

Christian Monthly Review

WEST GORE, N. S., CANADA

Vol. VI.

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No. 11.

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CHURCH DIRECTORY.

(Charge for Directory Notices per Church, one dollar a year.)

CALGARY.—Church meeting place, 15th Avenue, between 4th and 5th Streets West.

Lord's Day.—Bible Study, 10 a. m.; Breaking of Bread, 11 a. m.; Preaching service, 7.30 p. m.

Wednesday evening.—Prayer and praise 8 p. m. Secretary, W. W. Scott.

VICTORIA, B. C.—Church meets at 585 Bolskin Road, Lord's Day, 11 a. m., to commemorate the Lord's Supper.

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

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

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

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

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

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

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

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

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

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

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 24.)

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Vol. VI.

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

No. 11

EDITORIAL.

O. E. PAYNE—HIS BOOK.

We had hoped, in this number, to conclude our exposure of the Payneful effort to make it appear that *Psallo* or *Psalleto*, as used in the New Testament, enjoins playing upon musical instruments in the worship of God; but the testimony of scholarship against this assumption is pressing upon us in such abundance that we may not be able to do so. We shall continue our examination of

COMMENTATORS.

DEAN ALFORD, commenting on Eph., 5:19, says:

"Psalms are not to be confined to hymns. The word properly (he should have said classically, Ed.) signified those sacred songs which were performed with musical accompaniments."

Notice, the psalm is the song—not the accompaniment. These songs or psalms may be, are and were sung either with or without instrumental accompaniment. They were, even in David's time, evidently more frequently "performed" without than with instrumental accompaniment; because there were no instruments in the synagogues. Psalms when thus "performed" were still Psalms. Playing upon musical instruments frequently accompanied the singing of psalms, but not always, and not even generally, in Jewish practice, and never in Christian practice, in worship in the churches of Christ in the first centuries. A psalm is a hymn or song, which may be sung with or without instrumental accompaniment. Instrumental accompaniment is not therefore essential to the singing of psalms. Instrumental accompaniment is not the "psalm", nor is it the "singing", but something sometimes used to accompany the singing of the psalm.

A hymn is likewise a song which may be "performed" with or without instrumental accompaniment. What then is the difference between a psalm and a hymn. The only difference seems to be in design. David, being an inventor and lover of musical instruments, *designed* his songs for instrumental accompaniment; and they were given a name which, in the prevailing state of the language at the time, indicated this design. While in the name "hymn" given to other songs, though similar in composition and sentiment, there is no intimation of such design. Adherence to the composer's design for the performance of his composition is not essential to the retention of its identity and name. The psalms of David are still the psalms of David whether we sing them with or without instrumental accompaniment. We have the word of God for it, that he is pleased when we worship him by singing psalms and hymns and spiritual songs, making melody to Him in our hearts. But we have no assurance in His word that he is pleased when we try to worship Him with our inventions, like David. On the contrary, God has pronounced an emphatic woe upon those who do so. Reader, beware, God is not mocked.

But we must follow Dean Alford a little further. James 5:13 in the authorized version reads: "Is any merry? let him sing psalms". The Greek here rendered "sing psalms" is *psalleteo*. Of this Dean Alford says: "*Psalleteo*—let him sing praise." Let it be remembered that the classic meaning had been and still was, literally, to play on an instrument; but that in the common vernacular of the people, in which the apostles spoke and wrote, it had developed to "singing of praises generally." So this unquestioned authority, while recognizing this literal classic usage, testifies that in apostolic usage *psalleteo* means, "let him sing praise".

While we are right here, let us look at the philosophy of the Apostle's admonition. "Is any merry (happy, joyful) let him sing psalms". If he had in mind the hilarity of revellers, he might have said, "Go and start a dance and play the fiddle." But this is not what he had in mind. He was talking to and for Christians: "My brethren," he calls them in the preceding verse. Is a christian merry, happy, joyful, let him give *expression* to his happiness in joyful songs—songs of gratitude and praise. This is fitting, this is right, this is philosophical, this is God's due, pleasing to him and retroactively good for us. So Dean Alford says that *psalleteo* in the Apostle's usage means, "let him sing praise." Mr. Payne's philosophy would urge the happy christian to go and express his joy and gratitude to God by pounding an instrument.

It is noticeable that some commentators and other scholars have sometimes overlooked the development in meaning of this word *psalleteo*, hence have failed to discriminate between its ancient meaning, "to strike or twitch the strings of an instrument," and its latest development as found in common usage in New Testament times, "to sing", or to "sing praise." Hence, as some scholars have pointed out, by overlooking the changes which the word has undergone in the course of its history, they confuse its earlier and later meanings and are consequently misleading, as they are on baptism and other points. But it is to be noted that there are others, and not a few, of equal eminence in scholarship, *who have not overlooked it*, the weight of whose testimony cannot be refuted or ignored. The testimony of faithful historians and scholars, who have given *complete* information, is not to be overborne by the *incomplete* and therefore misleading information of others. To do this is the predominant trend and effort of Mr. Payne's book. Some historical facts have been unobserved or ignored or repressed by some historical writers. But while these same facts have been observed and recorded by others, they are not to be disproved by the ignorance or silence of those. Pull this one peg from Mr. Payne's book and it falls most ignominiously flat. Some writers deal exclusively with classical Greek, ignoring entirely the later vernacular of New Testament times, which is another and very different thing from the earlier classical Greek. Some writers shun giving testimony to truth which condemns their practice. But others, and a host of them, give truthful record of facts which even condemn their own practice. Such testimony has great value and weight, and carries instant and compelling conviction of its truthfulness.

CHARLES BUCK, favorably mentioned by the Schaff-Herzog Encyclopaedia as author of the "Theological Dictionary,"—a work of recognized value in the libraries of scholars, says: "Much has been

said as to the use of instrumental music in the house of God. On the one side it is observed that we ought not to object to it, because it assists devotion; that it was used in the worship of God under the Old Testament; and that the worship of Heaven is represented by a delightful union of vocal and instrumental music. But on the other side, it is remarked, that nothing should be done in or about God's worship without example or precept from the New Testament; that, instead of aiding devotion, it often tends to draw off the mind from the right object; that it does not accord with the simplicity of Christian worship; that the practice of those who lived under the ceremonial dispensation can be no rule for us; that not one text in the New Testament requires or authorizes it by precept or example, by express word or fair inference; and that the representation of the musical harmony in heaven is merely figurative language, denoting the happiness of saints."—*Theological Dictionary, Art. Singing.*

ADAM CLARK, most eminent of Methodist commentators, says: "But were it evident, which it is not, either from this or any other place in the sacred writings, that instruments of music were prescribed by Divine authority *under the law*, could this be adduced with any semblance of reason, that they ought to be used in Christian worship? No; the whole spirit, soul and genius of the Christian religion are against this; and those who know the Church of God best, and what *constitutes its genuine spiritual state*, know that these things have been introduced as a substitute for the *life and power* of religion; and that where they prevail the most, there is the least of the power of Christianity. Away with such haubles from the worship of that infinite Spirit who requires his followers to worship him *in spirit and in truth*, for to no such worship are those instruments friendly."—*Commentary, Vol. 2, pp. 690, 691, note on 2 Chron., 29: 25.*

Commenting on Amos, 6:5, the same distinguished scholar says: "*And invent to themselves instruments of music like David.* See the note on 1 Chron., 23:25, and especially the note on 2 Chron., 24:25. I believe that David was not authorized by the Lord to introduce that multitude of musical instruments into the Divine worship of which we read; and I am satisfied that his conduct in this respect is most solemnly reprehended by the prophet; and I further believe that the use of such instruments of music, in the Christian Church, is *without the sanction and against the will of God*; that they are subversive of the spirit of true devotion, and that they are sinful. If there was a *woe* to them who *invented* instruments of music, as did David under the law, is there *no woe, no curse* to them who invented them, and introduced them into the worship

of God in the Christian Church? I am an old man, and an old minister, and I here declare that I never knew them productive of any good in the worship of God; and have had reason to believe that they were productive of much evil. Music, *as a science*, I esteem and admire; but instruments of music *in the house of God* I abominate and abhor. This is the abuse of music; and here I register my protest against all such corruptions in the worship of the Author of Christianity. The late venerable and most eminent divine, the Rev. John Wesley, who, was a *lover of music*, and an *elegant poet*, when asked his opinion of instruments of music being introduced into the chapels of the Methodists, said in his terse and powerful manner, 'I have no objection to instruments of music in our chapels, provided they are neither *heard nor seen*.' I say the same, though I think the expense of purchase had better be spared."—*Commentary, Vol. 4, p. 686.*

CONYBEARE AND HOWSON, eminent scholars and commentators of the Church of England, commenting on Eph., 5:19, say: "Throughout the whole passage there is a contrast implied between the heathen and the Christian practice, e. g., *when you meet, let your enjoyment consist* not in fullness of wine, but in fullness of the Spirit; let your songs be, not the drinking songs of heathen feasts, but psalms and hymns; and their accompaniment, not the music of the lyre, but the melody of the heart; while you sing them to the praises not of Bacchus or Venus, but of the Lord Jesus Christ."—*Life and Epistles of St Paul, Vol. 2, page 408.*

How sad to think that there was no O. E. Payne at hand to inform the world's greatest commentators that *Psallo* in these New Testament passages always meant playing upon an instrument!

C. H. SPURGEON.—It is a well known fact that this renowned London preacher, whose name is familiar in religious circles throughout the English-speaking world, did not use instrumental music in the worship. In the Metropolitan Tabernacle, London, where thousands gathered every week to hear him preach, simply singing without any kind of instrumental music, was used. James A. Garfield, after attending worship in the famous Tabernacle and listening to the mighty volume of vocal melody that went up in praise to God, said, on his return to the United States, that for once in his life, while listening to that impressive service of song, he had sympathy with those who did not use instrumental music in the worship. Of this distinguished preacher some time before his death, Professor Girardeau said: *Instrumental Music in the Worship*, M. C. Keurfees, page 196.

"Some few yet stand firm, against what is now called, in a

painfully significant phrase, the 'down-grade' tendencies of this age. Prominent among them is that eminent servant of Christ—a star in His right hand—the Rev. Charles H. Spurgeon, who not only proclaims with power the pure doctrines of God's word, but retains and upholds an apostolic simplicity of worship. The great congregation which is blessed with the privilege of listening to his instructions has no organ 'to assist' them in singing their praises to their God and Saviour. They find their vocal organs sufficient. Their tongues and voices express the gratitude of their hearts."—*Instrumental Music in the Church*, p. 176.

OUR ASSOCIATE EDITORS.

A MISUNDERSTANDING.

In the C. M. R. of September under Co-operation, Bro. Huntsman imagines a certain condition exists among his brethren in Ontario and then in his able manner exposes the unscripturalness of this *man of straw*. We love Bro. Huntsman very much, but like the rest of us he sometimes makes mistakes. Where would we be to-day if the Lord did not love us in spite of our mistakes. We are thankful that in Christ when a man blunders he is not down and out but is cleansed and can move forward in the pathway of duty. I reluctantly speak of misunderstandings since I have misunderstood and been misunderstood so many times myself. However, if it is received in the same spirit as given, I know good will result.

On page 23 Bro. Huntsman says: "Does this movement have a systematic plan of carrying on evangelistic work?" If he means "Do the churches of Christ in Ontario have a systematic plan?" Let us say yes. God's plan is always systematic. He is not a God of confusion, and the churches in Ontario are trying to apply the divine plan in this Province. The brother says "Contributions were made for the poor saints or for Paul's need while preaching" and then says "the latter were for the need of an individual, *not to carry on a work*." Surely Bro. Huntsman did not mean what he said. Surely no one will intentionally say that a church is not *carrying on a work*, yes a *good work*, when supplying the needs of Paul or any other good brother while preaching the gospel. Just

as the church at Philippi placed their contributions in the hands of Epaphroditus the Sec.-Treas. to be delivered to Paul for his support while preaching, so also many of the churches in Ontario placed contributions in the hands of the Sec.-Treas., their Epaphroditus, to be delivered to the evangelist for his support while preaching the Gospel. Bro. Paul says this plan is "well-pleasing to God". Phil. 4:18. Why should Bro. Huntsman condemn it?

Again he says "One of the evangelists employed by the Sec.-Treas. of this co-operative movement, was asked if he would hold a meeting for a certain church. His reply was, 'You'll have to see Bro. ——— (Sec.-Treas.)'"

I have received calls to hold meetings by mail, telegram, telephone and directly through a brother or sister, and sometimes while expecting and waiting for a call through the mail some brother asked me if I could hold a meeting at a certain place. I have asked them to wait until I see the next mail. Not that the mail system usurped any authority over the church, but the church was simply using the mail to deliver the call. Neither does the Sec.-Treas. usurp any authority over the church; but the church simply sends their call to the preacher through the Sec.-Treas. Macedonia sent its call to Paul through a vision. The vision (Man of Macedonia) employed Paul to preach at Philippi, as much as the Sec.-Treas. employed the preacher spoken of here in Ontario. Bro. Paul endorsed this method. Why should Bro. Huntsman condemn it? The church is the highest ecclesiastical body in Ontario or anywhere else on earth. The church calls and sends the preacher. No Sec.-Treas. usurps or robs the church of that authority in Ontario, and may God help us ever to abide by the divine plan, for "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God." II John 9.

O. H. Tallman.

OUR CONTRIBUTORS.

BE COURTEOUS

Thessalon R. R. 2 Sept 30th, 1921.

Be courteous is an injunction too often forgotten by the children of God. Many times it is not wilful but lack of thought, "Folly is

wrought by want of thought as well as by want of heart," in Heb.13:2 we read "forget not to show love unto strangers for thereby some have entertained angels unawares."

It would certainly be bad for us if we were to act as Sodom did when the angels came on a visit to that city. Of course we are not apt to act that way but we are very apt to neglect strangers that come in our midst especially the younger members. I have had young people say to me, "I went to church at—and there was not one acted courteous or seemed to notice that I was present." And I know of some who having gone to meeting and receiving no encouragement and being weak have fallen away, and either quit going to meeting entirely or gone to some denomination where (they say) the people are more considerate and more friendly.

"Brethren these things ought not to be" we may not all know how it feels to be a stranger in a strange city or how discouraging it is to feel neglected, or on the other hand how much it is appreciated when we act as though we were all one family and in reality brothers and sisters in the Lord.

We as preachers are treated very courteous indeed and that may be the reason we do not do more teaching along that line, but it makes us sad (as it has happened in my case more than once) when we have helped to bring some young man or woman into the church to have them talk as I have before stated.

There is good sound teaching in the Book on this subject, 1 Tim., 5:10: "if she hath used hospitality to strangers." God in his teaching to the children of Israel made special provision for the stranger and the sojourner.

Let us then be courteous and thoughtful toward all, "using hospitality one toward another without grudging."

T. W. BAILEY.

DOES GOD HELP US IN SMALL AFFAIRS

A few days ago I was walking along one of the busy streets of the great city Tokyo with its over two millions of people together with a fellow missionary. It was near the middle of August and the day was hot. We came to a fruit shop where there was a great variety of fruits, watermelons, small Japanese melons, peaches, apples of several kinds, bananas, plums and others still unmentioned, among which were some Bartlett pears, raised in Japan of course, but the trees imported from America. These pears especially attracted our attention and we bought some of them. Though it was not good form to do so, according to Japanese custom, we proceeded to eat them on the spot, for if people can practice such a disagree-

able and filthy thing as to smoke and chew tobacco in public, I see no good reason why two hungry and tired missionaries might not eat a pear on the street. There were some empty boxes out in front on one of which I sat my small hand grip till we had finished. The pears were delicious and I need not to say that we thoroughly enjoyed them.

We then walked on, umbrellas in hand, but leaving the small hand grip sitting on the empty box. We had gone about a block and my companion had stopped at another little shop to look at something, when all of a sudden I thought of the forgotten grip. While he was looking I disappeared. While it is not my custom to be seen running on the streets, this time I didn't hesitate to do so, nor broke my gait till I had reached my destination, when to my great relief, there sat the lonely grip just as I had left it not a soul having molested it. What made the situation one of special importance was that I had, in addition to some important papers, about three hundred yen (\$150.00) in it, most of which belonged to others. The old man that was cleaning up, when he saw me pick it up, looked up in surprise.

There were people passing on the side walk in a constant stream and the street was full of traffic, yet not a soul in all that throng took notice of the grip. Was this accidental? If not even a sparrow falls to the ground without our Father's notice, is it unreasonable to believe that he protected that little hand bag? It is not to me. At the same time I was admonished to be more careful lest a greater misfortune befall me. Take heed that no one take thy crown.

J. M. McCaleb.

68 Zoshigaya, Tokyo, Japan.

THE BOND OF PEACE

No 8.

By M. Watterworth.

"Prove all things; hold fast that which is good." 1 Thess. 5:21. "Examine yourselves whether ye be in the faith; prove your own selves." 2 Cor. 13:5.

Partyism retains its hold on the people largely because few individual Christians realize the need of applying the above divine admonition to themselves. It is much easier for the "laity" and it is very much more pleasing to the "clergy" to shift this burden of responsibility to the shoulders of the religious leaders of the day.

It is said, "They ought to know, for they have made a life study and work of this question, and I am willing to abide their decision." But, dear reader, this responsibility cannot be shifted except at the hazard of our souls' eternal welfare. The Savior said, "If the blind lead the blind, both shall fall into the ditch." And this teaching is re-inforced by very many admonitions such as, "Let no man deceive you by any means." 2 Thess. 2:3. The scripture plainly says that "Satan himself is transformed as an angel of light, it is no great thing therefore if his ministers be transformed as ministers of righteousness." 2 Cor. 11:14. Satan is the author of every religious doctrine and institution which is not authorized in the Holy Scriptures. The scriptures are simple, very simple on all matters of faith and practice. Our duty is made plain respecting the "straight" and "narrow" way which leads to eternal life. We cannot afford to leave such an important matter to others. It would be a poor consolation in death to realize that we had gone a certain course in life, not because we ourselves were certain from the study of God's word that it was His holy will, but because some trusted individual had gone that way. The scriptures say, "They shall all be taught of God." All includes me individually as well as every other individual who comes into the fold of Christ. The teaching of the word of God plainly pre-supposes the necessity of every Christian knowing for himself the will of the Lord. And the Christian who does not so know is not well prepared, to say the least, to pass into eternity.

It must be very apparent to reflecting minds that if all reformers had believed and proclaimed and practised the truth in all its fulness, if they had taken the truth, the whole truth and nothing but the truth as their guide in religious matters, that there would have been unity and co-operation among them. The truth is one, as we have already stated. It never contradicts itself. As long as divisions exist there is glaring proof of carnality and sin. See 1 Cor. 3:3. Never, in the history of the cause of Christ, has there been a time when there were more divisions than there are today. Christians must study the scriptures and "hold not their peace until they make" the cause of our Redeemer a "praise in the earth."

Luther, in his struggles with the Papacy, plainly shows that he understood to a certain degree, the principles that would solve all religious confusions. In his contentions against Rome's sale of indulgences he argued, on one occasion, "You would consider it the height of audacity to teach as the philosophy of Aristotle that which Aristotle did not teach. You grant this. Well then, with much more reason is it assumption to teach as Christianity and among Christians that which Christ did not teach." If Luther had lived to carry this teaching to its legitimate conclusion his work would have ended

in the restoration of New Testament Christianity. Mr. Wesley at a later date said, "Would to God that all party names and unscriptural phrases were forever forgot, and that we as humble, loving disciples might sit down at the Master's feet, learn His word, and imbibe His spirit and transcribe His life into ours." Messrs. Luther and Wesley and others, while doing a great and important work in the matter of correcting many errors and improving the spiritual condition of the religious world, they simply accepted conditions as they found them and seemed satisfied in improving and reforming the people among whom they lived. These two great men lived and died members of the respective religious bodies which they labored to reform, but died to leave the world exposed to greater and more dangerous confusions.

Not until early in the nineteenth century when Thomas and Alexander Campbell (Presbyterian ministers) came to the United States from Scotland where there any distinguished efforts made to restore the faith and worship of the gospel. Thomas Campbell the father of Alexander coming in 1807 and viewing with serious concern the terrible confusion among the people as the result of so many sects, set to work to solve the trouble by efforts to unite all Christians on the basis of the scriptures alone.

"Thomas Campbell landed in the United States in May, 1807, and his son Alexander landed in New York September 9, 1809. They both settled in Washington County, Pennsylvania. When Thomas Campbell landed in Philadelphia he found the Seceder Synod in session, and upon presenting his credentials he was cordially received, and at once was assigned by this Synod to the Presbyteria of Chartiers in Western Pennsylvania. Both father and son were educated from childhood in the Westminster Confession of Faith."

"While yet in Scotland the Campbells were impressed with the desirability of discussing Christian union by an appeal to the word of God, and this necessity and desirability was impressed upon their minds by the Haldanean Reformation in that country—inaugurated by Robert and J. H. Haldane—and by reading the discussions of such eminent Independents as Archibald McLean, Alexander Carson, William Jones, David Dale, and Grenwill Ewing. Simultaneous with the movement of the Campbells in Washington County, Pennsylvania, there was a similar movement in Kentucky led by a man of pronounced abilities, Baron W. Stone, whose movement for reform was subsequently absorbed in the stronger movement of the Campbells."

Mr. Campbell did not long plead for unity on the basis of the scriptures alone, before his brethren began to urge objections against him to the effect that he was departing from the rules of the Confession. They complained that, "he has expressed sentiments very

different from the sentiments held and professed by this church;" whereupon he addressed an appeal "to the Associate Synod of North America," from which appeal I take the following extract;

"It is, therefore, because I plead the cause of scriptural and apostolic worship of the church, in opposition to the various errors and schisms which have so awfully corrupted and divided it, that the brethren of the union should feel it difficult to admit me as their fellow laborer in that blessed work. I sincerely rejoice with them in what they have done in that way, but still all is not yet done, and surely, they can have no objection to go further. Nor do I presume to dictate to them or others as to how they should proceed for the glorious purpose of promoting the unity and purity of the church; but only beg leave for my own part, to walk upon such pure and peaceable ground that I may have nothing to do with human controversy about the right or wrong side of any opinion whatsoever, by simply acquiescing in what is written, as quite sufficient for every purpose of faith and duty, and thereby to influence as many as possible to depart from human controversy, to betake themselves to the scriptures and in so doing to the study and practice of faith, holiness and love. And all this without any intention on my part to judge or despise my Christian brethren who may not see with my eyes in those things which, to me, appear indispensably necessary to promote and secure the unity, peace, and purity of the church. Say, brethren, what is my offence against that of others, instead thereof." He further says in the same appeal, "And I hope it is no presumption to believe that saying and doing the very things that are said and done before our eyes on the sacred page, is infallibly right as well as all sufficient for the edification of the church, whose duty and perfection is to be in all things conformed to the original standard."

OCTOBER MEETING AT WINGER.

The October Meeting of Disciples in the Niagara District, which was held by the Winger congregation, inviting all known disciples in the Niagara Peninsula, same off as per schedule, and is a blessed memory.

Pursuant to the idea of better relations between Disciples, the Winger church invited a committee to or a program and arrange for a three day meeting in October. Bros. Charlton, Keffer, Tharp, and the writer drew up the program, submitted it to the Winger people, and they sent it abroad to the brethren.

The meeting opened at 3 p.m., Wednesday, October 12th, in a general fellowship and devotional service. At 8 p.m., Bro. Keffer, (Beamsville) gave an address on "Forbearing one another in Love,"

emphasizing the fact that forbearance could only be in matters of opinion or weakness, not in matters where God had spoken, and pleaded for a return to earlier ideals and methods.

Bro. Tharp (Bridgeburg), followed with a strong thesis on "The Holy Spirit." He drew attention to the 'Personality, work and indwelling' in a most able manner.

Thursday morning, Bro. Hedden (Welland), on "The Unity of the Spirit, is it practicable or desirable" showed that unity did not come from "resolutions, man's legislations, or agreements to disagree, but must come by re-learning the Word of God.

In the afternoon, Bro. James -(Bridgeburg) told us of the "Relation of the Christian to Society," and laid anew our obligation upon us that the salvation of the world depended on us.

At night the writer discussed "When is the Church the Church," claiming that as the Body of Christ, it MUST manifest the Christ to the World.

Friday morning was Bible School Session, lead by Bros. Welsman and Mill, and a new vision was given to many of us as to what we might do through the children.

The afternnoo Session was a disappointment as Dr. O. H. Tallman of Owen Sound was unable to be present, so his theme "The Educational Outlook in Ontario" was handled by the writer. Attention was called to the lack of a Bible Training College, and a feasible plan offered to the assembled brotherhood. The plan was favorably received by those present and it was deemed advisable to bring the matter before both June Meetings in 1922.

Friday evening Bro. Charlton talked of the "God-Man" in an able and interesting way. After the service two who had previously confessed Christ, one at Winger and one from the Rosedene Meeting, were baptised by Bro. Welsman.

The Assembly thought fit to try to continue the movement toward more perfect understanding by a meeting to be held next June at Rosedene.

The Church at Winger used the basement as a refreshment hall for the "Inner man" where the preachers (excepting the writer, of course) did show themselves to be mighty men.

Churches at Beamsville, Bridgeburg, Fenwick, Jordan, Rosedene, Selkirk, Smithville, Sweets Corners, Welland and Winger were represented.

A resolution of thanks was offered by the visitors to the Winger church for the meeting and the hospitality and with the resolution, substantial assistance in the form of a cash offering was given.

The visitors of whom there were over 50, who were entertained

in a real way, feel, as we believe the Winger people also feel, that it was good for us to be there, and learn of Jesus. We sang in conclusion, with real feeling, "God be with you till we meet again."—

O E. TALLMAN, Jordan.

NEWS AND CORRESPONDENCE

HARPER, KANSAS,

October 1st, 1921.

Dear Bro. McDougall:

You will be pleased to know that, since my last report in the C.M.R., I have been busy preaching the word in new and weak places, and that the Lord has blessed our work. Twenty nine precious souls heard, believed and were baptized, and several others have repented and turned from errors and inactivities, under our efforts, during the last three months. Sincerely yours,

M. WATTERWORTH.

BARR SETTLEMENT,

October 5th, 1921.

Mr. D. McDougall:

Dear Sir.—I am sending you a postal note for \$1.00, to pay for the C.M.R. for 1921. Please send it another year. I like the C.M.R. very much. I remain, yours truly,

MRS. NELSON SCOTT.

NOTES FROM WESTERN ONTARIO.

Recently I was with the Church at Blackwell for one Lord's day. We had two profitable meetings. Brother and Sister Jamieson, from Forest, were with us and assisted in the meetings.

I was with the Church at Clachan one Lord's day afternoon and spoke for them.

Brother Wm. Culley and family, from Jura, were with us at Woodgreen one Lord's day. Brother Culley spoke for us.

Brother Maitland Watterworth held a short meeting for us at Woodgreen, in June. Two were baptized. Brother Petch held

another short meeting for us in August. Two more were baptized. One was baptized in October.

While Brother Petch was with us we had Brother and Sister J. W. Shepperd from Detroit. Brother Shepperd spoke once.

—S. WHITFIELD.

CARMAN BIBLE TRAINING SCHOOL.

CARMAN, MAN. October 4th, 1921

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

Dear Bro. McDougall.—Three conversions and baptisms, breaking ice in new families, recently, are the result of steady work by live wires in the Church here.

The brethren have been kind and helpful to us at this time of expensive moving and making our home here. With their continued hearty co-operation, we trust God for a worthy first year of the Bible School here.

Here is One Dollar, for which you will please send the C.M.R. to me at Carman. Yours in His Service,

H. L. PICHARDSON.

KARUIZAWA, Sept. 8.—Went to Tokyo last week on errands and saw the Crown Prince as he passed through the streets thronged with people on his return from visiting European nations. Good meetings at Zoshigaya and Kamitomizaka in the morning. The evening was rainy, but Bro. Yokoo came to Kamitomizaka and made an address after which I spoke a short time. Bro. Ebine has been called up from Tokyo to do some evangelistic work at Kutsukake where some of us have done some work this summer while escaping the heat of the lower country. Tracts have been distributed in a number of villages. Non-christians at Omiya and Kutsukake want churches established in each place. There are at least three other places outside of Tokyo needing the attention of a missionary. The work is greater than the present force can handle. Send us more missionaries.—DON CARLOS JANES.

Sept. 15th, 1921.

D. Mc Dougall

West Gore N. S.

Dear Brother:—I'm enclosing my check for \$1.00 to pay for the "Christian Monthly Review" I ordered of you of late.

Hope to receive it regularly as I like it very much.
Will write you later. Will make it for \$1.10 to cover exchange
etc.

I am to hold a debate with Dr. John W. Tyndall, at Clarendon,
Texas on the music question, stated by him as follows:

"Resolved that the New Testament affords proof of instru-
mental music in worship".

Aff. John W. Tendall

Neg. A. O. Colley

"Resolved that the New Testament affords proof against in-
strumental music in the worship.

Aff. A. O. Colley

Neg. John W. Tendall

There is to be one day to each proposition, to begin Dec. 27th
at 10 a. m.

GREAT MEETING IN TOKYO.

Not great in point of attendance for we did not do better than
about fifty at any session but it is believed that much good will
result. On Sept. 21st a special meeting was opened in Kamitom-
izaka with numerous brethren present from outside the city. Fore-
noon and afternoon sessions zealously occupied with discussions
of important questions like the proper attitude toward idolatry and
toward denominations, responsibility of elders etc. At night an
address by Bro. Kogo, who is associated with Bro. Fujimori, and a
sermon by the writer on "The True God and How to Come to Him."
The next day the meetings were in Zoshigaya church and much of
interest was said. At night Bro. Aoki, in naval service during the
Russo-Japanese war, spoke with force and earnestness, followed
by Bro. Fujimori. It was good to see Bro. Yokoo, one of the Kamitom-
izaka elders and a busy man, attend all the meetings. At the close
he remarked that they wanted to become self-supporting as soon
as possible. Ebine San expressed the desire to be faithful even at
the cost of life for "heaven is our country. It doesn't matter."
Some weak things were put forth, showing the need of teaching.
I think the unity of views perhaps equal to that of such meetings
in the U. S. and the decorum a little below ours, but remember these
people have only had missionaries among them about 60 years,
and some who spoke were scarcely more than babes in the Lord.

DON CARLOS JANES.

D. McDougall,

Editor Christian Monthly Review,

West Gore, Nova Scotia.

Dear Bro. McDougall:—I just now read Bro. H. M. Evans' favor-
able mention of your journal and your proposed work in reviewing
O. E. Payne's book on the use of instrumental music in the worship
of God. I wish to get your review and am therefore inclosing \$1.00,
the annual subscription price to your journal, and ask that you
send me back numbers containing articles in review.

I suppose you get the Christian Leader on exchange, but your
Magazine goes to the Leader office and I do not get to see it.

With best wishes for your continued success in the work of
the Lord, I am,

Yours faithfully and fraternally,

IRA C. MOORE

Editor Christian Leader.

Carman, Manitoba, Oct. 8, 1921.

For C. M. R.:—Report of moneys received for, and forwarded to
Bro. Govind Ram, Native Missionary, Jhansi, Dist., British India,
since last report in C. M. R.:

July 4, A sister, Graysville, Man., \$5.00; Self \$2.00.

July 12,—Forwarded by P. O. O. to Bro. Ram. \$7.00.

Aug. 19—Church of Christ, Omagh, Ont. \$15.00.

Aug. 22—Forwarded to Bro. Ram by P. O. O. \$15.00.

Sept. 26—Church of Christ, Schnellars School-house, near Brom-
head, Sask., \$10.00.

Oct. 1—Forwarded to Bro. Ram by P. O. O. \$10.00.

Making a total of only \$32.00 since July 1st, 1921.

Bro Ram reports 377 baptisms in eight months by himself
and his co-workers. He cries earnestly for help, reporting very
severe famine. Some brethren can help more. Will you do it Now?

Yours in Christ,

H. L. RICHARDSON.

Shelbyville, Tenn., Sept. 6, 1921.

Dear Bro. McDougall:—I am sending check for Christian Month-
ly Review for one year. Date my subscription back so as to include

all of your review of O. E. Paynes' Book.

My discussion with Cowden is not fully arranged. He may back down.

I am going to devote all my time to evangelistic work after January 1st, and should be glad to hold a few meetings in your part of the country, sometime,

Yours fraternally,

J. H. McBROOM.

YEATES—At Blackwell on Tuesday September 20, 1921, to Mr. and Mrs. J. Wm. Yeates a daughter, (Laura Eliane).

SEABROOKS—BAILEY

Mr. Anthony Seabrooks and Miss Sarah Bailey were united in marriage by the writer at the bride's home on Sept. 7th where a number of friends and relatives were present to witness the ceremony and enjoyed a very pleasant time together.

We are also pleased to state that they are both active members of the church here and we wish them a long, happy, and useful voyage through life.

T. W. BAILEY

PUBLISHER'S DESK.

Brethren, of course you never realize what a "fix" the poor publishers get into sometimes, when two esteemed brethren develop a controversy between themselves. When in the publisher's judgment, the dispute has gone far enough and should be stopped, each disputant believes that we are in honor bound to give him the last word. And as it is impossible to give both the last word, one of the two is offended. The edification of the brotherhood, the dignity and general interests of the magazine we are conducting for them, demand that unprofitable disputes should be cut short, even if one or other of the disputants should thereby suffer some seemingly unfair disadvantage. If any one has any good recipe for keeping publishers out, or getting them out of such a "fix", please pass 'em along.

The Christian Monthly Review, Vol. 6, is, with the current year, drawing to a close. We hope its income this year will prove

sufficient to pay the last dollar of the printer's bill. The publisher has this month suffered a severe loss by fire, and will probably be too tightly pinched to make up a deficiency from his own resources. We trust subscribers will watch the date stamp on their papers, and not compel us to pay extra postage on papers to subscribers in arrears, as the Postal Regulations require.

ACKNOWLEDGEMENTS

For H. A. Rogers, Northwest Missions, by College Hill church of Christ, East Gore, N. S.	\$10.00
By Alex M. Stewart	1.00
" Mrs Nelson Scott	1.00
" O. H. Tallman, M. D.	20.00
" H. L. Richardson	1.00
" S. Whitfield	10.00
" Cecil Seed	1.00
" Mrs. A. Munson, per Cecil Seed	1.00
" Regina Church per Cecil Seed	1.00
" Winslow Richardson	1.00
" Thos. Cooper, per H. M. Evans	1.00
" John Cooper per H. M. Evans	1.00
" Silkirk Church per H. M. Evans	1.00

SURPLICED SNOBBERY.

(From the Philadelphia Public Ledger.)

Some priests in the Church of England who protested against the ordination of a candidate on the ground that he had been a carpenter seem to have overlooked the fact with which all clergymen are supposed to be familiar. Before a committee of bishops appointed to examine into the social soleism, Mr. Bond had only to say:—"I believe there was once a Carpenter—"and the bishops saw the point where the clergymen failed to perceive it. At the hands of a bishop the applicant has received his consecration and his appointment. Of all callings, the ministry is that which can least afford to set up the caste barriers of artificial distinction of persons. The mission of churches is to the highways and byways, not to a padlocked preserve of the rich and the aristocratic. Today the church is under the critical eyes of the multitude, who ask if it exists to save or to serve the many. If church membership is merely the badge of social superiority, the church does not deserve to speak with a voice of authority to men. If it exists to carry on the work

of the lowly Nazarene in His own way. it will welcome other carpenters to its pulpits and its pews.

BIBLE READING

(From the Philadelphia Public Ledger.)

There is no excuse for the popular ignorance of the Bible which Dr. Powell Norton described before a Baptist Conference. Many organizations are at work to publish the Bible cheaply and circulate it widely. The organization of travelling men known as the Gideons puts it in hotel rooms. The Pocket New Testament League was very active during the war and is busier than ever today. At Harvard the Bible and Shakespeare have been made compulsory subjects of study. But children in school know as little of the Bible as they know of current events. In their minds it is associated with the repressive gloom of the Puritan Sabbath, with all that is solemn and severe. The Bible needs to be emancipated from association with all that is dry and dull and made to seem readable and companionable. Familiarity with the text is almost indispensable to skill in the use of our tongue, whether in writing or in speech. It needs to be made plain to some who have chiefly a vicarious knowledge of its contents that it is a volume to read as well as to revere.

IS THERE NOT SOMETHING YOU CAN DO?"

"The hosts of right 'gainst those of wrong,
Must never flag, must never flinch,
But forward march with courage strong,
And press the battle inch by inch?

"Is there not something you can do?
In this great war against the wrong?
Shall what is false o'ercome the true?
Must might and right be sundered long?

"Let none think he can idle be,
In this, the world's most stirring fight;
'Tis ours to plan, to work, to see,
The rays of truth pierce error's night."

—"The Union Signal."

KEEP SILENCE.

"Let your women keep silence in the churches"; but the church at Jerusalem is one of the churches; therefore let your women keep silence in the church at Jerusalem.

"Let your women keep silence in the church"; but the church at Corinth is one of the churches; therefore let your women keep silence in the church at Corinth.

"Let your women keep silence in the churches"; but every church planted by the Apostles was one of the churches; therefore let your women keep silence in every one of them. Why? "For it is not permitted unto them to speak." Who is he who does not permit it? He who has all authority both in heaven and on earth, who owns the church and is head over all things to it—Jesus. Is he the one? Yes, after Paul had given the above command he added: "If any man think himself to be a prophet or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord."

J. R. JONES.

We shall have truth on our side if we are willing to stand on the side of truth.—A. Ellmore.

For Spring, 1921.

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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.

SELKIRK, ONT.—Church meets Lord's Day at 11 a. m. for worship and public teaching. 7.30 p. m. for preaching the gospel. H. M. Evans, Evangelist. W. M. Hoover, Clerk.

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School and Adult Bible Class..... 3 p. m.
Gospel Preaching 7 p. m.
Wednesday---Prayer and Bible Study..... 8 p. m.

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