded with cars and other vehicles, but soon learned that the people I had met on the road were going home from church; but there was still a good audience at the house which I had the pleasure of meeting with, but was sadly disappointed that I had missed Bro. H. L's sermon that night.

The Schnellar Church was bubbling over with joy because of the grand work done by our Bro. Eight were added to the worshipping body and many others deeply concerned.

Bro. Richardson is a worker. He gets about and talks to the people, thus showing that he is interested in them.

I began a meeting here last evening. We pray and trust to kindle in some hearts a zeal for God. Pray for this glorious work.

H. A. Rogers.

WYOMING NEWS NOTES.

An oasis, we are told, is a fertile spot in a desert. Even here in Wyoming, isolated as we have been for the last five years we have been permitted to enjoy a rest on this fertile spot several times.

Bro. and Sister D. L. Purcell called a short time ago and later brought Bro. Petch with him. Our son with his wife and three year old son also gladdened our hearts with a short visit. Bro. & Sister D. J. Yake of Toronto, together with their son and daughter Fred and Violet, and also Gordon's little daughter Violet, spent Lord's Day Aug. 21st. with us in our worship. This Yake family are doing a splendid work with the Congregation at East Toronto, in fact, along with our Young Bro. R. G. Shell as preacher, this congregation will soon be the leading congregation of Apostolic teaching in the city.

On July 31st. the same train of autos from Forest, Jura and Blackwell, as were here last year, pulled to the door loaded with good things to sustain the outward man, for the Jamesons, Cully's, Campbells, Gilliards and Welsh's had come to spend a day and worship together with Sister Albert Campbell of Calgary, being also among the number.

The writer was called upon that day to speak to about thirty of an audience and the whole day was spent in the sweet communion of kindred spirits. We almost forgot to mention that Bro. and Sister D. L. Purcell from Wardsville, also Bro. & Sister Purcell motored over, bringing Bro. and Sister Whitfield with them. We certainly enjoyed the whole day and were all loath to say goodbye as the sun sank in the Western horizon. It will be a happy day when we all meet to part no more. Will you and I be there?

Our stock is nearly all sold together with our little property and in a few weeks, the Lord willing, we shall be with the church in Selkirk, Ont. We ask the prayers of the brethren as we proclaim the gospel in this field, for "unless the Lord builds the house we labour in vain who build it."

H. M. Evans.

August 29, 1921.

The meeting in Mackie's School (thirteen miles N. W. of Regina,) closed July 29th with three baptisms. Prospects seem good for a future meeting. The busy season and heavy rain hindered the meetings the second and last week. I was pleased to be able to have the privilege of conducting five services with the Regina Church from July 31st. to Aug. 3rd.

I motored from Regina to Harptree Aug. 6th, and was with the church over Lord's Days of Aug. 7th and 14th. Owing to wheat cutting being in full swing there we did not have meetings during the week, but I spent the time profitably visiting among the brethren.

H. A. Rogers.

YEATES.—In Loving Memory of our darling Kathleen Grace, who passed away from this life October 30th, 1920, aged 4 months 26 days.

A radiant light along my way
Her fair little face smiles sweet,
From the home where the tender Saviour's love
Has guided her little feet,
Again I shall hold in my loving arms
The loved little form so dear
Faith's beautiful flowers are blossoming bright,
In my heart and the Father is near.

Through all pain at times she'd smile, a smile of Heavenly birth,
 And when the Angels called her home
 She smiled farewell to earth,
 Heaven retaineth now her treasure
 Earth the lonely casket keeps,
 But the sunbeams long to linger where our darling
 baby sleeps
 We think of her in silence and her name we oft recall,
 But we've nothing left to answer but her photo on the
 wall.

(Daddy, Mother and sisters Olive, Anna and Wadell.)

ACKNOWLEDGMENTS.

For H. A. Rogers, North West Missions, by College Hill Church of Christ, West Gore.	\$10 00
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ADVOCATES USE OF THE ENGLISH BIBLE.

ROMAN CATHOLIC CANON CREATES MILD SENSATION AT BIRMINGHAM CONFERENCE,

London, July 20—Canon William Barry, a well known English Roman Catholic, has created a mild sensation at a conference being held in Birmingham by advocating the use by English Catholics of the English authorized by the Church of England.

Canon Barry said, hat if Roman Catholics were to persuade the English nation to become Catholic they must prove to men that they were not giving up the word of God. It was almost impossible, he declared, to measure the English nation's suspicion of the Roman Catholic Church in this matter.

"If you are to convert England," he added, "you must convert it by means of holy scripture."

He urged inquiry to ascertain whether it was possible to adopt the English authorized version while safeguarding the official status and authority of the Latin vulgate.

STEWARDSHIP.

One of the most difficult lessons for a Christian to learn is the relationship of money to the Kingdom of God. What a curse money may become! How many lives it has ruined! What evil habits it has bred in the human heart! What crime it has led to! Is it any wonder the Lord Jesus Christ said: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of Heaven." On the other hand, what a blessing money may become! It sends the missionary to Africa. It provides a home for the homeless. It maintains hospitals. It feeds the hungry. It clothes the naked. It provides the building in which to worship God. How privileged some of you who read these lines are that you can make money, for you have many doors of service open to you for Christ. But remember—*You cannot take it with you when you die!* Stewards only! Then let us look to our stewardship,

—A young minister was distressed because he could not think up sufficient material for conversation when visiting, officially, the ladies of his flock. But he found that difficulty solved itself when

he set up a family. After that he could just sit back and listen while they dispensed eloquent advice about his last infant. The idea was that he should carefully preserve it, and present it to his wife, who would operate it upon the baby and be thankful. Now in spite of his bashfulness, the young man was wise in his day and generation. He would lead on the unsuspecting matrons with guileful words. He would even pretend to write down formulae and doses. I never heard him describe how he managed when they enquired later about results, but I have no doubt that he could diplomatize with an unhurt conscience. What I do know is that his congregation thought him a perfectly lovely parson.

—Interpret the universe through the idea of God, place God and man in living relations to each other, and there will be consciousness of an order sublimer than any nature reveals—an order which not only has room for the resurrection, but demands it, to the end that grace may reign through righteousness unto the glory of God.—Selected.

"But are you a British-born subject?" angrily demanded the official at the passport office.

"My mother was British—" began the applicant.

"Yes, yes—"

"But she married a Frenchman—"

"Yes,"

"Yes."

"In Italy."

"Yes. But where were you born?"

"I was born on a ship flying the Spanish colors while she was lying at anchor in Honolulu Harbor, but my parents died in Brazil when I was only four years old and I was adopted by a Chinaman who brought me up in Russia—"

"Well, he's—" began an official.

"He's a bloomin' league of nations!" exploded the official who had first spoken.

GOOD CITIZENS.—Whatever makes men good Christians makes them good citizens.—Daniel Webster.

GRANITE.—We underpin our houses with granite; what of our habits and our lives?—Thoreau.

"Show yourself spirited and resolute when perils press you;
Reef your sails when they swell too much by a favoring breeze."

—A civilization which spends itself upon furniture and dress and motor cars, upon fine houses and luxurious living, may be accompanied by decay of mind and a quenching of the spirit. The greatest men and women of the race have not been millionaires. "Blessed are ye poor", said One who knew the limitations and powers of man. A nation is strongest when its wealth is reckoned not in gold, but in pure women and noble men and loving and obedient children.

The Harvest Work

PUBLISHED MONTHLY
AT ST. LOUIS, MISSOURI

EDITOR AND PUBLISHER:
C. C. MERRITT; W. A. SEVEDGE, ASST.

CO-EDITORS: W. J. Campbell, Iowa; W. W. Freeman, Texas; J. F. Smith, Oklahoma; H. Leo Boles, Tennessee; F. B. Shepherd, Texas; H. L. Richardson, Canada.

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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. T. W. Banting, Sec.-Treas.

GLENONA, MAN.—Church meets in Glenona School-house, 11 a. m., for worship and Breaking of Bread; 7.30 p. m., for preaching the Gospel; 8 p. m., Wednesday, from house to house for Bible Study. Sec., Harold Macklin.

TORONTO (FERN AVENUE) Lord's Day services.—Bible School 9.45 a. m. Meeting for Worship 11 a. m. Preaching of the Gospel 7 p. m. Wednesday 8 p. m., Meeting for Prayer and Bible study. Visitors welcome. D. H. Jackson, Evangelist, 78 Marion St.

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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.