

Mrs John Speice
B.R. 1

Christian Monthly Review

WEST GORE, N. S., CANADA

Vol. VII.

JUNE, 1922.

No. 6.

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

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

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

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

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

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

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

(Continued on page 29.)

Christian Monthly Review.

Organ of the Churches of Christ in Canada.

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Vol. VII.

West Gore, N. S., Canada, JUNE, 1922.

No. 6

EVERYDAY RELIGION.

"I goes to church on Sunday, an' I listens to de text.
It shol'y helps my feelin's when my mind is gettin' vexed.
De Sabbath day religion puts a calmness in de heart—
But everyday religion needs a chance to do its part.
Dar's de Monday religion, when you's got to go to work;
An' de Tuesday religion, when you mustn't stop to shirk.
Wednesday, Thursday, Friday, an' Saturday as well,
Needs de everyday religion 'thout no ringin' of de bell.
One day a-learnin' 'bout the goodness an' de light;
De other six a-showin' dat you got de lessons right.
Sunday brings us comfort, wif de beauty an' de rest,
But de everyday religion is what puts you to de test."

EDITORIAL.

THE SHIRKING LAITY.

In this issue appears a letter from Bro. P. L. Pratley, of Montreal, dealing with the contents of a letter of a correspondent of the Montreal Daily Star. Bro. Pratley cuts a keen stroke at the unscriptural partition which has been erected between the Clergy and Laity, and the consequent shirking of the duties and responsibilities of the one class upon the other. We keenly relish the service he has rendered in this particular. We would have been still more pleased if he had embraced the opportunity which was presented, to deliver another stroke: "He says, "We would go further . . . and express our conviction that a congregation of three or four hundred is too large, by far for one man to pastor. We would go further still and add that it is against the spirit and the letter of Christian teaching to expect one man to pastor such a number."

He might, and it is regrettable that he did not, have gone a little further still, and said that it is against the spirit and the letter of Christian teaching, the Word of God, for one man to pastor any number at all, large or small; and that the spirit and the letter of Christian teaching knows nothing whatever of any such thing as one man pastor of any congregation. This innovation, the One Man Pastor, is one of the earliest and most subversive of all the unchristian inventions of the great apostasy.

CHRISTIAN CHURCH.

"The Christian Church, North Street, are feeling confident of a bright future, for there arrived in the city last evening, Rev. Mr. Daley, who is to take up the work of pastor of that church. Mr. Daley, who is accompanied by his family, is a native of Australia and has spent a number of years in the foreign mission fields. His last work in this connection was in Japan. He comes to Halifax,

however, direct from the Foreign Missionary Society headquarters, St. Louis. A special induction service will be held on Sunday at 11 a. m. at the church, when Mr. Daley will be introduced to his congregation. The service will be in charge of Dr. F. Wallace, who has so ably supplied for this church for the last eight months. Rev. Mr. Hayter, recently pastor of the Milton Church, is expected also to be present. A special memorial service to late Missionary Shelton will be held at 7 p. m."

The above item will indicate the *drift* of some men and things. The Dr. F. Wallace mentioned is F. L. Wallace, of West Gore, one of the graduates of the Maritime Bible and Literary College, whom we hoped would prove a loyal and successful preacher of the Gospel. He is now a Chiropractor. When we heard of him shunning Nashville and Abilene, and going to Bethany, we heaved a bitter sigh and said, good bye Fred. The "Rev. Mr. Hayter" was another student at West Gore, and for a time we had hopes of him. We are cheered, on the other hand, by the faithfulness and fruitfulness of others who at the same time and place received training for the work.

O. E. PAYNE—HIS BOOK. No. 13.

INTRODUCTION OF INSTRUMENTAL MUSIC INTO CHURCH WORSHIP. (Concluded).

THE ENCYCLOPEDIAS.

The work of Encyclopedists is to explore all sources of information and make an accurate record of facts concerning the subjects of which they treat. They must be and are scholars of eminence and ability; the highest and most reliable authorities in all the world of scholarship. They must sift history and get the truth. They must search and exhaust every other avenue of intelligence and concisely state the clear and simple facts. To the overwhelming voice of Historians, we now add the crushing weight of Encyclopedic testimony.

1. CHAMBERS' ENCYCLOPEDIA :—The organ is said to have been first introduced into church music by Pope Vitalian I. in 666.

In 756, a great organ was sent as a present to Pepin by the Byzantine emperor, Constantine Copronymus, and placed in the church at St. Corneille at Compiègne.—Vol. 7., p. 112.

2. *ENCYCLOPEDIA BRITANNICA* :—Though the church from time to time appropriated the secular art forms from their rise to their maturity, its chief authorities were always jealous of these advances, and issued edicts against them. So in 1322 Pope John 22 denounced the encroachments of counterpoint, alleging that the voluptuous harmony of 3rds and 6ths was fit but for profane uses.—Vol. 17, p. 84, *Art Music*.

Notice this was in the 14th century, and instruments in worship had not as yet, to any appreciable extent, been introduced. But during this century, they, as likewise affusion for baptism, became increasingly in more common use in the churches of the West. The 14th century may properly be regarded as the century of the introduction of both these innovations, though in some few isolated instances they had for some time been previously practiced.

3. *CYCLOPEDIA OF RELIGIOUS KNOWLEDGE* :—The organ has never been used among the Greeks. From the time of Charlemagne organs seem to have come more and more into use in the West, though protests were made against them, and the monks were very averse to their use. At the Reformation they were discarded, being considered "the vilest remnants of popery"; but they were re-introduced at the Council of Basle.—P. 683.

4. *THE AMERICAN CYCLOPEDIA* :—Pope Vitatian is related to have first introduced organs into some of the churches of western Europe, about 670; but the earliest trustworthy account is that of the one sent as a present by the Greek emperor Constantine Copronymus to Pepin, king of the Franks, 755.—Vol. 12, p. 688.

5. *THE NEW INTERNATIONAL ENCYCLOPEDIA* :—The organ is said to have been first employed in the church during the time of Pope Vitatian I. (666 A. D.) Pepin placed the Constantine organ in the church of St. Corneille at Compiègne, and Charlemagne had one made at Aix-la-Chapelle, a model of one at Compiègne, Vol. 13, p. 444.

6. SCHAFF-HERZOG ENCYCLOPEDIA:—In the Greek church the organ never came into use. But after the eighth century it became more and more common in the Latin Church, not however, without opposition from the side of the monks. Its misuse, however, raised so great an opposition to it, that, but for the Emperor Ferdinand, it would probably have been abolished by the Council of Trent. The Reformed Church discarded it; and though the Church of Basle very early re-introduced it, it was in other places admitted only sparingly, and after long hesitation.—Vol. 2, page 1702.

7. MCCLINTOCK AND STRONG'S CYCLOPEDIA:—The Greek word *Psallo* is applied among the Greeks of modern times exclusively to sacred music, which in the Eastern Church has never been any other than vocal, instrumental music being unknown in that Church, as it was in the primitive Church. Sir John Hawkins, following the Romish writers in his erudite work on the *History of Music*, makes Pope Vitatian, in A. D. 660, the first who introduced organs into churches. But students of ecclesiastical archaeology are generally agreed that instrumental music was not used in churches till a much later date; for Thomas Aquinas, A. D. 1250, has these remarkable words: "Our Church does not use musical instruments, as harps and psalteries, to praise God withal, that she may not seem to Judaize." From this passage we are surely warranted in concluding that there was no ecclesiastical use of organs in the time of Aquinas. It is alleged that Marinus Sanutus, who lived about A. D. 1290, was the first that brought the use of wind organs into churches, and hence he received the name of *Torcellus*. In the East, the organ was in use in the emperor's courts, probably from the time of Julian, but never has the organ or any other instrument been employed in public worship in Eastern churches, nor is mention of instrumental music found in all their liturgies, ancient or modern.—Vol. 8, p. 739.

8. *Fessenden's Encyclopedia*:—1. *Vocal Music*. This species, which is the most natural, may be considered to have existed before any other. It was continued by the Jews, and it is the only kind that is permitted in the Greek and Scotch Churches, or with few exceptions, in dissenting congregations in England. The Chris-

tian rule requires its use both for personal and social edification Eph. 5., Col. 3. The vocal music of the imperial choristers in St. Petersburg incomparably surpasses in sweetness and effect the sounds produced by the combined power of the most exquisite musical instruments.

2. *Instrumental music* is also of very ancient date, its invention being ascribed to Tubal, the sixth descendant from Cain. That instrumental music was not practiced by the primitive Christians, but was an aid to devotion of later times, is evident from church history.—p. 852.

9. BIBLICAL ENCYCLOPEDIA:----*Psalms*, either the psalms of the Old Testament, or sacred songs similar to them in character.

Hymns, Christians songs of praise.

Songs, perhaps songs of more personal character, like Simeon's *Nunc dimittis*, or Paul's swan song (2 Tim., 4:6-8.)

Singing and making melody in your heart to the Lord, the heart moving devoutly with the voice. . . . The design of public worship may be learned from the word worship itself.

1. There is in the constitution of our nature a necessity for the expression of emotion. 2. Audible worship is enjoined. 3. We have divine example--- Jesus prayed audibly, and sang with his disciples at the last supper. 4. There is apostolic example. 5. We have the example of the early church, and of the universal church to this day. 6. Without audible prayer and praise there can be no social worship. . . . Teaching and admonishing one another. The spiritual importance of Christian hymnody comes out impressively here.

It is no mere luxury of devotion, certainly no mere musical pleasure; it is an ordained vehicle of instruction and warning. . . . On one of the days when President Garfield lay dying at the seashore, he was a little better, and was permitted to sit by the window, while Mrs. Garfield, was in the adjoining room. Love, hope and gratitude filled her heart as she sang the hymn commencing, "Guide me, O Thou great Jehovah !" As the soft and plaintive notes floated into the sick chamber, the President turned his eyes up to Dr. Bliss and asked, "Is that Crete?" "Yes," replied the Doctor, "it is Mrs. Garfield." Quick, open the door a little," re-

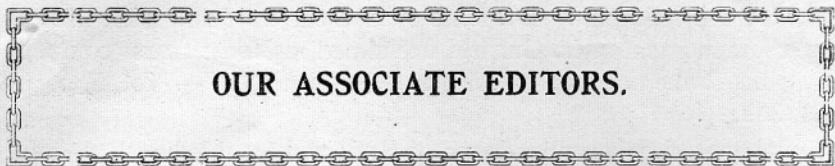
sponded the sick man. Dr. Bliss opened the door, and after listening a few moments Mr. Garfield exclaimed, as large tears coursed down his sunken cheeks, "Glorious, Bliss, isn't it?"—Vol. 5, p. p. 283, 332.

King Saul, when abandoned of God, and troubled with an evil spirit, called for instrumental music to soothe his troubled soul. And, no doubt, if O. E. Payne had been present with Dr. Bliss, when Mrs. Garfield was blending voice and heart in singing that glorious hymn—to her dying husband, he would have said, "Quick Bliss, quick, strike up some instrumental music."

10. THE CATHOLIC ENCYCLOPEDIA :—To praise God in public worship through songs or hymns in the widest meaning of the word is a custom which the primitive Christians brought with them from the synagogues. For that reason the ecclesiastical songs of the Christians and the Jews in the first centuries after Christ are essentially similar. They consisted mainly of the psalms and the canticles of the Old and New Testaments.—Vol. 7, p. 597.

In this connection, let it be remembered, that musical instruments were never used in any Jewish synagogues.

It is a remarkable fact, particularly noted, as we have seen, by the foregoing encyclopedic and historic citations, and as Mr. Kurfees has tersely pointed out, that the Greek Church, which has continued to speak the Greek language to the present day, has always rejected pouring and sprinkling for baptism, and the use of instrumental music in the worship; and they do this, being perfectly familiar with the words *baptizo* and *psallo* as used both in the New Testament and in modern Greek in which these words are still current. This fact is certainly a significant comment on the meaning of these words. Modern Greek is the language still spoken by native Greeks, many of whom have come in recent years to the United States, especially to the larger cities. A number of them have located in Louisville, Ky., and they still use these words as meaning, respectively, to *dip* and to *sing*. In conversation with a company of them, who could speak broken English, the author wrote two brief sentences, one containing *baptizo* and the other *psallo*, asking for the meaning of these words. Concerning the former, they promptly replied in terms which, with a certain motion of the hands, meant to put under the water; and concerning the latter, they proceeded to indicate its meaning by humming or chanting a tune.—*Instrumental Music in the Worship*, p. 158.



OUR ASSOCIATE EDITORS.

HOBBYISMS.

H. M. Evans.

Several Subjects introduced and discussed in many of our religious periodicals are absolutely and positively detrimental to the progress of the simple gospel of Christ and the holding up of the faith of the saints generally.

Not long ago we noticed one writer wasting his time and energy trying to prove that "man is not an animal." Another writer objects to the phrase "the broken body of Christ," because His bones were not "broken," as though the "body" was not "broken" by the "crown of thorns," the lash, the nails and the spear. Another one objects to us saying "it rains," or "it snows," but fails to tell us what word to use in the place of the objectionable pronoun "it." Still another is worrying his brains over the "Trinity of the Unity" and the "Unity of the Trinity" and calls Alexander Campbell, a "Trinitarian", a man who could teach this writer more in one week than he could teach another in a month. Then there is the "Bible College" question that has become almost too disgusting to be even referred to. The objector to a college where a young man can get an education in all the general branches plus the Bible and minus all the tomfoolery of the "Higher critics" including Darwinism and modern "Science" falsely so called, seems to be a kind of a curiosity who is seeking notoriety and prominence as a leader in thought and moulder of public opinion.

With such a variety of silly, useless and harmful discussions in the columns of our papers, they are more suitable for kindling than they are to be handed to our neighbors. We would advise these "hobbyists" to launch a *once a year* periodical called the "Hobby Horse" where they can all have a "hobby ride" once yearly, for that would be quite often enough for those who wished to look at such a calathumpian procession. A little more attention paid by our writers to lessons on the absolute need of a more practical Christian life would be vastly more instructive, and certainly of much more importance.

Selkirk, Ont.,

P. S.—Several years ago we saw an article from one of our,

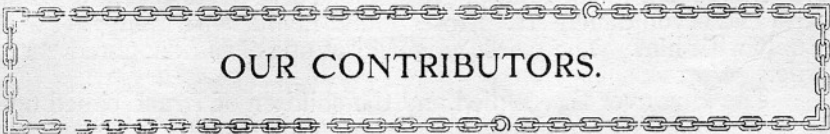
then, young preachers who wasted much time, space and energy, trying to prove the truth of Martin Luther's old doctrine of "transubstantiation," but we are glad to say that the effort died with the one article.

H. M. E.

THE WESTERN WORK.

Bro. Rogers has written me that he is encouraged from contributions that he has received. He needs regular funds. Let us remember him, his family and the work, and let us hold up his hands in the same.

S. Whitfield.



OUR CONTRIBUTORS.

THE BONDAGE IN EGYPT.

There arose a new king over Egypt who did not know Joseph. This king saw that the children of Israel multiplied rapidly and he was afraid that they would join themselves to his enemies to fight against them. Therefore, he set taskmasters over them and their burden became grievous. But the more they afflicted them the more they continued to multiply. This grieved Pharaoh, the king. He spoke to the midwives and told them that when they did the office of midwife to the Hebrew women that if it was a son they should kill it, but if it was a daughter, she should live. But the midwives would not do this. Then the king ordered that all the male children should be cast into the river.

Now there was a man of the house of Levi, who married a woman who was also of the house of Levi. This woman conceived and bare a son. The baby was very fair to look upon. "So Moses' parents by faith hid him for three months, for they feared not the commandments of Pharaoh." (Heb. 11 : 23.) Then when they saw that they could not keep him any longer his mother made a basket and covered it with slime and pitch and put the baby in it. The mother placed it in the river and left her daughter to see what happened to it.

By chance Pharaoh's daughter and her maid came down to this place to bathe. The princess saw the basket and commanded

her maid to go and fetch it to her. When she opened the basket and saw the child she said, "This is one of the Hebrew children." She saw that the child wept, so she had compassion on it and she said that she would keep it. Moses' sister was standing near, and she came to the princess and asked her if she should bring the child a nurse from the Hebrew women. The princess said she would like to have a nurse from the Hebrew women so the child's mother was taken as a nurse. Pharaoh's daughter adopted the child for her own, and she named it Moses because she found it in the water.

By faith Moses' when he was grown up refused to be called the son of Pharaoh's daughter; choosing rather to share ill treatment with the people of God than to enjoy the pleasures of sin for a season. (Heb. 11 : 24, 25). He accounted the reproach of Christ greater riches than all the treasures of Egypt.

Moses fled to the land of Midian. There lived a certain priest who had seven daughters. Moses found favour with the priest and dwelt with him. The priest gave Moses one of his daughters for a wife.

The king over Egypt died and the children of Israel called unto Jehovah by reason of their bondage. God took knowledge, for he remembered the covenant with Abraham. He appeared unto Moses who was attending his father-in-law's sheep. He told Moses that the cry of the children of Israel had come to him. He told Moses that he wanted him to go unto Pharaoh and ask him if he would not let the children of Israel go and be free from their bondage. Moses had many objections, but God told Moses to tell the children of Israel that, "I am, hath sent me." He told Moses to tell them that he would bring them out of Egypt to a land flowing with milk and honey. God said that Moses should take the elders of Israel with him and go unto Pharaoh and ask him to let them go a three days' journey to sacrifice unto Jehovah. God said he knew that Pharaoh would not let them go. He also said, "I will smite Egypt with my wonders which I will do in the midst thereof; and after that he will let you go."

God told Moses that maybe they would not believe on him, but he gave Moses some signs. First he asked Moses what he had in his hand. Moses told him that it was a rod. He commanded Moses to cast the rod on the ground and it became a serpent. Then he told Moses to take it by the tail and it became a rod again. This would be one way of convincing them that there was a God. Then God told him to put his hand in his bosom and it became leprous as white as snow. Then Moses put his hand into his bosom again and it was clean like his other flesh. God said, "If they do not believe the first sign they surely will believe the second. Moses told God that he was not eloquent enough to go, but God said

Aaron should go with him to speak for him.

Moses and Aaron went unto Pharaoh and asked him to let the children of Israel go that they might sacrifice unto Jehovah, but Pharaoh said he did not know God and would not let them go. Jehovah sent ten plagues upon the Egyptians they were:—

The plague of frogs.

The plague of lice.

The plague of flies.

The murrain on the cattle.

The plague of boils and blains.

The plague of hail.

The plague of locusts.

The plague of thick darkness.

The plague of first born threatened.

Still Pharaoh hardened his heart and would not let the children of Israel go. Then Jehovah sent His destroying angel that all the first-born of Egypt should be killed from the first-born of Pharaoh who sat on his throne to the captive in the dungeon. When Pharaoh saw this his heart was softened and he let them all go with their wives and children and herds and flocks.

The children of Israel journeyed from Rameses to Succoth, about six hundred thousand that were men on foot. Jehovah spoke unto Moses and said that they should turn back and encamp before Pihahiroth between Migdol and the sea. Jehovah told Moses that he had hardened Pharaoh's heart and Pharaoh would come with his army and horsemen and servants and overtake the children of Israel.

When the children of Israel beheld Pharaoh and all his armies and horsemen, and all his host they were very much frightened and said, "Were there not enough graves in Egypt to bury us? Why have you taken us out here to die?" But Moses said, "Fear not, stand still and see the salvation of Jehovah." By this time the children of Israel were at the Red Sea and the Egyptians were close behind them. Jehovah commanded Moses to lift up his hand and stretch forth his rod over the sea. The waters were divided so that there was a wall on either side and the children of Israel walked across on dry land. The Egyptians pursued them into the sea, but Moses stretched forth his rod and the waters came together; and Pharaoh and all his host were drowned.

When the children of Israel saw the great power of God they feared him; for they saw that he had delivered them from the Egyptian bondage.

Myra Hjorth, Student,
Carman, Manitoba.

BONDAGE AND EXODUS AND ANTITYPE.

BY L. L. MCGILL.

In the Bondage in and Exodus from Egypt we have a type of the bondage in an Exodus from the 'world.' As God raised up Moses to deliver the children of Israel from Pharaoh, so has He raised up Christ to deliver mankind from Satan. For as the Israelites were in bondage to Pharaoh, so are all who are out of Christ, in bondage to the Evil One.

Through Moses the Lord did wonderful signs that the people might have faith in him. Through Christ He also has done many mighty works, and hath given assurance unto all men in that He hath raised Him from the dead.

Pharaoh did not wish to let Israel go and God brought plagues upon the Egyptians. But Pharaoh was stubborn and would not let them go. After the plague of Locusts he tried to compromise. He said, "Let ye that are men go and serve the Lord your God." He knew if the wives and children were left behind that the men would soon return. Again after the plague of darkness, Pharaoh said they could go, only they should leave their flocks and herds behind. But Moses replied, "Not one hoof shall be left behind." Their flocks and herds must go along that they may have the means of serving the Lord.

When people hear the call to serve Christ, Satan does not wish to let them go. He will try to get them to compromise. Nevertheless Christ requires complete obedience or there is no promise of Salvation, even as there would have been none for Israel, had they compromised with Pharaoh.

As Moses led the Israelites unto and through the waters of the Red Sea, so Christ leads people unto and through the waters of Baptism.

Probably the Israelites could see no use in going this round about way to serve God, but the very water which was a barrier to them, afterwards was the means of destroying the pursuing enemy and his army.

As the Israelites were all under the cloud and all passed through the sea and were all baptized unto Moses in the cloud and in the sea, (I Cor. 10: 2) so in order to be saved from Satan in this age, all must pass through the waters of baptism, being baptized into Christ, though we may not see the necessity of it.

On the other side of the Red Sea was salvation to Israel. Having passed through the waters of baptism is the promise of Salvation in Christ. (Mark 16 : 16.)

In bondage to Pharaoh was rigorous labor, toil and slavery. Serving Satan is oppression, misery and unhappiness.

By obedience to Moses came deliverance from Pharaoh's bonds to service to God in the wilderness; and by obedience to Christ is deliverance from Satan's bonds, to loving service in the Church of God.

Therefore, having been delivered from Satan's bonds, let us remain faithful to Christ; having been delivered from the curse of sin let us not be entangled therein. But let us take warning from those things which happened to the disobedient in the wilderness. "Now these things happened unto them by way of example; and they were written for our admonition upon whom the ends of the ages are come." (I Cor. 10: 11.)

IMMORTALITY.

OPEN LETTER BY L. J. KEFFER.

Beamsville, Ontario, February , 1922.

Mr. W. J. Robertson, Town.

Dear Bro. Robertson:—Your letter which you handed me the evening of New Year's Day, was read by me that night after my day's work was done, but laid aside for more thorough digestion, and until now has been crowded out.

I wish to assure you that your letter enjoys a most cordial reception, and serious consideration. There is one matter I wish to clear in your mind at the outset, i. e., your letter says that it occurred to you that my address on the previous Lord's Day night had some intended application to "myself." Such was not the case. It remains too, that for three or four nights preceding, I had been reviewing Russellism, and this particular discourse I intended to be the last, for the time being. I felt that all was accomplished that was proposed in undertaking the review, and I did so upon request of parties who wished some light on the subject. I trust that this explanation will allay whatever thoughts you have had to the contrary.

But now to your letter.

Your comment upon "Protestantism," accepting from the "Mother of Harlots," beliefs and practices that are without foundation in "The Book," is quite acceptable to me, and there are many other questions and matters you did not mention, but I cannot yet admit that my declaration on the question at issue is in the category; but it remains to be proven, for I do not consider your reasoning so far has done so.

Your quotation from John 3 : 3-6. The Christ was not dis-

cussing the spiritual qualities of our being when He uttered this language. He was simply taking man in his lost condition of living in the Kingdom of Satan, "through our trespasses and sins," Eph. 2 : 1, and the things of process necessary to bring that lost one back to its former relationship, i. e., into the spiritual association and Kingdom of God, not a change of body or spirit qualities not possessed before, and He says it requires a new birth to accomplish this, and that new birth was not to be born as we all are naturally, but to go through a process that He calls, "born of water and spirit," verse 5.

As for man's ability through "the carnal union of our bodies," they could bring into existence "spirits whose existence is never to cease," I might say that I consider it very doubtful whether there ever was any reproduction from the union of two fleshly bodies apart from and independent of the spirit that dwells within this clay. But as for reproduction, God has amply provided for the reproduction of our kind, with its qualities, both body and spirit. It may be and is a mystery to us all and God has not seen fit to explain.

Regarding "the offspring of God," I am sure your conclusions are wrong. You have quoted John 8 : 42 and 44 to substantiate your conclusion. There are some things you have left out of the thought to make it complete. First, God is the creator of all in spirit world as well as in our physical, and in the absolute sense, He is the Father of the Devil and all the spirits good and bad, as well as all humanity, good and bad. This is evidenced by Acts 17 : 28-29, and Heb. 12 : 9.

Now when Christ was upon earth, He was face to face with and was addressing men and women who had followed the example and inspiration of the devil in rejecting God as their Father, and benefactor and as their law giver in that they rejected what God had given them in their law, and in doing this, they were following the dictates of the devil. Thus Jesus made no reference to the qualities of their spirits either devilish or divine, except as it comprehended their disobedience to God and obedience to Satan.

As for the immortality of the soul, you seem to be confronted with an immense difficulty regarding the sonship, implying the inheriting "of all other attributes" of the Creator. You forget that God was not bound by any law, except the law of His own will in the creation of the world, including human beings. All laws of our world and life are as God wished them, not the result of some law or laws of our life. That is, we are, including spiritual qualities, what we are because God willed it so, and from the beginning of our creation, we have been surrounded by such irrevocable laws as the Divine God has seen fit. We are not here nor came into being

as a result of such natural laws that God bound to us after our creation, and He could and did make us of just such qualities, possibilities and limitations as He wished.

You have used two passages as a basis of your argument, i. e., Psalms 103 : 14 and 1 Timothy 6 : 16. With reference to Psa. 103 : 14, surely we are dust. It would be folly to say otherwise. Our frame, this outer tabernacle the outward man, is made of dust, Gen. 2 : 7. But what of our spirits, the inward man, are they of dust ? I hardly believe you will so contend. I do not believe you will contend even that they are made of material substances. If so, where is it so analysed in the only Book,—“THE BOOK” that tells us what man is ? I have not found it yet, and until you are able to show that the Book of God so states, it is unfair to accept the description of the one as descriptive of the other. You would not so loosely handle the analysis of the “subject” and “predicate” of a sentence in grammar. So in reality, Psa. 103 : 14 does not help your position, but rather weakens it.

As for 1 Tim. 6 : 16, I do not believe that you will stand by your interpretation of this passage. I take it, the way you use this passage, that you think the one referred to in the verse is the only one that possesses immortality and only immortality. This passage does not teach this for two reasons. 1st—If that is the application, then the one who has immortality has nothing else, for he “only hath immortality,” no love, no power, no justice, no mercy, nor anything else but immortality. This truly is absurd, because it proves too much. 2nd—Is God the only one who possesses immortality ? If so, what of Christ ? Christ had risen from the dead, and was seated at the right hand of the Father. Has He not immortality ? Most assuredly so. Then your original conclusion fails, dismantled of its potency. Then there are angels whom you will admit have immortality, and the argument fails again. So this passage fails to support you in your conclusions.

Now what of the spirit of man ? Read Matt. 22 : 23-33. In verse 22, Jesus uses God's statement when He says, “I am the God of Abraham, and the God of Isaac, and the God of Jacob.” At the time Jesus used this passage, these three men had been DEAD for hundreds of years, their bodies had decomposed long ago, and yet God is their God, and Jesus tersely says, “God is not the God of the dead but of the living.” Therefore it unquestionably follows without an alternative that Abraham, Isaac and Jacob, the real men, were living, NOT THEIR TABERNACLES OF CLAY, but THEIR SPIRITS. This corresponds and confirms the statement of the Christ in Luke 16, in the narrative of the rich man and Lazarus. (You will recognize that I do not accept this event as a parable, because it has not the one necessary feature of a parable.

There is nothing compared or placed beside of this, or this beside something else and a lesson drawn, but it is a simple statement of facts.) Jesus tells us of a conversation that the rich man had with Abraham, and surely neither the rich man nor Abraham could converse with each other unless their spirits were alive, as Jesus said Abraham's was, Matt. 22:32.

Again as further evidence, all lexicographers agree in the definitions of the words from which we have our word 'Hell,' as found in the common version of the New Testament. 1st—A general definition is : the place of disembodied spirits. 2nd—The portion of this world of disembodied spirits is anguish, as distinguished from the portion which is comfort and paradise. These two definitions are either true or false, and I, for one, cannot contradict them, especially in the face of such evidence. This then being true, we have the disembodied spirits either in anguish or comfort, and I submit that neither anguish nor comfort can be experienced by an unconscious spirit.

In reference to 1 Cor. 15, I also assert, notwithstanding your belief to the contrary, that this chapter is dealing generally with the resurrection, not exclusively of the Christian dead, (Verse 22.) It is an effort to prove that there is going to be a resurrection, just as Christ said in John 5: 28-29. I also admit that as far as the resurrection itself is concerned, the righteous have no pre-eminence over the wicked except as far as the order of the resurrection, the one precedes the other. But in the resurrection, the body which was put in the grave a natural one, will come forth a spiritual one, spiritual in the sense of being fitted and qualified with at least one quality of the spirit, which is immortality or power to exist as spirits exist. True, if "this mortal must put on immortality," it surely does not possess it; but look at the statement, and it is, "THIS MORTAL must PUT ON IMMORTALITY," not that there is any possibility of changing the quality of the spirit. We know that the body, the outward man, this tabernacle of clay, is mortal, and in order to be a fitting perpetual abode for the spirit, must put on immortality, which it does not now possess.

You quote Rom. 2 : 7, and I ask, do you know of any wicked person or persons who are SEEKING immortality in their condition of sin and shame. No, no, they do not want it, and that is why the doctrine of the immortality of the soul is repulsive to the wicked, and others have been deluded by their doctrines. The righteous are seeking and will receive immortality, not just as a result of having sought it, for immortality is the common property of every spirit, but they receive immortality in heaven, "Everlasting life—Life in the presence of the Eternal God, and the peaceful and joyous surroundings of His abode.

As for denying that ETERNAL LIFE signifies duration, I am not guilty, it does mean duration and more than duration. It is used in the New Testament to stand for duration of life and the blessed condition and associations of that life. I can turn upon you the accusation of implying the EVERLASTING PUNISHMENT does not mean duration, and if it does not, the Eternal Life does not signify duration, for they are from the self same words. I am willing to assume all responsibility that is mine, regarding the meaning of the terms, perish and destruction. I have no idea why men should seek to establish one, and only one idea relative to the words destroy and perish, as found in the Bible, and make them mean annihilate, or cease to exist absolutely. I assert that there is no such thing as "ABSOLUTE" annihilation, or ceasing to exist, and that these terms, as the term destroy is, are only relative, and used relatively. For instance : Before us may be a very fine, effective and wonderfully useful instrument intended to do certain service. While it is in perfect condition, it does as it is intended, but let someone who knows little and cares less, come along and attempt to operate it in the way and for purposes never intended, what is the result ? They destroy the instrument, and that destruction can be small or utter destruction proportionate to the injury done, and yet they may leave the instrument practically intact. The destruction, if small, may be repaired and bring the instrument back to usefulness, but the destruction may be complete so that it is beyond repairs and yet there it stands. It shows the marks of the destruction upon it, even too apparent to the most unskilled eye, but THERE IT IS, it has not been absolutely put out of existence, but to all intents and purposes, it has been done and done completely—it has perished. This is precisely what will happen to the wicked, they and their power for doing God's will, His service, and to enjoy His eternal blessings, will be wrecked and ruined, will be brought to utter uselessness, and misery everlasting is their only dark and cherished hope.

And now, Brother, I have merely touched on the points of your letter, endeavoring not to miss any nor treat them lightly, but I feel that I have given sufficient to rebut the position set forth in your letter. I feel certain that we should remember that God, Christ and the Apostles, in communicating the mind and will of Our Maker, always used language that was in common use and commonly understood by all, and did not use language that had to be strained, for it is surely straining to make the Bible teach some things.

May I assure you that I am yours for the Truth of God, only.

Evangelist, not Elder.

THE LAYMAN'S RESPONSIBILITY.

The Editor, Montreal Daily Star.

Sir,—There is undoubtedly, a great deal in the last letter of your correspondent "Presbyterian" with which every serious-minded Christian will agree. There are statements, opinions and hopes with which at least all evangelical Christians will sympathize. Most of us, I am sure, will accept without hesitation his assertion that the simple Gospel teaching is what we desire, and what all men need, and with him we believe that the reception given to Mr. Morgan's addresses, some months ago, is but another proof of the Saviour's promise and prophecy, that if He be lifted up He will draw the people unto Himself. Many of us would be satisfied with less striving after oratorical effect and much less abstruse theology. Thus far, though with diminishing catholicity, I have been voicing support of "Presbyterian's" contentions.

But there is another aspect to that part of his theme, which treats of the supposed duties and failures of "ministers and priests." There are doubtless many besides the present writer who cannot accept a viewpoint which unloads so much of the responsibility for pastoral and charitable work on to the "minister or priest." We would go further than either Mr. Morgan or "Presbyterian," and express our conviction that a congregation of three or four hundred is too large, by far, for one man to pastor. We would go further still and add that it is against the spirit and the letter of Christian teaching to expect one man to pastor such a number.

We are face to face, here, with a question that has brought great trouble to Christ's Church, that constitutes today one of its most serious weaknesses, and which demands with an ever-increasing urgency the earnest thought and attention of all who love and serve the Lord Jesus. In one word, this problem is "the ministry." Only when the church again realizes that every individual Christian not only has the right and privilege to style himself a minister and a priest, but has also the responsibility of personal service on behalf of Christ and His fellow-Christians, will this problem again be solved. The Master's own words to His followers and to the multitudes, come ringing down to us, "Be ye not called Master. One is your Master, Christ, and ye the brethren; and call no man father upon earth. One is your Father; He is in heaven." It is Peter who tells the whole Israel of God that they are all members of a royal priesthood, and it is John who adds his witness that all redeemed have been made kings and priests unto God.

The clergy as a class or a caste is not a scriptural or even a Christian conception, and one of the unfortunate results of the adoption of a segregated priesthood or ministry by some sections

of the church is this convenient impression that we can seemingly transfer our share of the burden of responsibility to the shoulders of those who enter the variously named and variously constituted grades of vicarious service. The establishment of this caste has destroyed the Divine conception of a free and equal brotherhood, equal in privilege and responsibility, with but one Master and one Father; and has introduced among other regrettable features, this feeling that a member of this caste has not only to perform his own individual duties, as well as the duties of several, sometimes several hundred, others, but that his caste, and only his caste, are open to judgment, criticism and rebuke. I am alluding particularly, just here, to the so-called Protestant churches, as in respect of the Eastern and Latin bodies, I do not consider myself sufficiently informed to comment on the possible extent to which the laity criticise or even interest themselves in the work of the clergy.

Your correspondent says that "the work of the minister or priest is not finished when he delivers two sermons a week &c." Let us leave the minister or priest alone for a while. Is the work of the Christian done when he goes to hear one or both of the aforesaid sermons, and puts his piece of silver into the bag? Is there not a greater proportion of the so-called laity whose service is thus bounded, than there are clergy who limit themselves to the two sermons, the Bible-class and the mothers' meeting mentioned by "Presbyterian"?

I have no brief for the clergy as a class. Frankly I consider the retention of such a class to be unnecessary, unwise and un-Christian; but the majority of folk have probably never thought much on the matter, and remain of the contrary opinion. The point to be made is this; that this majority who by words and deed approve and support the establishment of a clerical class, whether sacerdotal or ministerial, should not, in fairness, expect them to do more than they humanly can, should not expect them to shoulder all burdens, other than bare finance, and should not unduly criticise them for not being able to successfully accomplish the many duties that the majority suppose themselves to have eluded, but which, in many cases, they have simply shirked. These ministers or priests are volunteers for service, and as such deserve our commendation. But they should not be the only volunteers. Every true soldier of Christ is a volunteer, and if he ceases service, does he not become a malingerer or a shirker, even though he do imagine that his work is being done by some minister?

Manifestly "Presbyterian" has not transferred his own ministry, and the above remarks are in nowise personal, but are merely designed to suggest that his observations, if interpreted from another aspect than his own, serve to teach that the whole duty of

the church to its own membership, any more than to the world, cannot be, and was never by its founder intended to be, performed by a vicarious fraction, and that it is not just to blame this fraction for the failure of this non-Christian system, of which they are as often the victims, as the instruments

P. L. Pratley,
469 Clarke Avenue, Westmount

'BAPTIZO' AND 'PSALLO.'

At a meeting of officers of several churches of Christ in Toronto, in February last, a brother read a paper on instrumental music in worship, in which the following is found:—

"Disciples of Christ have had much experience, successful experience too, in demonstrating to the world in connection with 'Baptism' that we must go back to the original Greek. We say do not go to an English dictionary to learn the meaning of 'Baptizo.' It will give you the acquired or applied meaning as being the use of water in any form as a religious ordinance, which meaning, apparently grew up after the apostolic age when it became the custom to substitute to some extent sprinkling for immersion. But, go to a Greek lexicon and you will find the original meaning 'To dip, plunge or immerse.' Further than that we have said, Throw away the lexicon if you like; and take your New Testament and learn the meaning of the word 'Baptizo' from the context. You will see that persons baptized 'Went down into the water' 'came up out of the water' and were 'Buried.' The only action that will satisfy all these requirements is immersion.

"Now brethren, do we dare to take our own medicine? Do we dare to apply these principles to the subject in hand? I believe that we do."

O. E. Payne likewise begins his book on instrumental music by referring to the controversy over 'baptizo', devoting two chapters to the word, and then proceeds to treat 'psallo' in what purports to be the same way. But neither he nor the author of the above quotation has carefully compared the two words and the controversy over them.

In the case of 'baptizo' the common practice was to sprinkle. As the lexicons do not give sprinkle as a meaning of 'baptizo,' but immerse or some word of like meaning, that practice is condemned by the lexicons. Consequently, the Campbells and others renounced sprinkling and successfully showed that sprinkling was not baptism.

In the case of 'psallo', the common practice is to sing. And as the lexicons give sing as one of the meanings of 'psallo', that practice is supported by them. More than half of the lexical authorities quoted by Payne give sing as a meaning of 'psallo.' If one half or even one quarter of the lexicons had given sprinkle as a meaning of 'baptizo,' the controversy over the mode of baptism could not have occurred.

In the English New Testament 'baptizo' (in both verb and noun form) is not translated by sing or make melody, in the verb form, and is Anglicized in the noun form. And it should be noted that the Revisers at least were no doubt favorable to instrumental music. Yet they translated sing or make melody. Why? Evidently because, as scholars, they found nothing in the New Testament to warrant any reference to an instrument.

If we throw away the lexicons, ignore the translation and examine the context, what do we find? The word occurs in the verb form in Rom. 15 : 9, 1 Cor., 14 :15 twice, Eph., 5 : 13 and Jas. and in the noun form in 1 Cor. 14 :26, Eph. 5 :19 and Col. 3 : 16 and in several passages referring to the Psalms of David. The context in the last three passages shows that the object of doing what was indicated by 'psallo', was to *edify, speak, teach* or *admonish*. The only music that will satisfy all these requirements is singing. Disciples of Christ, therefore have been taking their medicine (as to psallo) right along, or to be more exact, they do not need any medicine, since their practice is healthful, being in accord with the lexicons, the translators and the New Testament.

These plain, simple facts appear to have been ignored by these authors, but are of more real value than long chapters of arguments which are so often fallacious. Let me cite one instance from Payne's book. On page 31, he attempts to show that 'baptizo.' could not mean sprinkle, because the meaning of sprinkle would not make sense if substituted for 'baptizo.' He says, "Our premise is indisputable, but let us try our translation: 'He that believeth, and is 'distributed in small particles' shall be saved.'" He doesn't seem to know that 'sprinkle' means 'to sprinkle upon' as well as 'to distribute in small particles.' He should have remembered that in Hebrews, we read that Moses "sprinkled both the book itself, and all the people." The substitution of a word by its meaning may be effective if used with judgment. For instance, Mark 1: 9 says that Jesus was baptized in (Greek, into) the Jordan. It is impossible for a person to be sprinkled *into* a river without being distributed in small particles, but it is just as good sense to say he that believeth and has been sprinkled with water, as to say he that believeth and has been immersed.

These glaring defects, as well as many others which might be

given from Payne's book, stamp it as the work, not, as he would fain have his readers think, of a judicial investigator, but of a third-rate special pleader.

L. E. Huntsman,

NEWS AND CORRESPONDENCE

107 Monarch Park Ave., May 8th, 1922.

Mr. D. McDougall, West Gore, Nova Scotia.

Dear Brother:—Kindly note my change of address from 1937 Gerrard St. E., to 107 Monarch Park Ave., Toronto.

Was quite unaware of my subscription being due until receiving the last issue. I do not remember being notified before.

Enclosed please find one dollar (\$1.00) for which please continue the C. M. R., until Dec. 1922.

Yours in Christ,

R. G. Schell,

Glenora, P. O., Man., May 9th, 1922.

Dear Bro. McDougall:—Very much appreciate the Monthly Review, of which you are the Editor. I believe the C. M., is doing good work among the people of God.

Please find enclosed \$1.00 for my renewal of C. M. R.

Wishing you every success with your paper, and may God give each and every one of us strength and courage to prove faithful to the end. That we may meet one another on the other shore where partings and sorrow shall be no more.

I am, Your Bro. in Christ,

C. E. Johnson,

Glencoe, Ont., May 6th, 1922.

Dear Bro. McDougall:—Bro. and Sister E. J. Purcell, of Wardsville, Ont., handed me \$5.00. This is to pay their subscription and the rest is to help the paper.

We like the C. M. R., fine.

Yours in Christ,

S. Whitfield.

Carman, Man., April 26th, 1922.

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

Dear Bro. McDougall:—Arrived home last night and found

yours of the 4th inst., with \$10.00 enclosed. My wife expected that I was coming home before I did, and did not forward your letter.

The Estevan work is very promising indeed. I will be home for a few weeks.

The Estevan brethren have purchased a very fine lot with a small building on it. They are figuring on building a basement with a temporary roof—they are ambitious and faithful. There are quite a number almost ready to obey now and enter the fold. The opposition is strong and helps to advertise us, but the preachers are being put to silence one by one.

I wish you would send list of unpaid Subscriptions in Sask.

I thank you for the \$10.00.

Fraternally yours,
H. A. Rogers.

Algood, Tenn., April 22nd.

Bro. E. H. Hoover and I closed a good meeting of eighteen days' duration at Monterey, Tenn., last Wednesday night, April 19th. The interest and crowds were good throughout. A large crowd the last night. There were nine baptisms, and the brethren seem encouraged to do more. I preach at Livingston tomorrow.

E. Gaston Collins.

CINCINNATI, OHIO.

Bro. J. L. Hines closed his meeting at Branch Hill with sixteen additions, four from a Catholic family and two from the Methodists. He preached at Ludlow, Ky., Saturday night, Covington, Sunday afternoon, and again at Ludlow Sunday night, April 23rd.

Bro. Wilson closed his two weeks' meeting at Withamsville with four confessions.

Bro. A. T. Jones was with the Cincinnati brethren. Bro. Chowning was at Milford in the morning. Bro Rowe went to Branch Hill.

Efforts are being made for a co-operation of all local forces in a big effort for the coming year. We are hoping to locate Bro. Hines in this section.—Christian Leader.

Carman, May 21th, 1922.

Expect to begin another meeting in Estevan two weeks from today.

Fraternally yours,
H. A. Rogers.

Carman, Manitoba, May 29th, 1922.

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

Dear Bro. McDougall:—I am well pleased with the May issue of the C. M. R. recently received. Don't count on receiving much or any writing from the C. B. T. S. students until after school re-opens Nov. 1st, 1922.

One more baptism here since last writing. Meetings well attended yesterday. Hope for a splendid meeting in Winnipeg over week end of the first Lord's Day in June. By the second Lord's Day in June I hope to be in a series of special Gospel meetings at Glenora, Man. I expect to spend most of July near Bromhead, Saskatchewan, holding meetings.

It seems hardly fair to Carman folks to be away so much just at the best time for building up the work here. But the other places need help so much and have appealed so earnestly that we agreed that I should go and do what I could. Carman is able to carry on well in my absence.

Here is \$1.00 for which you will please send the C. M. R. to Bro. Govind Ram, Abbott Gunj. Sipri Road, Jhansi, U. P. and Br. India. He likes to have the paper and has missed it lately, he says. I am still forwarding funds to him as they come in (rather scarce, lately), but I see little wisdom in reporting as I believe Bro. Ram writes acknowledgments to each donor, personally. He has a large work to support and continually needs more funds than we are able to send.

Wishing you rich blessings from our Heavenly Father, I am,

Yours in the Lord,

H. L. Richardson,

NOTE:—"Your zeal had provoked very many." It is therefore wise that zeal in action should be reported."—Ed.

ACKNOWLEDGMENTS.

E. J. Purcell, per S. Whitfield.....	\$ 5.00
R. G. Schell.....	1.00
C. E. Johnson.....	1.00
Hugh McWhinnie.....	3.00
H. A. Rogers.....	1.00
Estevan Church, Sask.....	1.00
H. S. Stevens.....	1.00
W. A. Whitfield.....	1.00
Miss Margaret Wilson.....	1.00

We very much regret that notice of Annual June meeting at Stauffville came too late for May number.---Ed.

AMONG OUR EXCHANGES.

MY EXPERIENCE WITH DIGRESSIVE CALLS.

My Dear Bro. Rowe:—I note your advice on digressive calls. Soon after they pulled off from us in Texas, I got several calls from churches of Christ who had gone digressive, and with whom I labored in bygone years. I was young then and had no more judgment than you have now. At many places I felt that I was doing a great work, as they set the organ back for me, but the next Sunday after I left all I had converted were organ members, and were taught there was no harm in the organ. I had just been raised different and they set it aside for me.

Second—My meetings had a tendency to build up digressive churches, and weaken my power with the church.

Third—All during my meetings I was often flattered for being smart and well up on the Bible, and parties wondered why I stayed with the antis.

Fourth—After they found I was set for the defence of the Gospel and was not for sale by flattery or money. I got no more calls from the digressives. I will not be surprised to hear of young brethren getting calls, but such men as you, Moore, Elam, Warlick or Tant do not get calls from the digressives.

I have held more than two hundred debates in seventeen states, and have met thirteen denominations in debate, but have never found opposition to Bible teaching as strong among any of the sects as among the digressives. And, strange to say, that some who fight us so bitterly were once true Gospel preachers..

I know a number of digressive churches now without a preacher, and I would be glad to hold them a meeting without charge, but am sure I'll get no call.

J. D. Tant,
In Christian Leader.

THOUGHT-CONTROL.

Thoughts, invisible, elusive, irretrievable, passing in unending procession through the mind ! Can we control and school them ? Can we refuse a passport to unworthy thoughts ? Can we shut the gate in the face of disloyal thoughts ? Have we a porter who will deny entrance to angry, tempestuous thoughts ? Yes, when we realise that the evil thought is equivalent to the evil act we shall so fear the unwelcome guests which crowd persistently at the

door of our consciousness that our will must exert all its energy to refuse them lodging. But there is only one means which will prove powerful---we must fill each guest-room already with sweet thoughts, generous thoughts and loyal thoughts, which owe their presence to the greatest Guest of all, the Lord and Master of our life; we must place at the threshold the porter of prayer. Even a whisper from him will send evil thoughts flying whence they came.

As we think, so we shall live. Our thought-habits daily determine our disposition, our character, our reputation, our future. Thought-control, therefore, is our urgent duty to ourselves, to our loved ones, to the world, and, above all to God, who created man in His likeness. Let us be careful to think in such a way that the thought-records of our earthly life will not shame us when the great Book of Judgment is opened.—Ex.

The prison visitor was going her rounds : "Have you ever struggled against the consequence of temptation ?" she asked of one ferocious-looking fellow.

"Yes, ma'am, I have," he answered.

"Ah ! I suppose if you had fought just a little harder you wouldn't be there today. Would you ?" she inquired.

"Well, ma'am" said the prisoner, modestly. "I did the best I could. It took five policemen to get me to the station."

He was a sentimental youth who had been suffering for some time from severe lovesickness. One morning he turned up at his father's office looking the picture of abject misery.

"What's the matter ?" asked his father.

"I can hardly tell you," he faltered. "I—I—I have at last proposed--- and I have been turned down."

"Tut tut", replied his father cheerfully. "It will turn out all right in the end. A woman's 'No' often means 'Yes.' "

"Perhaps it does," was the sorrowful reply. "But this woman didn't say 'No.' She said 'Rats !'"

L. H. MARTELL, M. A., LL. B.,

BARRISTER-AT-LAW,

SOLICITOR NOTARY, ETC.

Bank of Commerce Building
Windsor, N. S.

CHURCH DIRECTORY—Continued from page 2.

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

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

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

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

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

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

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

KIRKWOOD ALGOMA, near Thessalon.—Bible Class Lord's Day at 1.30 p. m. Preaching and Breaking Bread at 2.30 p. m. T. W. Bailey, Evangelist.

McRORIE, SASK.—Church meets in Monmawala School-house, at 3 p. m. each Lord's Day. T. W. Banting, Sec.-Treas.

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

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

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

ESTEVEAN, SASK.—Church meets at 1014 Second St. on Lord's Day at 11 a. m. for Bible Study and Worship. At 7.30 p. m. for preaching. Wednesday at 8 p. m. for Bible Study. H. A. Rogers, Evangelist, Thos. Orr, P. O. Box 422, and J. E. Turner, Elders.

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